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Das

# Aitareya Brāhmaṇa.

7  
Mit Auszügen aus dem Commentare von Sāyaṇācārya  
und anderen Beilagen

herausgegeben

18316.  
von

Theodor Aufrecht.

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Bonn,

bei Adolph Marcus.

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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sā-  
yana in der Einleitung zu seinem Commentare folgende  
Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-  
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-  
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṣeid  
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyah  
kumārāḥ | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma  
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur  
bhāryāntaraputreshv eva snehātisaṃyo, na tu Mahidāse | tataḥ  
kasyāṃcid yajñasabhāyām tam Mahidāsam avajāyānyān  
putrān svotsāṅge sthāpayām āsa | tadānīm khinnavadanam  
Mahidāsam avagatyetarākhyā tanmātā svakiyakuladevatām  
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā  
satī yajñasabhāyām samāgatya Mahidāsāya divyaṃ sinhā-  
sanam dattvā tatrainam upaveśya sarveshv api kumāreshu  
pāṇḍityādhiḥyam avagamayyaitadbrāhmaṇapratibhāsanarū-  
paṃ varam dadau | tadanugrahāt tasya Mahidāsasya ma-  
nasā: Agnir vai devānām avama ityādikaṃ śṛiṇute śṛiṇuta  
ityantam catvāriṃśadhyāyopetaṃ brāhmaṇam prādur abhūt |  
tata ūrdhvam: Atha mahāvratam ityādikaṃ ācāryā ācāryā  
ityantam āraṇyakavratarūpaṃ ca brāhmaṇam āvir abhūd  
iti | tasyaitareyasya prādurbhūte catvāriṃśadhyāyopeta-  
brāhmaṇe catuḥsamsthō jyotiḥstomaḥ prathamam vidhiyate,

tato ḡavām ayanam, tata Ādityānām ayanam, tato 'ṅira-  
sām ayanam, tato dvādaśāḥas, tato 'nyat saṃsam prāsaṅgi-  
kam iti drasṭavyam |

Entkleiden wir diese Angabe aller phantastischen Aus-  
schmückung, so bleibt der Name Mahidāsa Aitareya stehen,  
und diesen Mann dürfen wir immerhin als den Ordner oder  
Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als  
ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1,  
8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein ein-  
zelner Name, der aus der Schule der anderweitig erwähnten  
Aitareyin heraustritt.

Zu dem Kaushitakibrāhmaṇa steht das Aitareya in  
einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30  
des ersteren entsprechen den ersten dreissig des letzteren  
dergestalt, dass derselbe Stoff durchaus in ähnlicher Art,  
aber oft in abweichender Form und Anordnung behandelt  
wird. Die Sagen, welche beiden gemeinsam sind, werden  
meist in denselben Ausdrücken vorgetragen. Man fühlt,  
dass beide Schriften aus einer Schule hervorgegangen sind,  
nur dass die gemeinsame Lehre verschieden gefasst ist.  
Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle  
Streitfragen an die Namen Kaushītaki und Paiṅgya ge-  
knüpft sind. Auch ist die Form der Darstellung im Kaushī-  
taka viel knapper gemessen als im Aitareya, das sich in  
einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist  
im Kaushītaka in keiner Weise vertreten, es sei denn, dass  
die Sage von Śunaḥṣepa in wenig veränderter Gestalt im  
Kaushitakisūtra erscheint. Kapitel 7, 1 handelt von der  
Vertheilung der Stücke des Opferthiers und ist vielleicht  
aus Aśvalāyana 12, 9 hinübergenommen. Wenigstens ist  
es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āṣv. 3, 10, 11). Kapitel 13—18 enthalten die Erzählung von Sunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotri dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand. Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotri beim Jyotishtoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushitaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvarīṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushitaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Grihyasūtra von Sāṅkhāyana 4, 10, 6, 1 und Aśvalāyana III, 4, 4 werden unter anderen Namen Kaushitaka — Mahākaushitaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Grihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushitaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum *Gopatha* ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grössten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das *Gopatha* ist<sup>1</sup>, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits *Yāska* bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die *Taittirīyasamhitā* das *Aitareya* benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der *Ts.*, beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im *Kaushitaka* und *Śatapatha*, jener *Rudra* entgegen, der in den späteren *Śiṅga* übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen *Bhūtapati* führt. Er verwundet *Prajāpati* und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der *Bibliotheca Indica* erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: esha vai somo rājā yo yajate, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: somarājā und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

# VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin  
vārhaty ukshāṇam vā vehatam kshadanta evāsmā. Die Hss.  
lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty  
ukshāṇam vā vehatam vā kshadanta evām evāsmā. —  
2, 14. Haug: te 'bhitah praticaranta aitya, die Hss. te  
'bhitah paricaranta ait. — 2, 17. eshām eva devalokānām,  
die Hss. eshām eva lokānām. — 2, 31. tam yathā grihāṇi  
tam, die Hss. tam yathā grihān itam. — 3, 19. pāsān iva,  
die Hss. pāsād iva. — 3, 23. yad u virājan daṣinīm abhi  
sam padyetām, die Hss. yad u virājam daṣinīm abhisama-  
padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-  
chandasah. — 4, 15. te ete jyotishī. ubhayataḥ sam loke  
te. "they are the two Jyotish (lights) on both sides facing  
(one another) in the world". Das steht für: te ete jyotishī  
ubhayataḥ samloke "diese beiden Jyotis-Tage blicken  
von beiden Enden einander an". 5, 3. āpyante chandāṇṣi.  
tritiye 'hany eva tad eva, die Hss. āpyante chandāṇṣi tri-  
tiye 'hany etad eva. — 5, 18. mahāṣ cit tvam indra yata  
etāni sūktāni, die Hss. mahāṣ cit tvam indra yata etān iti  
sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-  
gaben zu vergleichen, wird Abweichungen mannigfacher Art  
entdecken. Für den von mir gegebenen Text übernehme  
ich die Verantwortung in jeder Beziehung. •

## AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-  
 'ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-  
 vapanti dīkṣhaṇīyam ekādaśakapālaṃ 3 sarvābhyā evainam  
 tad devatābhyo 'ntarāyam nirvapanty 4 Agnir vai sarvā  
 devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvan  
 yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puro-  
 ḷāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad  
 'āhur: yad ekādaśakapālāḥ puroḷāṣo dvāv Agnāvishṇū, kai-  
 nayos tatra kṛiptiḥ kā vibhaktir ity 7 aṣṭākapāla āgneyo,  
 'shtāksharā vai gāyatrī. gāyatram Agneḥ chandas; trikapālo  
 vaishṇavas, trir hīdam Viṣṇur vyakramata: sainayos ta-  
 tra kṛiptiḥ sāv vibhaktir 8 ghṛite earuṃ nirvapeta yo 'prati-  
 shṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pra-  
 titishṭhati 10 tad yad ghṛitaṃ tat striyai payo, ye taṇḍulās  
 te puṇsas, tān mithunam: mithunenaivainam tat prajāyā  
 paśubhiḥ prajanayati prajātyai 11 prajāyate prajāyā paśu-  
 bhir ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato  
 yo darṣapūrṇamāsābhyāṃ yajata. āmāvāsyaena vā havishe-  
 shṭvā paurṇamāsena vā tasminn eva haviṣi tasmīn barhi-  
 shi dīksheta 13 ekā dīkṣā 14 saptadaśa sāmīdhenīr anu-  
 brūyāt 15 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañca-  
 rtavo hemantaṣiṣirayoh samāsena. tāvān samvatsarah, sam-  
 vatsarah Prajāpatiḥ 16 prajāpatyāyatanābhir evābhī rādhnōti  
 ya evaṃ veda || 1 || 1 ||

1 Yajño vai devébhya udakrāmat, tam ishṭibhiḥ prai-  
sham aichan. yad ishṭibhiḥ praisham aichanś, tad ishṭinām  
ishṭitvam. tam anuvindann 2 anuvittayajño rādhnōti ya  
evam vedā 3 hūtaḥ vai nāmaitā yad āhutaya, etābhir vai  
devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūta-  
yaḥ khalu vai tā nāma yābhir devā yajamānasya havam  
āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta  
u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:  
yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt tam  
hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam  
devatā amum āvahāmum āvahety āvāhayati, tad eva hotur  
hotritvam 7 hotā bhavati, hotety enam ācakshate ya evam  
veda || 2 || 2 ||

1 Punar vā etam ritvijo garbham kurvanti yaṁ diksha-  
yanty 2 adbhir abhishīṇcanti 3 reto vā āpah, saretasam evai-  
nam tat kṛtvā dikshayanti 4 nāvanītenābhyañjanty 5 ājyam  
vai devānām, surabhi gṛhitam manushyāṇām, āyutam pitṛi-  
ṇām, navanītam garbhāṇām. tad yaṁ nāvanītenābhyañjanti,  
svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty  
enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-  
nam tat kṛtvā dikshayanty 8 ekaviṁśatyā darbhapīṇjūlaiḥ  
pāvayanti 9 śuddham evainam tat pūtam dikshayanti 10 di-  
kshitavimitam prapādayanti 11 yonir vā eshā dikshitasya  
yad dikshitavimitam, yonim evainam tat svām prapādayanti  
12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhu-  
vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād  
dikshitam nānyatra dikshitavimitād ādityo 'bhyudiyād vā-  
bhyastamiyād vāpi vābhyāśrāvayeyur 15 vāsasā prornuvanty  
16 ulbam vā etad dikshitasya yad vāsa, ulbenaivainam tat  
prornuvanti 17 kṛṣṇājinam uttaram bhavaty 18 uttaram vā  
ulbāj jarāyu, jarāyuṇaivainam tat prornuvanti 19 muṣṭī ku-  
rute 20 muṣṭī vai kṛtvā garbho 'ntaḥ ṣete, muṣṭī kṛtvā

kumāro jāyate. tad yan mushtī kurute, yajñam caiva tat sarvāṣ ca devatā mushtyoḥ kurute 21 tad āhur: na pūrvadīkshinaḥ samsayo 'sti, parigrīhīto vā etasya yajñah, parigrīhītā devatā, naitasyārtir asty aparadīkshina eva yathā tathety 22 unmueya kṛishnājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anijānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish tvā vayam iti, yaḥ pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nādrityam 6 agnir vṛitrāṇi jaṅghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā esha hanti yaḥ yajña āpanamati, tasmād vārtraghnāv eva kṛattavyāv 7 agnir mukham prathamō devatānām, agniḥ ca vishṇo tapa uttamam maha ity āgnāvaishṇavya rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadaty 10 Agniḥ ca ha vai Vishṇuḥ ca devānām dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishṇavam havir bhavati yau dīkshāyā īṣāte tau prītau dīkshām prayachatām. yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriyau svishtakṛitah samyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasam gāyatrī 3 tejasvī brahmavarcasī bhavati ya evam vidvān gāyatriyau kurvīta 4 ushṇihāv āyushkāmah kurvīta 5 yur vā ushṇik 6 sarvam āyur eti ya evam vidvān ushṇihau kurute 7 'nushṭubhau svargakāmah kurvīta 8 dvayor vā anushṭubhoḥ catuḥshashtir

akṣharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-  
viṃśatyaivemāñ lokān rohaṭi, svarga eva loka catuṣṣaṣṭi-  
tanena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-  
shṭubhau kurute 10 bṛihatyaу шrikāmo yaśaskāmaḥ kurvīta  
11 śrīr vai yaśaś chandasām bṛihatī 12 śrīyam eva yaśa ātman  
dhatte ya evaṃ vidvā n bṛihatyaу kurute 13 pañktī yajñakā-  
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namaḥ  
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ  
kurvītau 17 jo vā indriyam vīryam trishṭub 18 ojasvīndriyavān  
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-  
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān  
bhavati ya evaṃ vidvān jagatyau kurute 22 virājāv annādya-  
kāmaḥ kurvīta 23 nnam vai virāt 24 tasmād yasyaiveha bhūyi-  
shṭham annam bhavati sa eva bhūyishṭham loka virājati,  
tad virājo virātṭvam 25 vi sveshu rājati, śreṣṭhaḥ svānām  
bhavati ya evaṃ veda || 5 || 5 ||

1 Atho pañcavīryam vā etac chando yad virāt 2 yat  
tripadā tenoshñihāgāyatyau, yad asyā ekādaśakṣharāṇi  
padāni tena trishṭub, yat trayastrīṇśadakṣharā tenānushṭum.  
na vā ekenākshareṇa chandānsi viyanti na dvābhyām. yad  
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-  
nddhe, sarveshām chandasām vīryam aṣṇute, sarveshām cha-  
ndasām sāyujyam sarūpatām salokatām aṣṇute, nnaḍo 'nna-  
patir bhavaty. aṣṇute prajayānnādyam ya evaṃ vidvān virā-  
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,  
imo agna ity ete 6 ṛitam vāva dikshā satyam dikshā, ta-  
smād dikshītena satyam eva vaditavyam 7 atho khalv āhuḥ:  
ko 'rhati manushyaḥ sarvam satyam vaditum; satyasam-  
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakṣhaṇa-  
vatīm vācam vade 9 cakṣur vai vicakṣhaṇam, vi hy ena  
paśyatīty 10 etad dha vai manushyeshu satyam nihitam yac  
cakṣus 11 tasmād acakṣhāṇam āhur: adrāg iti. sa yady ada-

rṣam ity ābāthāsyā śrad dadhāti. yady u vai svayam paśyati,  
na bahūnām eṇānyeshām śrad dadhāti 12 tasmād vicaksha-  
navatīm eva vācam vadet, satyottarā haivāsya vāg ulītā  
bhavati bhavati || 6 || 6 ||

Iti prathamapañcīkāyām prathamō 'dhyāyaḥ.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyañiyas,  
tat prāyañiyasya prāyañiyatvam 2 prāṇo vai prāyañīya,  
udāna udayaniyaḥ, samāno hotā bhavati, samānau hi prā-  
ṇodānau, prāṇānām kliptyai prāṇānām pratiprajñātyai 3 ya-  
jño vai devebhya udakrāmat, te devā na kiṃ canāśaknuvan  
kartum na prājānaḥ. te 'bruvann Aditiṃ: tvayemaṃ ya-  
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā  
iti. vṛiṇishveti. saitam eva varam avṛiṇīta: matprāyaṇā  
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ca-  
ruḥ prāyañīyo bhavaty āditya udayaniyo, varavṛito hy asyā  
4 atlo etam varam avṛiṇīta: mayaiva prācīm diśam prajā-  
nāthāgninā dakṣiṇām, Somena pratīcīm, Savitrodīcīm iti  
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura  
udet, paścāstam eti; Pathyām hy esho 'nusamecarat 7 Agniṃ  
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-  
dhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 9 So-  
mam yajati 10 yat Somam yajati, tasmāt pratīeyo 'py āpo  
bahvyaḥ syandante, saumyā hy āpaḥ 11 Savitāram yajati  
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-  
yishṭham pavamānaḥ pavate, savitriprasūto hy esha etat  
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ  
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati  
15 pañca devatā yajati, pāṅkto yajñāḥ. sarvā diśaḥ kalpante,  
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivaṃ  
vidvān hotā bhavati || 7 || 1 ||

1 Yas tejo brahmavarcasam icchet prayājābutibhiḥ prān

sa iyāt, tejo vai brahmanavarcasam prācī dik 2 tejasvī brahmanavarcasī bhavati ya evaṃ vidvān prān eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣṇute prajayānnādyam ya evaṃ vidvān dakṣiṇaiti 5 yaḥ paśūn ichet prayājāhutibhiḥ pratyān sa iyāt, paśavo vā ete yad āpaḥ 6 paśumān bhavati ya evaṃ vidvān pratyānñ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣu rādhnoti. 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prajānañ, cakshushā vā etat prajāyate yad aprajāyem; tasmād api mugdhaḥ caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prajānann asyām vāva tat prajānann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyate, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātā neti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'cikḷipat 6 sarvaiḥ chandobhir yajed ity āhuḥ. sarvair vai chandobhir iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvaiḥ chandobhir iṣṭvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svasti id dhi prapathe śreṣṭhēti pathyāyāḥ svastes trisṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trisṭubhau. tvam soma pra cikito manīshā, yā te dhāmāni divi yā prithivyām iti Somasya trisṭubhāv. ā viṣvadevaṁ satpatim, ya imā viṣvā jātānīti Savitur gāyatriyau. sūtrāmānam prithivīm dyām aneḥasam, mahīm ū shu mātarām suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṁsi: gāyatram traishṭubham jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir iṣṭam bhavati ya evaṁ veda || 9 || ॥

Tā vā etāḥ pravatyō netrīmatyaḥ pathimatyah svastimatya etasya havisho yājyānuvākya. etabhir vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir iṣṭvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātānēti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātānēti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ svisṭakṛitaḥ samyājye syātām ye trayastriṁśadakshare 5 sed agnir agnīr aty astv anyān, sed agnir yo vanushyato nipātīty ete 6 virāḍbhyām vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām iṣṭvā svargam

lokaṃ jāyati 7 te trayastriṃśadakshare bhavatas. trayastri-  
 ṃśad vai devā : aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ,  
 Prajāpatiṣ ca Vaśhaṭkāraṣ ca. tat prathame yajñamukhe devatā  
 akṣharabhājah karoty, akshareṇākshareṇaiva tad devatām  
 prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity  
 āhur, hīnam iva vā etad īṅkhitam iva yat prāyaṇīasyānu-  
 yājā iti 2 tat-tan nāḍṛityam 3 prayājavad evānuyājavat ka-  
 rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān  
 antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān  
 antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-  
 javad evānuyājavat kartavyam 5 patnīr na saṃyājāyet, saṃ-  
 sthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitāḥ 7 prā-  
 yaṇīasya nishkāsaṃ nidadhyāt, tam udayanīyēnābhinirva-  
 ped, yajñasya saṃtatyai yajñasyāvyavachedāyā 8 tho khalu  
 yasyām eva sthālyām prāyaṇīyaṃ nirvapet tasyām udaya-  
 nīyaṃ nirvapet, tāvataiva yajñāḥ saṃtāto 'vyavachinno bha-  
 vaty 9 amushmin vā etena loke rādhuuvanti nāsmim, ity  
 āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-  
 nīyam iti caranti, prayanty evāsmāl lokād yajamānā ity  
 10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ  
 prāyaṇīasya puronuvākyās tā udayanīasya yājyāḥ ku-  
 ryād, yā udayanīasya puronuvākyās tāḥ prāyaṇīasya  
 yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,  
 ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhnoty,  
 ubhayor lokayoḥ pratishṭhathi 12 pratishṭhathi ya evaṃ  
 vedā 13 dityaṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyo  
 yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-  
 sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyaḥ ubhayato  
 'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-  
 syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-  
 tyāṣ caruḥ prāyaṇīyo bhavaty āditya udayanīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām svastim abhy udyanti;  
svasty evetaḥ prayanti, svasty udyanti svasty udyanti  
|| 11 || 5 ||

Iti prathamapañcikāyaṁ dvitīyo 'dhyāyah.

• Iti dvitīyādhyāye pañcamah khaṇḍah.

1 Prācyām vai diṣi devāḥ somam rājānam akrīṇaṁs,  
tasmāt prācyām diṣi krīyate 2 tam trayodaśān māsād akrī-  
ṇaṁs, tasmāt trayodaśo māso nānuvidyate; na vai somavi-  
krayy anuvidyate, pāpo hi somavikrayī 3 tasya kṛitasya  
manushyān abhy upāvartamānasya diṣo vīryāṇīndriyāṇi  
vyudasīdaṁs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṁs.  
tāni dvābhyām tāni tisṛibhis tāni catasribhis tāni pañcabhis  
• tāni shadbhis tāni saptabhir naivāvārundhata, tāny aṣṭā-  
bhir avārundhatāṣṭābhir āṣṇuvata. yad aṣṭābhir avāru-  
ndhatāṣṭābhir āṣṇuvata, tad aṣṭānām aṣṭatvam 4 aṣṇute  
• yad yat kāmāyate ya evaṁ yeda 5 tasmād eteshu karmasv  
• aṣṭāv-aṣṭāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai  
|| 12 || 1 ||

1 Somāya kṛtāya prohyamāṇyānubrūhīty āhādhvaryur  
2 bhadṛād abhi śreyah prehīty anvāha 3 yaṁ vāva loko  
bhadras. tasmād asāv eva lokah śreyān, svargam eva tal  
lokaṁ yajamānaṁ gamayati 4 bṛihaspatih puraetā te  
astv iti. brahma vai Bṛihaspatir. brahmaivāsmā etat puro-  
gavam akar, na vai brahmaṇvad rishyaty 5 athem ava  
sya vara ā pṛithivyā iti. devayajanaṁ vai varam pṛi-  
thivyai, devayajana evainaṁ tad avasāyayaty. āre śatrūn  
kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-  
nam bhrātrīyāṁ apabādhate 'dharam pādayati 6 soma  
yās te mayobhuva iti triṇaṁ saumyaṁ gāyatram anvāha  
some rājāni prohyamāṇe, svayaivainaṁ tad devatayā svena  
chandasā samardhayati 7 sarve nandanti yaśa sāgate-  
nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena krī-

yamāṇeṇa nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ  
 ca na 9 sabhāsāheṇa sakhyā sakhāya ity. esha vai  
 brāhmaṇānāṃ sabhāsāhaḥ sakhā yat somo rājā 10 kilbisha-  
 sprid ity. esha u eva kilbishasprid 11 yo vai bhavati, yaḥ  
 śreshṭhatām aṣṇute sa kilbisham bhavati 12 tasmād āhur:  
 mānuvoco mā pracārīḥ, kilbisham nu mā yātayann iti  
 13 pitushaṇir ity. annam vai pitu, dakṣiṇā vai pitu;  
 tām enena sanoty, annasanim evainam tat karoty 14 aram  
 hito bhavati vājīnāyetīndriyam vai viryam vāji-  
 nam 15 ājarasam hāsmāi vājīnam nāpachidyate ya evam  
 vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty  
 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai soma-  
 sya rājño rājabhrātaro yathā manushyasya, tair evainam  
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām  
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-  
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-  
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim  
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-  
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-  
 bhūr astu yajñam | 23 gayasphānaḥ prataranaḥ su-  
 vira iti. gavām naḥ sphāvayitā pratarayitaidhity eva tad  
 āhā 24 vīrahā pra carā soma duryān iti. grīhā vai du-  
 ryā. bibhyati vai somād rājña āyato yajamāṇasya grīhāḥ.  
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya  
 śānto na prajām na paśūn hinastī 25 mā m dhiyaṃ śiksha-  
 māṇasya deveti vārūṇyā paridadhāti 26 varuṇadevatyo  
 vā esha tāvad yāvad upanaddho, yāvat pariśritāni prapa-  
 dyate; svayaivainam tad devatayā svena chandasā sama-  
 rdhayati 27 śikshamāṇasya deveti. śikshate vā esha yo  
 yajate 28 kratum dakṣam varuṇa sam śiṣādhīti, vi-  
 ryam prajānām Varuṇa sam śiṣādhīty eva tad āha 29 ya-  
 yāti viṣvā duritā tarena sutarmāṇam adhi nāvam

ruhemeti. yajño vai sutarmā nauḥ, kṛiṣṇājīnam vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarāti 30 tā etā ashtāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam iḡ abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnoti ya evaṃ veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktah syād anyataro vimukto 'tha rājānam āpāvahareyur 2 yad ubhayor vimuktayor upāvahareyuh, pitṛidevatyaṃ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'nadvān vimuktas tac chālāsadām prajānām rūpaṃ, yo yukṭas tac cakriyānām. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsura vā eshu lokeshu samayatanta. ta etasyām prācyām diṣy ayatanta, tāṃs tato 'surā ajayaṃs. te dakṣhiṇasyām diṣy ayatanta, tāṃs tato 'surā ajayaṃs. te pratīcyām diṣy ayatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām diṣy ayatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām prācyām diṣy ayatanta, te tato na parājayanta. saishā dig aparājītā, tasmād etasyām diṣi yateta vā yātayed veśvaro kārṇinākartos 6 te devā abruvann: arājatayā vai nō jayanti, rājānam karavāmahā iti. tatheti. te somam rājānam akurvaṃs. te somena rājñā sarvā diṣo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prāciṃ diṣam jayati. tam dakṣhiṇā parivahanti, tena dakṣhiṇām diṣam jayati. tam pratyaṇcam āvartayanti, tena pratīciṃ diṣam jayati. tam udīcas tishṭhata upāvaharanti, tenodicīṃ diṣam jayati 7 somena rājñā sarvā diṣo jayati ya evaṃ veda || 14 || 3 ||

1 Hāvīr ātithyaṃ nirupyate some rājany āgate 2 some vai rājā yajamānasya grihān āgachati, tasmā etad dhāvīr ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānām kṛīṭtyai prāṇānām pratiprajñātyai 4 Vaiśṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca priṣṭhāni ca somaṃ rājānaṃ kṛitam anv āyanti, yāvantaḥ khalu vai rājānaṃ anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmiṃ vārhaty ukshānaṃ vā vehataṃ vā kshadanta, evam evāsmā etat kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubṛūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm any- āheti 4 Savitā vai prasavānām īse, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahi dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyām vā etaṃ jātam devāḥ paryagriṇaṇis, tābhyām evādyāpi parigrihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne, pushkarād adhīti tricam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayati 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāatryo 'nūcyā 10 agne haṃsi ny atriṇam ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhi-  
 rūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham  
 15 ā yaṃ haste na khādinam iti 16 hastābhyāṃ hy eṇam  
 manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto  
 yad agnir 18 na bibhrati | viṣām agniṃ svadhvaram  
 iti 19 yad vai devānām neti tad eṣhām oṣm iti 20 pra-  
 dovaṃ devavitaye bharatā vasuvittamam iti prahri-  
 yamāṇyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham  
 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir  
 yad agnir agner 24 ā jātaṃ jātavedasīti 25 jāta itaro,  
 jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā  
 asya priyo 'tithir yad agnir agneḥ 27 syona ā grihapa-  
 tim iti, śāntyām evainam tad dadbhāty 28 agnināgniḥ sam  
 idhyate kavir grihapatir yuvā | havyavād juhvā-  
 sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham  
 30 tvam hy agne agniṃ vipro vipreṇa san sateti  
 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sa-  
 khā sakhyā samidhyasa ity. esha ha vā asya svaḥ  
 sakhā yad agnir agnes 33 tam marjayanta sukratum  
 puroyāvānam ājishu | sveshu kshayeshu vājinam  
 iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 ya-  
 jñena yajñam ayajanta devā ity uttamayā paridadbhāti  
 36 yajñena vai tad devā yajñam ayajanta yad agnināgniṃ  
 ayajanta, te svargaṃ lokam āyaṃs 37 tānt dharmāṇi pra-  
 thamāny āsan | te ha nākam mahimānaḥ sacanta  
 yatra pūrve sādhyāḥ santi devā iti 38 ebandāṃsi vai  
 Sādhyā devās, te 'gre 'gnināgniṃ ayajanta, te svargaṃ lo-  
 kam āyann 39 Adityāḥ caivehāsann Aṅgirasas ca, te 'gre  
 'gnināgniṃ ayajanta, te svargaṃ lokam āyan 40 saishā  
 svargyāhutir yad agnyāhutir. yadi ha vā apy abrahma-  
 nokto yadi duruktokto yajate 'tha haishāhutir gachaty eva  
 devān, na pāpmanā samsṛijyate 41 gachaty asyāhutir devān

nāsyāhutih pāpmanā samsṛijyate ya evaṃ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsām triḥ prathamām anvāha trir uttamām, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir dvādaśa māsāḥ pañcartavas. tāvān samvatsarah, samvatsarah Prajāpatih 45 prajāpatyāyatanābhir evābhi rādhnōti ya evaṃ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvīsraṇsāya || 16 || ॥ ॥

1 Samidhāgniṃ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaśvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithiḥ parivevishaty āpīna iva vai. sa tarhi bhavati 6 taylor jushāṇenaiva yajati 7 daṃ viśhṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaishṇavyau 8 tripadām anūeya catuspadāyā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śīrshan prāṇāḥ, śīrshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya śṛiṇva iti svishtakṛitāḥ samyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trisṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnūvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājāz evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śīrshan prāṇās te prayājā, ye vāñcas te nuyājāḥ. 15 a yo 'trānuyājān yajed, yathemān prāṇān ālupya śīrshan dhitset tadrik tad 15 atiriktaṃ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti  
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-  
jeshu || 17 || 6 ||

Iti prathamapañcikāyām tṛitīyo 'dhyāyaḥ.

Iti tṛitīyādhyāye shasṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam  
bhaviśhyāmīti. neti devā abruvann, annam eva no bhavi-  
śhyasīti. taṃ devā vimethire, sa haibhyo viḥṛito na pra-  
babhūva. te hocur devā: na vai na itthaṃ viḥṛito 'lam  
bhaviśhyati, hantemaṃ yajñam sambharāmeti. tatheti. taṃ  
samjabhrus 2 taṃ sambhṛityocur Aśvināv: imam bhishajya-  
tam ity. Aśvinau vai devānām bhishajāv, Aśvināv adhvaryū.  
tasmād adhvaryū gharmam sambharatas 3 taṃ sambhṛityā-  
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-  
sṭubhīti || 18 || 1 ||

• • • 1 Brahma jajñānam prathamam purastād iti  
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainaṃ  
tad bhishajyati 2 yam vai pitre rāshṭry ety agra iti.  
vāg vai rāshṭrī, vācam evāsminś tad dadhāti 3 mahān mahī  
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai  
Bṛhaspatir, brahmaṇaivainaṃ tad bhishajyaty 4 abhi tyam  
devam savitāram oṇyor iti sāvitrī. prāṇo vai Savitā,  
prāṇam evāsminś tad dadhāti 5 sam sīdasva mahān asīty  
evainaṃ samasādayann 6 añjanti yam prathayanto na  
viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat  
samṛiddham 7 patamgam aktam asurasya māyayā, yo  
naḥ sanutyō abhidāsad agne, bhavā no agne su-  
manā upetaḥ 8 ity dve-dve abhirūpe. yad yajñe 'bhirūpaṃ  
tat samṛiddham 8 kṛiṇushva pājāḥ prasitīm na pṛi-  
thvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari-  
tvā girvaṇo giro, 'dhi dvayor adadhā ukthyam va-  
caḥ, śukram te anyad yajatam te anyad, apaśyam

gopām anipadyamānam iti catasra ekapātinyas 10 tā ekaviṁṣatir bhavanty 11 ekaviṁśo 'yam puruṣho: daśa haṣṭyā aṅgulayo daśa pādya ātmaikaviṁśas. tam imam ātmānam ekaviṁśam samṣkurute || 19 || 2 ||

1 Srakve drapsasya dhamataḥ sam aśvarann iti nava pāvamānyo. nava vai prāṇaḥ, prāṇān evāsmiṁs tad dadhāty 2 ayaṁ venaṣ codayat priṣṇigarbhā ity 3 ayaṁ vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venaḥ. prāṇo vā ayaṁ san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmiṁs tad dadhāti 4 pavitraṁ te vitatam brahmaṇas pate, taposh pavitraṁ vitatam divas pade, vi yat pavitraṁ dhishanā atavati pūtavantāḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ puriṣhya ity, etān evāsmiṁs tad dadhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṁ havāmaha iti brāhmaṇaspatyam. brahma vai Bṛihaspatir, brahmaṇādivainam, tad bhishajyati 2 prathaṣ ca yasya saprathaṣ ca nāmeti gharmatanvaḥ. satanum evainam tat sarūpaṁ karoti 3 rathamtaram ā jabhārā vasishṭhaḥ || bharadvājo bṛihad ā cakre agner iti. bṛihadrathamtaravantam evainam tat karoty 4 apaṣyaṁ tvā manasā cakitānam iti Prajāvān Prājāpatyaḥ. prajāṁ evāsmiṁs tad dadhāti 5 kā rādhad dhotrāśvinā vām iti nava vichandasas. tad etad yajñasyāntastyam. vikshudram iva vā antastyam, anīya iva ca sthaviya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāṣvinoḥ Kakshīvān priyaṁ dhāmopāgachat, sa paramaṁ lokam ajayad 7 upāśvinoḥ priyaṁ dhāma gachati, jayati paramaṁ lokam ya evaṁ vedā 8 bhāty agnir ushasām anīkam iti sūktam 9 pīpivāśam aśvinā gharmam achety abhirūpaṁ. yad yajñe 'bhirūpaṁ tat samṛiddham 10 tad u traisṭubham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad  
 id artham jānethe iti sūktam. akshī iva karṇāv iva  
 nāsevety aṅgaśamākhyāyam evāsmins tad indriyāni da-  
 dhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam  
 evāsmins tad dadhāti 13 le dyāvāpṛithivī pūrvacittaya  
 iti sūktam 14 agniṃ gharmam suruḥcam yāman n  
 ishṭaya ity abhirūpam. yad yajñe 'bhirūpam tat samṛi-  
 ddham 15 tad u jāgatam. jāgatā vai paśavaḥ, paśūn evā-  
 smins tad dadhāti 16 yābhir amum āvatam yābhir amum  
 āvatam ity. etāvato hātrāsvinau kāmān dadṛṣatus, tān  
 evāsmins tad dadhāti, tair evainam tat samardhayaty  
 17 arūruecā ushasaḥ pṛiṣṇir agriya iti rucitavatī, ru-  
 cam evāsmins tad dadhāti 18 dyubhir aktubhiḥ pari-  
 pātam asmān ity uttamayā paridadhāty 19 arishṭebhir  
 aśvinā saubhagebbhiḥ | tan no mitro varuṇo māmā-  
 hantām aditiḥ sindhuḥ pṛithivī uta dyaur ity etair  
 evainam tat kāmāḥ samardhayatī 20 ti nu pūrvam pātalam  
 || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughām dhenum etām,  
 hīnkrīṇvatī vasupatnī vasūnām, abhi tvā deva sa-  
 vitah, sam ī vatsam na mātribhiḥ, sam vatsa iva  
 mātribhir, yas te stanah ṣaṣayo yo mayobhūr,  
 gaur amīmēd anu vatsam mishantam, namased  
 upa sīdata, samjānānā upa sīdann ābhijñv, ā da-  
 ṣabhir vivasvato, duhanti saptaikām. samiddho  
 agnir aśvinā, samiddho agnir vṛiṣhaṇāratiḥ divas,  
 tad u prayakshatamam asya karmā, tmanvan nabho  
 duhyate ghṛitam paya, uttishṭha brahmaṇas pate,  
 'dhuksat pipyushīm isham, upa drava payasā  
 godhag osham, ā sute siñcata śriyam, ā nūnam  
 aśvinor ṛiṣiḥ, sam u tye mahatir apa ity ekavi-  
 ṇṣatir abhirūpā. yad yajñe 'bhirūpam tat samṛiddham 3 ud

u shya devaḥ savitā hiranyayety anūttishṭhati, praitu  
brahmaṇas patir ity anupraitī, gandharva itthā pa-  
dam asya rakshatīti kharam avekshate, nāke super-  
nam upa yat patantam ity upaviṣati, tapto vām  
gharmo nakshati svahoto, bhā pibatam aṣvinyeti  
pūrvāhṇe yajaty 4 agne vīhīty anuvashaṭkaroti, svisṭa-  
krīḍbhājanam 5 yad usriyāsv āhutam ghṛitam payo,  
'sya pibatam aṣvinyety aparāhṇe yajaty, agne vī-  
hīty anuvashaṭkaroti, svisṭakrīḍbhājanam 6 trayāṇām ha-  
vai havishām svisṭakṛite na samavadyanti: somasya ghar-  
masya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svi-  
sṭakṛito 'nantarītyai 7 viṣvā āṣā dakṣiṇāsāḍ iti brahmā  
japati 8 svāhākṛitaḥ śucir deveshu gharmah, samu-  
drād ūrmim ud iyarti veno, drapsaḥ samudram  
abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛi-  
tsvo, rddhva ū shu ṇa ūtaya, ūrdhvo naḥ pāhy anha-  
sas, tam ghem itthā namasvina ity abhirūpā. yad  
yajñe 'bhirūpam tat samṛiddham 9 pāvakaṣoce tava hi  
kshayam parīti bhaksham ākāṅkshate 10 hutam havir  
madhu havir indratame 'gnāv aṣyāma te deva  
gharma | madhumataḥ pitumato vājavato 'ngira-  
svato namas te astu mā mā hiṁsīr iti gharmasya bha-  
kshayati 11 śyeno na yoniṁ sadanam dhiyā kṛitam,  
ā yasmin śāpta vāsavā iti samsādyamānāyānvāha  
12 havir havishmo mahi sadma daivyaṁ iti yad ahar  
utsādayishyanto bhavanti 13 sūyavasād bhagavati hi  
bhūyā ity uttamayā paridadhāti 14 tad etad devamithunam  
yad gharmah. sa yo gharmas tac chiṣnam, 15 saphau tau  
saphau, yopayamanī te śronikapāle, yat payas tad retas.  
tad idam agnau devayonyām prajanane retaḥ sicyaḥ. 'gnir  
vai devayoniḥ. so 'gner devayonyā āhutiḥsya sambhavaty  
15 rīmāyo yajurmayah sāmamāyo vedamāyo brahmamāyo

'mṛitamayaḥ sambhūya devatā apyēti ya evaṁ veda yaś  
 caivam vidvān etena yajñakratunā yajate || 22 || 5 ||

1 Devāsūrā vā eshu lokeshu samayatanta. te vā asurā  
 imān eva lokān puro 'kurvata, yathaujīyāṁso baliyāṁsa  
 evaṁ. te vā ayaśmayīm evenām akurvata rajatām anta-  
 rikshaṁ harinīm divam, te tathemāṇl lokān puro 'kurvata.  
 te devā abruvan: puro vā ime 'surā imāṇl lokān akrata,  
 pura imāṇl lokān pratikaravāmahā iti. tatheti. te sada evā-  
 syāḥ pratyakurvataḡnīdhram antarikshād dhavirdhāne di-  
 vas. te tathemāṇl lokān puraḥ pratyakurvata 2 te devā  
 abruvann: upasada upāyāmopasadā vai mahāpuram jayantīti.  
 tatheti. tē yām eva prathamām upasadam upāyaṁs tayai-  
 vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,  
 yām tṛitīyām tayā divas. tāṁs tathaibhyo lokebhyo 'nudanta  
 3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te  
 devā abruvann: upasada evopāyāmeti. tatheti. ta imās ti-  
 srah satīr upasado dvir-dvir ekaikām upāyaṁs, tāḥ shaṭ  
 samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta  
 4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā  
 abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr  
 upasado dvir-dvir ekaikām upāyaṁs, tā dvādaśa samapa-  
 dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta  
 5 te vai māsebhyo nuttā asurā ardhamāsān aśrayanta. te  
 devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-  
 daśa satīr upasado dvir-dvir ekaikām upāyaṁs, tāḥ ca-  
 turviṁṣatiḥ samapadyanta. caturviṁṣatīr vā ardhamāsās.  
 tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-  
 bhyo nuttā asurā ahorātre aśrayanta. te devā abruvann:  
 upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa  
 upasadam upāyaṁs tayaivainān alno 'nudanta. yām apa-  
 rāhṇe tayā rātres; tāṁs tathobhābhyām antarāyaṁs 7 tasmāt  
 supūrvāhṇa eva pūrvayopasadā pracaritavyam svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariśinashti  
 || 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-  
 bhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya  
 evaṃ veda 3 yām devā eshu lokeshu yām ṛitushu yām mā-  
 seshu yām ardhamāseshu yām ahorātrayor vijitīm vyaja-  
 yanta, tām vijitīm vijayate ya evaṃ veda 4 te devā abhi-  
 bhayur: asmākaṃ vipremāṇam anv idam asurā ābhavi-  
 shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-  
 mad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viśvair  
 devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:  
 hanta yā eva na imāḥ priyatamās tanvas tā asyā Varuṇa-  
 sya rājño gṛiḥe saṃnidadhāmahai; tābhir eva naḥ sa na  
 saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti.  
 tatheti. te Varuṇasya rājño gṛiḥe tanūḥ saṃnyadadhata 6 te  
 yad Varuṇasya rājño gṛiḥe tanūḥ saṃnyadadhata tat tām-  
 naptram abhavat, tat tāmnaptrasya tāmnaptratvām 7 ta-  
 smād āhur: na satānūnaptriṇe drogdhavyam iti 8 tasmād v  
 idam asurā nānvābhavanti || 24 || 7 ||

1 Śiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ.  
 samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 iṣṭuṃ  
 vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Agnir  
 anikam āsit, Somah śalyo, Viśṇus tejanam, Varuṇaḥ par-  
 ṇāni. tām ājyadānvāno vyasṛijañs, tayā puro bhindanta  
 āyañs 3 tasmād etā ājyahaviṣho bhavanti 4 caturo 'gre sta-  
 nān vratam upaity upasatsu, catuḥsaṃdhir hīṣhur: anikaṃ  
 śalyas tejanam parṇāni 5 trīn stanān vratam upaity upa-  
 satsu, trishaṃdhir hīṣhur: anikaṃ śalyas tejanam. dvau  
 stanau vratam upaity upasatsu. dvishaṃdhir hīṣhuḥ: śalyas  
 ca hy eva tejanam caikaṃ stanam vratam upaity upasatsv,  
 ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro  
 variyāñso vā ime lokā arvāg aūhīyāñsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasā-  
 āyāya mīlhaṣha, imām me agne samidham imām  
 upasadam vaner iti tisras-tisraḥ sāmīdhenyo rūpasam-  
 riddhā. etad vai yajñasya samriddham yad rūpasamriddham,  
 yat karma kriyamānam rig abhivadati 8 jaghnivatir yājyā-  
 ṇuvākyāḥ kuryād 9 agnir vṛitrāṇi jaṅghanad, ya ugra  
 iya śaryahā, tvam somāsi satpatir. gayasphāno  
 amīvahe, dam vishnur vi cakrame, trīṇi padā vi  
 cakrama ity etā 10 viparyastābhir aparāhṇe yajati  
 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad  
 upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad  
 vichandasah kuryād, grīvāsu tad gaṇḍam dadhyād, īṣvaro  
 glāvo janitos 14 tasmāt sachandasa eva kartavyā na vicha-  
 ndasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila  
 vai tad brāhmaṇe: yasmād apy aślilasya śrotṛiṇasya mu-  
 kham vy eva jñāyate triptam iva rebhativety. ājyahaviṣho  
 hy upasado, grīvāsu mukham adhyāhitam; tasmād dha  
 sma tad āha | 25 || 8 ||

1 Devavarma vā etad yat prayājāṣ cānuyajāṣ cāpra-  
 yājam ananuyājam bhavatiśhvai samśityā apratiśarāya 2 sa-  
 kṛid atikramyāśrāvayati, yajñasyābhikrāntya anapakramāya  
 3 tad ābuh: krūram iva vā etat somasya rājño 'nte caranti  
 yad asya ghṛitenānte caranti: ghṛitena hi vajreṇendro vṛi-  
 tram ahaṁ 4 tad yad: aṁsur-aṁsush te deva somā-  
 pyāyatām indrāya aikadhanavida ā tubhyam indraḥ  
 pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān  
 sakhīn | sanyā medhayā svasti te deva soma su-  
 tyām udṛiṣam aśiyeti rājānam āpyāyayanti, yad evāsyā  
 tat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho  
 enam vardhayanty eva 5 dyāvaprithivyor vā esha garbho  
 yat somo rājā. tad yad: eshtā rāya eshtā vāmāni pre-  
 she bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām  
eva tan namaskurvanty, atho ene vardhayanty eva vardha-  
yanty eva || 26 || 9 ||

Iti prathamapañcikāyām caturtho 'dhyāyah.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshṡ āsīt, taṃ devāḥ ca ṛi-  
shayaḥ cābhyadhyāyan: katham ayaṃ asmān somo rājā  
gached iti. sā vāg abravīt: strikāmā vai Gandharvā, ma-  
yaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan,  
katham vayan tvad ṛite syāmeti. sābravīt: krīṇitaiva, yarhi-  
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-  
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam  
akrīṇaṃs 2 tām anukṛitīm askannām vatsatarīm ājanti soma-  
krayanīm, tayā somam rājānam krīṇanti 3 tām punar ni-  
shkrīṇiyāt, punar hi sā tām āgachat 4 tasmād upāṇṣu vācā  
caritavyam. some rājani kṛite Gandharveshu hi tarhi vāg  
bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhyaryuḥ 2 pra-  
devam devyā dhiyā bharatā jātavedasam | havyā  
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād  
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;  
tejasaiivainam tad brahmavarcasena samardhayati 4 mam  
mahe vidathyāya śūsham iti trisṡṡubham rājanyasyānu-  
brūyāt 5 trisṡṡubho vai rājanya, ojo vā indriyam vīryam  
trisṡṡub: ojasaiivainam tad indriyeṇa vīryeṇa samardhayati  
6 śasvat kṛitva idyāya pra jābhṡrur iti 7 svānām evai-  
nam tac chraishṡṡyam gamayati 8 śṛiṇotu no damye-  
bhir anīkaiḥ śṛiṇotv agnir divyair ajasra ity  
9 ājarasam hāsmīn ajasro dīdāya ya evam vedā 10 yam  
iha prathamam dhāyī dhātrībhir iti jagatīm vaiśya-  
syānubrūyāj 11 jāgato vai vaiśyo, jāgataḥ paṣavaḥ; paṣu-  
bhir evamam tat samardhayati 12 vaneshu citram vi-

bhvam viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpam tat  
 samṛiddham 13 ayam u shya pra devayur ity 14 anu-  
 shtubhi vācam viṣrijate 15 vāg vā anushtub, vācy eva tad  
 vācam viṣrijate 16 'yam u shya iti yad āhāyam u syā-  
 gamam yā purā Gandharveshv avāksam ity eva tad vāk  
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir  
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam  
 evāsmiṁs tad dadhāti 20 sahasaṣ cit sahiyān devo jī-  
 vātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad  
 Agnir 22 ilāyās tvā pade vayam nābhā pṛithivyā  
 adhīty 23 etad vā ilāyās padam yad uttaravedinābhir  
 24 jātave do ni dhīmahīti. nidhāsyanto hy enam bha-  
 vanty 25 agne havyāya volhava iti, havyam hi va-  
 kshyan bhavaty 26 agne viṣvebhiḥ svanīka devair  
 ūrṇāvantam prathamah sīda yonim iti 27 viṣvair evai-  
 nam tad devaiḥ sahasādayati 28 kulāyinaṁ ghṛitava-  
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat  
 paitudāravāḥ paridhayo gulgulūrnāstukāḥ sugandhitejanā-  
 nīti. yajñam naya yajamānāya sādhyv iti, yajñam eva  
 tad rījudbā pratishṭhāpayati 29 sīda hotaḥ sva u loka  
 eikitvān ity; Agnir vai devānām hotā, tasyaisha svo loko  
 yad uttaravedinābhiḥ 30 sādāyā yajñam sukṛitasya  
 yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āṣi-  
 sham āṣāste 31 devāvīr devān havishā yajāsy agne  
 bṛihad yajamāne vayo dhā iti; prāṇo vai vayah, prā-  
 ṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane  
 vidāna ity; Agnir vai devānām hotā, tasyaitad dhotṛisha-  
 danam yad uttaravedinābhis 33 tvesho dīdivān asadat  
 sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdhā-  
 vratapramatir vasishṭha ity, Agnir vai devānām vasi-  
 shṭhaḥ 35 sahasrambharah śuci jihvo agnir ity, esha  
 ha vā asya sahasrambharatā yad enam ekam santam ba-

hudhā viharanti 36 pra ha vai sāhasram posham āpnoti ya  
 evaṃ veda 37 tvam dūtas tvam u nah paraspā ity  
 uttamayā paridadhāti 38 tvam vasya ā vṛishabha pra-  
 nētā | agne tokasya nas tane tanūnām aprayuehan  
 dīdyad bodhi gopā ity 39 Agnir vai devānām gopā;  
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-  
 mānāya ca yatraivam vidvān etayā paridadhāty, atho sam-  
 vatsarinām evaitām svastiṃ kurute 40 tā etā ashtāv anvāha  
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-  
 samṛiddham, yat karma kriyamānam ṛig abhivadati 41 tā-  
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-  
 padyante: dvādaśa vai māsāḥ samvatsaraḥ. samvatsaraḥ  
 Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhuoti ya evaṃ.  
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva  
 tad barsau nahyati sthemne balāyāvisraṇsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-  
 dhvaryur 2 yuje vām brahma pūrvyam namobhīr ity  
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,  
 brahmaṇaivaine etad yunkte; na vai brahmaṇvad rishyati  
 3 pretām yajñasya sambhuyeti tricam dyāvāprithi-  
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-  
 mānābhyām anu vācāhātha kasmāt tricam dyāvāprithivīyam  
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te  
 u evādyāpi havirdhāne; te hīdam antareṇa sarvam havir  
 yad idam kiṃca. tasmāt tricam dyāvāprithivīyam anvāha  
 5 yame iva yatamāne yad aitam iti, yame iva hy  
 ete yatamāne prabāhug itaḥ 6 pra vām bharan mānu-  
 shā devayanta iti, devayanto hy ene mānuṣhāḥ prabha-  
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe  
 bhavatam indave na iti, some vai rājenduh, somāyai-  
 vaine etad rājña āsade ciklīpad 8 adhi dvayor adadhā  
 ukthyaṃ vaca iti 9 dvayor hy etat tṛitiyaṃ ehadir adhi-

nidhiyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyafaḥ | asaṃyatto vrāte te ksheti pushyatiti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntiā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarātyām īkshamāṇo 'nubrūyād 16 viśvam iva hi rūpam rarātyāḥ śuklam iva ca kṛṣṇam iva ca 17 viśvam rūpam avarunddha ātmane ca yajamānāya ca yatraivam vidvān etām rarātyām īkshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity uttamayā paridadhāti 19 sa yadaiva havir-dhāne sampariśrite manyetātha paridaddhyād 20 anagnambhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivam vidvān etayā havirdhānayoḥ sampariśritayoḥ paridadhāti 21 yajushā vā ete pariśriyete yad dhavirdhāne, yajushajvane etat pariśrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātām atha paridaddhyād 23 atra hi te sampariśrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā, etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati, tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda, triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvī-sraṁsāya || 29 || \* ||

1 Agnīshomābhyām prañyamānābhyām anubrūhity āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitṛim anvāha 3 tad āhur: yad Agnīshomābhyām prañyamānābhyām anu vācābātha kasmāt sāvitṛim anvāheti. Savitā vai prasavānām iṣe, savitṛiprasūtā evainau tat prañayanti.

tasmāt sāvitrīm anvāha 4 praitu brahmaṇas patir iti  
 brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām  
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-  
 tyām anvāheti. brahma vai Bṛhaspatir, brahmaivābhyām etat  
 purogavam akar, na vai brahmaṇvad rishyati 6 prā devy  
 etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād  
 brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tri-  
 cam āgneyam gāyatram anvāha some rājani praṇīyamāne  
 8 somam vai rājānam praṇīyamānam antareṇaiva sadoha-  
 virdhānāny asurā rakshānsy ajighānsaṁs, tam Agnir māya-  
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa  
 tam atyanayat, tasmād v asyāgnim purastād dharanty  
 10 upa tvāgne dive-diva, upa priyam panipnatam.  
 iti tisraṣ caikām cānvāhe 11 svarau ha vā etau samyantau  
 yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam  
 u cainam aparam praṇayanti, tad yat tisraṣ caikām cā-  
 nvāha samjānānāv evainau tat saṁgamayati, pratishṭhāyām  
 evainau tat pratishṭhāpayaty, ātmanas ca yajamānasya cā-  
 hiṁsāyā 12 agne jushasva prati haṁsa tad vaca ity  
 āhutyām hūyamānāyām anvāhā 13 gnaya eva taj jushtim  
 āhutiṁ gamayati 14 somo jigāti gātuvid iti tricam sau-  
 myam gāyatram anvāha some rājani praṇīyamāne, svayai-  
 vainam tad devatayā sveṇa chandasā samardhayati 15 so-  
 mah sadhastham āsadaḥ ity. āsatsyan hi sa tarhi bha-  
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhrām  
 kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-  
 shṇavim anvāha 18 kratum sacanta mārutasya vedha-  
 sah | dādhāra daksham uttamam aharvidam vra-  
 jam ca vishṇuḥ sakhivān apornuta iti 19 Vishṇur vai  
 devānām dvārapah, sa evāsmā etad dvāram vivṛiṇoty  
 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne  
 'nvāha 21 śyeno na yoniṁ sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatīti  
 23 hiraṇmayam iva ha vā esha etad devebhyas chadaya-  
 yat kṛishṇājinam 24 tasmād etāni anvāhā 25 stabhānād-  
 dyām asuro viśvavedā-iti vārūṇyā paridadhāti 26 varu-  
 nadevatyo vā esha tāvad yāvad upanaddho, yāvat pariśri-  
 tāni prapadyate; svayaivainam tad devatayā svena chan-  
 dasā samardhayati 27 tam yady upa vā dhāveṣur abhayam  
 vecherann evā vandasva varuṇam brīhantam ity etayā  
 paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hā-  
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam  
 vidvān etayā paridadhāti. tasmād evam vidvān etayaiva  
 paridadhyāt 29 tā etāḥ saptadaśānvāha rūpasamṛiddhā. etad  
 vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma  
 kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha  
 trir uttamām, tā ekaviṃśatiḥ sampadyanta. ekaviṃśo vai  
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,  
 asāv Āditya ekaviṃśa uttamā pratishṭhā 30 tad daivam  
 kshatram, sā śṛis, tad ādhipatyam, tad bradhmasya viśṭa-  
 pam, tat Prajāpateḥ āyatanam, tat svārājyam 31 ṛidhnoty  
 etam evaitābhir ekaviṃśatyāikaviṃśatyā || 30 || + ||

Iti prathamapañcikāyām pañcamo 'dhyāyah.

Iti pañcamādhyāye caturthaḥ khaṇḍah.

1 Yajñena vai devā ūrdhvaḥ svargam lokam āyañs. te  
 'bibhayur: inam no dṛiṣṭvā manushyāḥ ca ṛishayaḥ cānu-  
 prajñāsyantīti. tam vai yūpenaivāyopayañs, tam yad yū-  
 penaivāyopayañs tad yūpasya yūpatvaṃ. tam avācīnāgram  
 nimityordhva udāyañs. tato vai manushyāḥ ca ṛishayaḥ ca  
 devānāṃ yajñavāstv abhyāyan: yajñasya kimcid eshishyā-  
 maḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram  
 nimitam. te 'vidur: anena vai devā yajñam ayūyupann iti  
 tam utkhāyordhvaṃ nyaminvañs, tato vai te pra yajñam  
 ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimī-  
 yate, yajñasya prajñātyai svargasya lokasyānukhyātyai  
 3 vajro vā esha yad yūpaḥ, so 'śtāṣṛiḥ kartavyo, 'śtāṣṛiḥ  
 vai vajras. tam-tam praharati dvishate bhrātrīvyāya va-  
 dham, yo 'sya śṛītyas tasmai startavaḥ 4 vajro vai yūpaḥ,  
 sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy  
 etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyaṃ yūpo  
 'mushyāyaṃ yūpa iti dṛiṣṭvā 5 khādiram yūpam kurvīta  
 svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam  
 ajayañs. tathaivatad vajamānaḥ khādireṇa yūpena svargam  
 lokam jayati 6 bailvam yūpam kurvītānnādyakāmaḥ pushṭi-  
 kāmāḥ. samām-samām vai bilvo gṛībhītas, tad annādyasya  
 rūpam; ā mūlāc chākhābhīr anucitas, tat pushteḥ 7 pu-  
 shyati prajāṃ ca paśūñs ca ya evaṃ vidvān bailvam yū-  
 pam kurute 8 yad eva bailvā 3m | bilvam jyotir iti vā āca-  
 kshate 9 jyotiḥ sveshu bhavati, śṛeshṭhaḥ svānām bhavati  
 ya evaṃ veda 10 pālāṣam yūpam kurvīta tejaskāmo brah-  
 mavarcasakāmas. tejo vai brahmavarcasam vanaspatinām

palāṣas 11 tejasvī brahmavareasī bhavati ya evaṃ vidvān  
 palāṣam yūpaṃ kurute 12 yad eva palāṣāṃ sarveshām  
 vā esha vanaspatinām yonir yat palāṣas. tasmāt palāṣa-  
 syaiva palāṣenācākshate, 'mushya palāṣam amushya palā-  
 ṣam iti 13 sarveshām hāsyā vanaspatinām kāma upāpto  
 bhavati ya evaṃ veda || 1 ||

1 Añjmo yūpaṃ, anubrūhīty āhādhvaryur 2 añjanti  
 tvām adhvare devayanta ity anvāhādhvare hy enaṃ  
 devayanto 'ñjanti 4 vanaspate madhunā daivyenety.  
 etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-  
 śṭhā draviṇeha dhattād yad vā kshayo mātur  
 asyā upaṣṭha iti. vadi ca tiśṭhāsi yadi ca ṣayāsi dra-  
 viṇam evāsmāsu dhattād ity eva tad āho 6 e chraya-  
 sva vanaspata ity uechriyamāṇāyābhirūpā. yad yajñe  
 'bhirūpaṃ tat samiddham 7 varshman prithivyā adhīty.  
 etad vai varshma prithivyaḥ yatra yūpaṃ unminvanti 8 su-  
 miti nyamāno varco dhā yajñavāhasa ity āśisham  
 āśāste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-  
 middhasya hy esha etad purastāc chrayate 11 brahma  
 vanvāno ajaram suvīram ity āśisham evāśāsta 12 āre  
 asmad amatim bādhamāna ity. aśanāyā vai pāpmāmatī,  
 tām eva tad ārān nudate yajñāc ca yajamānāc co 13 e chra-  
 yasva mahate saubhagāyety āśisham evāśāsta 14 ūr-  
 dhva ūshu na ūtaye tiśṭhā devo na savitēti 15 yad  
 vai devānām neti tad eshām oṣm iti. tiśṭha deva iva Sa-  
 vitēty eva tad āho 16 rdhvo vājasya sanitēti. vājasanīm  
 evainam tad dhanasām sanoti 17 yad añjibhir vāgha-  
 dbhir vihvayāmaha iti. chandānsi vā añjāyo vāghatas,  
 tair etad devān yajamānā vihvayante: mama yajñam āga-  
 chata mama yajñam iti 18 yadi ha vā api bahava iva ya-  
 jante, 'tha hāsyā devā yajñam aiva gachanti yatraivaṃ vi-  
 dvān etām anvāho 19 rdhvo naḥ pāhy anhaso ni ke-

tunā viṣvam sam atrinaṃ daheti 20 rakshānsi vai  
 pāpmātriṇo, rakshānsi pāpmānam dahe<sup>ty</sup> eva tad āha  
 21 kṛidhī nā ūrdhvān carathāya jīvasa iti yad āha,  
 kṛidhī na ūrdhvān caranāya jīvasa ity eva tad āha 22 yadi  
 ha vā api nīta iva yajamāno bhavati, pari haivainam tat  
 samvatsarāya dadāti 23 vidā deveshu no duva ity. āṣi-  
 sham evāṣāste 24 jāto jāyate sudinatve ahnām, iti  
 25 jāto hy esha etaj jāyate 26 samarya ā vidathe var-  
 dhamāna iti. vardhayanty evainam tat 27 punanti  
 dhīrā apaso manisheti. punanty evainam tat 28 de-  
 vayā vipra ud iyarti vācam iti. devebhya evainam tan  
 nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā  
 paridadhāti 30 prāṇo vai yuvā suvāsāḥ. so 'yam śarīraiḥ  
 parivṛitah 31 sa uṣreyān bhavati jāyamāna iti. ṣreyān-  
 chreyān hy esha etad bhavati jāyamānas 32 tam dhīrāsah  
 kavaya un nayanti svādhyo manasā devayanta iti.  
 ye vā anūcānās te kavayas, ta evainam tad unnayanti 33 tā  
 etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya sam-  
 ṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig  
 abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā  
 ekādaśa sampadyanta. ekādaśāksharā vai trishṭup, trishṭub  
 Indrasya vajra. indrāyatanābhir evābhī rādhnoti ya evam  
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva  
 tad barsau nahyati sthemne balāyāvisrañsāya || 2 || 2 ||

1 Tishṭhet yūpāḥ | anuprahareṣt ity āhus 2 tishṭhet  
 paśukāmasya 3 devebhyo vai paśavo 'nnādyāyālbmbhāya  
 nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān  
 ālapsyadhve nāsmān iti. tato vai devā etam yūpam vajram  
 apaśyañs, tam ebhya udaśrayañs; tasmād bibhyata upāvar-  
 tanta, tam evādyāpy upāvrittās. tato vai devebhyaḥ paśavo  
 'nnādyāyālbmbhāyatishṭhanta 4 tishṭhante 'smai paśavo 'nnā-  
 dyāyālbmbhāya ya evam veda yasya caivam vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve<sup>2</sup> nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrāṇa ūrdhvaḥ svargam lokam eshyatīty 8 atha ye tebhyo 'vara āsaṁs ta etaṁ svarum apasyan yūpaśakalam. tam tasmin kāle 'nupraharet. tatra sa kāmā upāpto yo 'nupraharāṇe, tatra sa kāmā upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: divirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛṣṭa iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, puruṣasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmanam nishkrīṇīta iti 12 tat-tan nādrītyam. vārtraghnam vā etad dhāvīr yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enam abrūtām: āvābhyām vai vṛitram avadbīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etaṁ eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyam caiva lipsitavyam ca || 3 || 3 ||

1 Aprībhīr aprīṇāti 2 tejo vai brahmavarcasam aprīyas, tejasaivainam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ. prāṇā hīdam sarvaṁ samidhate yad idam kinca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātam yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsaḥ; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā ilo; 'nnam  
 eva tat prīṇāty, annam yajamāne dadhāti. 8 barhiṛ yajati.  
 paśavo vai barhiḥ; paśūn eva tat prīṇāti, paśūn yajamāne  
 dadhāti 9 duro yajati. vṛiṣṭīṛ vai duro; vṛiṣṭīm eva tat  
 prīṇāti, vṛiṣṭīm amuādyam yajamāne dadhāty 10 ushāsā-  
 naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prī-  
 ṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā ya-  
 jati. prāṇāpānau vai daivyā hotārā: prāṇāpānāv eva tat  
 prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati.  
 prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā  
 yajamāne dadhāti 13 Tvashṭāraṃ yajati. vāg vai Tvashṭā,  
 vāg ghīdam sarvaṃ tāshṭīva; vācam eva tat prīṇāti, vācam  
 yajamāne dadhāti 14 vanaspatīm yajati. prāṇo vai vana-  
 spatīḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti  
 15 svābhākṛitīr yajati. pratishṭhā vai svābhākṛitayaḥ, prati-  
 shṭhāyām eva tad yajñam anṭataḥ pratishṭhāpayati 16 tā-  
 bhīr yatharīshy āprīṇīyād. yad yatharīshy āprīṇāti. yaja-  
 mānam eva tad bandhutāyā notsṛijati || 4 || 4 ||

1 Paryagnaye kriyamāṇāyānubṛūṭy āhādhvaryur  
 2 agnir hotā no adhvāra iti trīcam āgneyam gāyatram  
 anvāha paryagni kriyamāṇe, svayaivainam tad devatayā  
 svena chandasā samardhayati 3 vājī san pari ṇīyata iti.  
 vājīnam iva hy enam santam parinayanti 4 pari trivi-  
 shṭy adhvaram yāty agnī rathīr ivety. esha hi rathīr  
 ivādhvaram pariyāti 5 pari vājapatīḥ kavir ity. esha  
 hi vājanam patir 6 ata upapreshya hotar havyā devebhya  
 ity āhādhvaryur 7 ajaid agnir asanad vājam iti mai-  
 trāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-  
 ryrur hotāram upapreshyaty, atha kasmān maitrāvaruṇa  
 upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-  
 varuṇo, vāg yajñasya hotā. manasā vā ishītā vāg vadati.  
 yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate  
manasaiva tad yācam īrayati, tan manaseritayā vācā deve-  
bhyo havyaṃ sampādāyati || 5 || 5 ||

1 Daivyaḥ samitāra ārabhadhvam uta manu-  
shyā ity āha 2 ye caiva devānāṃ samitāro ye ca manu-  
shyānāṃ tān eva tat saṃśāsty 3 upanayata medhyā  
dura āśāsānā medhapatibhyām medham iti 4 paṣur  
vai medho, yajamāno medhapatir; yajamānam eva tat svena  
medhena samardhayaty 5 atho khalv āhur: yasyai vāva  
kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti  
6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād,  
yadi dvidēvatyo medhapatibhyām iti, yadi bahudevatyo  
medhapatibhya ity. etad eva sthitam 7 prāsmā agnim  
bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat.  
sa devān nānvakāmayataitum. taṃ devā abruvam: ehi,  
syargam vai tvā lokam gamayishyāma iti. sa tathety abra-  
vīt, tasya vai me yushmākam ekaḥ purastād aity iti. ta-  
theti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 ta-  
smād āhur: āgneya vāva sarvaḥ paṣur, Agnim hi so 'nuprā-  
cyavateti 10 tasmād v asyāgnim purastād dharanti 11 stri-  
ṇīta barhir ity. ośadhyātmā vai paṣuḥ, paṣum eva tat  
sarvātmānam karoty 12 anv enam mātā manyatām anu  
pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti.  
janitrair evainam tat samanumatam ālabhanta 13 udicīnāñ  
asya pado ni dhattāt, sūryam cakshur gamayatād,  
vātam prāṇam anvavasṛijātād, antariksham asum,  
diśaḥ śrotram. pṛithivīm śarīram ity. eshv evainam  
tal lokeshv dadadhāt 14 ekadhāsyā tvacam āchyatāt,  
purā nābhyā apiśaso vapām utkhidatād,  
anta evoshmānam vārayadhvād iti. paṣushv eva  
tat prāṇān dadhāti 15 syenam asya vakshaḥ kṛiṇutāt,  
praśasā bāhū, śalā doshaṇi, kaṣyapevānsāchidre

sronī, kavashorū, srekaparnāshthīvantā. shadvi-  
 ṇṣatir asya vaṅkrayas, tā anushthyoḥcyāvayatād,  
 gātram-gatram asyānūnam kṛiṇutād ity aṅgany  
 evāsya tad gātrāṇi prīṇaty 16 ūvadyaḡoham pārthi-  
 vam khanatād ity āhaushadham vā ūvadyam, iyaṃ vā  
 oshadbhinām pratishthā, tad enat svāyām eva pratishthāyām  
 antataḥ pratishthāpayati || 6 || 6 ||

1 Asnā rakshaḥ saṃsṛijātād ity āha. tushair vai  
 phalikaraṇair devā haviryajñebhyo rakshāṅsi nīrabhajann,  
 asnā mahāyajñāt. sa yad asnā rakshaḥ saṃsṛijātād  
 ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān  
 nīravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni  
 rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā ābuh: kīrta-  
 yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,  
 sa yadi vainam na cayate 'tha putram atha pautram, ca-  
 yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.  
 tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-  
 ṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsyā vāco raksho-  
 bhāsho janitor 7 yo 'yaṃ rākshasīm vācam vadati sa 8 yāṃ  
 vai dṛipto vadati yāṃ unmattaḥ, sā vai rākshasī vān 9 nā-  
 tmanā dṛipyati, nāsyā prajāyām dṛipta ājāyate ya evaṃ  
 veda 10 vanishthum asya mā rāvishtorūkam ma-  
 nyamānā, ned vas toke tanaye ravitā ravac cha-  
 mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-  
 nām. tebhya evainam tat paridatāty 11 adhrigo ṣamī-  
 dhvam. suṣami ṣamīdhvam. ṣamīdhvam adhrigāḥ 3u  
 iti trir brūyād apāpeti cādhrigur vai devānām ṣamitāpāpo  
 nigrabhītā. ṣamitṛibhyaḥ caivainam tan nigrabhītṛibhyaḥ ca  
 samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-  
 vathāsmāsu tad, yad dushkṛitam anyatra tad ity  
 āhāgnir vai devānām hotāsīt, sa enaṃ vācā vyaśād; vācā  
 vā enaṃ hotā viśāsti. tad yad arvāḡ yat paraḥ kṛintanti

yad ulbaṇam yaḍ vithuraṁ kriyate, śamitṛibhyas caivainat-  
 taṁ nigrabhīṛibhyas ca samanudīṣati, svasty eva hotonmu-  
 cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evaṁ  
 veda || 7 || 7 ||

1 Puruṣaṁ vai devāḥ paśuṁ ālabhanta. tasmād āla-  
 bdhān medha udakrāmat, so 'śvam prāviṣat, tasmād aśvo  
 medhyo 'bhavad. athainam utkrāntamedham atyārjanta. sa  
 kimpuruṣo 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-  
 bdhād udakrāmat. sa gām prāviṣat. tasmād gaur medhyo  
 'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-  
 mṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-  
 krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.  
 athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.  
 te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam  
 prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-  
 medham atyārjanta, sa uśtro 'bhavat 4 so 'je jyōktamām  
 ivāramata, tasmād esha eteshām paśūnām prayuktatamo  
 yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,  
 sa imām prāviṣat, tasmād iyaṁ medhyābhavad. athainam  
 utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta  
 utkrāntamedhā amedhyāḥ paśavas, tasmād eteshām nāśnī-  
 yāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavat.  
 tad yat paśu purolāṣam anunirvapanti: samedhena naḥ  
 paśuneshtam asat, kevalena naḥ paśuneshtam asat iti 8 sa-  
 medhena hāsya paśuneshtam bhavati, kevalena hāsya paśu-  
 neshtam bhavati ya evaṁ veda || 8 || 8 ||

1 Sa vā esha paśur evālabhyate yat purolāṣas 2 tasya  
 yāni kiṁśārāṇi tāni romāṇi, ye tushāḥ sū tvag, ye phali-  
 karanās tad aśrig, yat piśtāṁ kikanās tan māṁsam, yat  
 kiṁcīkaṁ sārām tad asthi 3 sarveshām vā esha paśūnām  
 medhena yajate, yaḥ purolāṣena yajate 4 tasmād āhuh:  
 purolāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvam  
sindhūr abhiṣaster avadyād agnīṣomāv amuñcā-  
taṁ grībhītān iti vapāyai yajati 6 sarvābhir vā esha de-  
vatābhir ālabdho bhavati, yo dikshito bhavati. tasmād  
āhur: na dikshitasyāṣṇīyād iti. sa yad agnīṣomāv  
amuñcatam grībhītān iti vapāyai yajati, sarvābhyā eva  
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-  
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-  
tīty 7 ānyam divo mātariṣvā jabhāreti puroḷāṣasya  
yajaty 8 amathnād anyam pari ṣyeno adrer itita iva  
ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svada-  
sya havyā sam isho didihīti puroḷāṣasvishṭakṛito ya-  
jati 10 havir evāsmā etat svadayatīṣham ūrjam ātinan dha-  
tta 11 ilām upahvayate. paśavo vā ilā, paśūn eva tad upa-  
hvayate, paśūn yajamāne dadhāti | 9 || 9 ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āh-  
dhvaryus 2 tvam hy agne prathamo manoteti sūktam  
anvāha 3 tad āhur: yad anyadevatya uta paśur bhavaty,  
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-  
syānvāheti 4 tisro vai devānām Manotā, tāsu hi teshām  
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-  
shām manānsy otāni; gaur vai devānām Manotā, tasyām  
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-  
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,  
Agnau Manotāḥ samgachante. tasmād āgneyīr eva Mano-  
tāyai havisho 'vadiyamānasyānvāhā 5 agnīṣomā havishah  
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-  
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya  
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam  
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jivam  
hāsya havyam devān apyeti yatraivam vidvān vanaspatim  
yajati 10 svishṭakṛitam yajati. pratishṭhā vai svishṭakṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatīlām  
upahvayate. paṣavo vā ilā, paśūn eva tad upahvayate, pa-  
śūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamō 'dhyāyah.

Iti shashṭhādhyāye daśamaḥ khaṇḍah.

1 Devā vai yajñam atavata. tāns tanvānān asurā  
abhyāyan: yajñaveśasam eshām karishyāma iti; tām āprite  
paṣau pura iva paryagner yūpam prati purastād upāyaṁs.  
te devāḥ pratiḥudhyāgnimayīḥ puras tripuram paryāsyanta  
yajñasya cātmanaḥ ca guptyai. tā eshām imā agnimayyaḥ  
puro dīpyamānā bhrājamānā atishṭhāṁs. tā asurā anapa-  
dhrishyaivāpādravaṁs. te 'gninaiva purastād asurarakshāṁsy  
apāghnatāgninā paścāt 2 tathaivaitad yajamānā yat parya-  
gni kurvanti, agnimayīr eva tat puras tripuram parya-  
syante yajñasya cātmanaḥ ca guptyai. tasmāt paryagni  
kurvanti, tasmāt paryagnaye. nvāha 3 tam vā etam paśum  
āprītam santam paryagnikṛitam ulañcam nayanti 4 tasyo-  
lmukam purastād dharanti 5 yajamāno vā esha nidānena  
yat paśur, anena jyotishā yajamānaḥ purojyotiḥ svargam  
lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-  
rgam lokam eti 6 tam yatra nihanishyanto bhavanti, tad  
adhvaryur barhiḥr adhistād upāsyati 7 yad evainam ada  
āprītam santam paryagnikṛitam bahirvedi nayanti, barhi-  
shadam evainam tat kurvanti 8 tasyovadhyagoham khana-  
nty 9 aushadham vā ūvadyam, iyaṁ vā oshadhinām pra-  
tishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pra-  
tishṭhāpayanti 10 tad āhur: yad esha havir eva yat paśur,  
athāsya bahv, apaiti lomāni tvag asrik kushṭhikāḥ śaphā  
vishāṇe, skandati piṣitam: kenāsya tad āpūryata iti 11 yad  
evaitat paṣau puroḷāṣam anunirvapanti, tenaivāsya tad  
āpūryate 12 paśubhyo vai medhā udakrāmaṁs, tau vrīhiḥ  
caiva yavaḥ ca bhūtāv ajāyetām. tad yat paṣau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 13 samedhena, hāsyā paṣuneshtam bhavati, kevalena hāsyā paṣuneshtam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruveṇābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ śrotanti, sarvadevatyā vai stokā: nen ma ime 'naḥ hi prītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōtīṣmam no ya-jñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 śtokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamō nishadyety. Agnir vai devānām hotāgne prāśāna prathamō nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā śro-tanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavītaye śreshṭham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaścuto 'gne viprāya santyety, ghṛitaścuto hi bhavanty 13 ṛishih śreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 tubhyam śrotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhava-nti 15 kaviṣasto brīhatā bhānunāgā havyā jusha-sva medhireti havyajushtim evāśāsta 16 ojishṭham te madhyato meda udbhṛitam pra te vayam dadā-mahe | śrotanti te vaso stokā adhi tvaci prati tām devaṣo vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ śrotanti, sarva-devatyā vai stokāḥ, tasmād iyaṃ stokaṣo vṛishṭir vibha-ktopācarati || 12 || 2 ||

1 Tad āhuhḥ: kā svāhākṛitīnām puronuvākyāḥ kaḥ  
 praishah kā ājyēti 2 yā evaitā anvāhaitāḥ puronuvākyā,  
 yaḥ praishah sa praisho, yā yājñā sā yājñā 3 tad āhuhḥ:  
 kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 tā-  
 smāt svāhākṛitaṃ havir adantu devā iti yajantīti  
 6 devā vai yajñena śrameṇa tapasābutibhiḥ svargam lokam  
 ajayaṁs, teshāṃ vapāyām eva hutāyām svargo lokah prā-  
 khyāyata, te vapāṃ eva hutvānādrityetarāṇi karmāṇy ūr-  
 dhvāḥ svargam lokam āyaṁs. tato vai manusyaḥ ca ṛi-  
 shayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid  
 eshishyāmaḥ prajñātvyā iti. te bhītaḥ paricaranta ait pa-  
 ṣum eva nirāntram śayānam, te vidur: iyaṇ vāva kila pa-  
 ṣur yāvati vapetī 7 sa etāvān eva paṣur yāvati vapā 8 tha  
 yad enaṃ tṛtīyasavane śrapayitvā juhvati: bhūyasibhir na  
 āhutibhir iṣṭam asat, kevalena naḥ paṣuneshtam asat iti  
 9 bhūyasibhir hāsyaāhutibhir iṣṭam bhavati, kevalena hāsya  
 paṣuneshtam bhavati ya evaṃ veda || 13 || 3 ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir  
 agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutiḥ somāhutir.  
 etā vā aśarīrā āhutayo. yā vai kāṣeāśarīrā āhutayo, 'mṛita-  
 tvam eva tābhir yajamāno jāyati 2 sā vā eshā reta eva  
 yad vapā. preva vai reto liyate preva vapā liyate, śuklam  
 vai retah śuklā vapāśarīram vai reto 'śarīrā vapā. yad vai  
 lohitaṃ yan māṁsam, tae charīram. tasmād brūyād: yāvad  
 alohitaṃ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady  
 api caturavattī yajamānaḥ syād. atha pañcāvattaiva va-  
 pā 4 jyasypastīṇātī, hiranyaśalko, vapā, hiranyaśalka, ājya-  
 syopariṣṭād abhīghārayati 5 tad āhur: yad dhiranyam na  
 vidyeta katham syād iti. dvir ājyasypastīrya vapāṃ ava-  
 dāya, dvir upariṣṭād abhīghārayaty 6 amṛitam vā ājyam,  
 amṛitam hiranyam. tatra sa kāma upāpto ya ājye, tatra  
 sa kāma upāpto yo hiraṇye. tat pañca sampadyante 7 pā-

ñkto 'yam purushaḥ pañcadbhā vibhito: lomāni tvañ māṁsam  
asthi majjā. sa yāvān eva purushas tāvantaṁ yajamānaṁ  
saṁskṛityāgnāu devayonyāṁ juhoty. Agnir vai devayonih.  
so 'gner devayonyā āhutipbhyā sambhūya hiranyaśarīra  
ūrdhvaḥ svargaṁ lokam eti || 14 || 4 ||

1 Devebhyāḥ prātaryāvabhyo hotar anubrūhīty āhā-  
dhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Uṣhā  
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty  
3 āsya devāḥ prātaryāvāṇo havam gachanti ya evaṁ veda  
4 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-  
vaksyaty ubhaye devāsura yajñam upāvasann: asmabhyam  
anuvaksyaty asmabhyam iti. sa vai devebhyā evānvabra-  
vīt 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā,  
parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda  
7 prātar vai sa taṁ devebhyo 'nvabravīt. yat prātar anva-  
bravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati,  
rātryā anūeyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pari-  
grihītyai. yo vai bhavati yaḥ śreṣṭhatām aṣnute, tasya  
vācam proditāṁ anupravadanti. tasmān mahati rātryā anū-  
eyāḥ 9 purā vācaḥ pravāditōr anūeyo 10 yad vāci proditā-  
yāṁ anubrūyād, anyasyaivainam uditānuvādinam kuryāt  
11 tasmān mahati rātryā anūeyāḥ 12 purā śakunivādād anu-  
brūyān 13 Nirṛiter vā etan mukham yad vāyāsi yac cha-  
kunayas. tad yat purā śakunivādād anubrūyān: māyājñi-  
yāṁ vācam proditāṁ anupravadiṣmeti. tasmān mahati  
rātryā anūeyo 14 'tho khalu yadaivādhvaryur upākuryād,  
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-  
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāmā  
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-  
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati  
mām abbīti. sa Prajāpatir aikshata: yady ekam devatām

ādishtām abhi pratipatsyāmītārā me kena devatā upāptā  
 bhaviṣhyantīti. 1 sa etām ṛicam apaśyad: āpo revatīr ity.  
 āpo vai sarvā devatā, revatyah sarvā devatāḥ. 2 sa etayareṇā  
 prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmo-  
 danta: mām abhi pratyapādi mām abhīti 3 sarvā hāsmīn  
 devatāḥ prātaranuvākam anubruvati pramodante 4 sarvābhir  
 hāṣya devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya  
 evaṃ veda 5 te devā abibhāyur: ādātāro vai na imam prātā-  
 yajñam asurā yathaujīyāṁso balīvāṁsa evam iti. tān abravīd  
 Indro: mā bibhīta, trishamṛiddham ebhyaḥ 1 ham prātā va-  
 jram prabartāsmīty. etām vāva tad ṛicam abravīd. vajras  
 tena yad aponaptriya, vajras tena yat trishṭub, vajras tena  
 yad vāk. tam ebhyaḥ prāharat, tenainān ahaṁs. tato vai  
 devā abhavan, parā asurā 2 bhavaty ātmanā, parāṣya dvi-  
 shan pāpmā bhrātrivyo bhavati. ya evaṃ veda 3 tad āhuḥ:  
 sa vai hotā syād ya etasyām. 4 ṛici sarvāṇi chandāṁsi prajā-  
 nayed ity. eshā vāva trīr anūktā sarvāṇi chandāṁsi bha-  
 vaty, eshā chandasām prajātiḥ || 16 || 5 ||

1 Satam anūcyam āyushkāma-ya. śatāyur vai puru-  
 shah śatavīryah śatendriya, āyushy evainam tad vīrya in-  
 driye dadhāti 2 trīṇi ca śatāni shashṭiḥ cānūcyāni yajña-  
 kāmasya. trīṇi ca vai śatāni shashṭiḥ ca samvatsarasvā-  
 hāni, tāvān samvatsarah, samvatsarah Prajāpatiḥ, Prajā-  
 patir yajña 3 upainam yajño namati yaśvaivam vidvāṁs  
 trīṇi ca śatāni shashṭim cānvāha 4 sapta ca śatāni viṁṣatiḥ  
 cānūcyāni prajāpaśukāmasya. sapta ca vai śatāni viṁṣatiḥ  
 ca samvatsarasvāhorātrās, tāvān samvatsarah, samvatsarah  
 Prajāpatir yaṃ prajāyamānam viṣvam rūpam idam anu-  
 prajāyate. Prajāpatim eva tat prajāyamānam prajāyā pa-  
 ṣubhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir  
 ya evaṃ vedā 6 śṭau śatāny anūcyāny abrahmaṇoktasya,  
 yo vā duroktoktaḥ śamalagribhito yajetāśṭākṣharā vai gā-

yatrī, gāyatrīyā vai devāḥ pāpmānaṃ śamalam apāghnata. gāyatrīyāvāsya tat pāpmānaṃ śamalam apahanty 7 apa pāpmānaṃ hāte ya evaṃ veda 8 sahasraṃ anūcyam svar-gakāmasya. sahasrāśvīne vā itaḥ svargo lokāḥ, svargasya lokasya samasthyai sampattyai samgatya 9 aparimitam anū-cyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākaḥ, tasmīn sarve kāmā avarudhyante, sa yad aparimitam anvāha, sarveshāṃ kāmānāṃ avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād apa-rimitam evānūcyam 12 saptāgne yāni chandānsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnōti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāśvināni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigrihītyai 17 tisro devatā anvāha. trayo vā ime trivrito lokā, eśhām eva lokānām abhijityai || 17 || १ ||

1 Tad āhur: katham anūcyāḥ prātaranuvāka itī 2 ya-thāchandasam anūcyāḥ prātaranuvākaḥ. Prajāpater vā etāny āṅgāni yac chandānsy, eśha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prātara-nuvākaḥ. chatuṣpādā vai paśavaḥ, paśūnāṃ avaruddhyā 4 ardharcaśa evānūcyo, yathaivainam etad anvāha; prati-shthāyā eva. dvīpratishtho vai puruṣaḥ catuṣpādāḥ pa-śavo, yajamānam eva tad dvīpratishtham catuṣpātsu pa-sushu pratishthāpayati. tasmād ardharcaśa evānūcyas 5 tad āhur: yad vyūlhaḥ prātaranuvakaḥ, katham avyūlho bha-vatīti. yad evāsya brīhatī madhyān naitīti, brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgās. tā yā agnāv ābutayo hūyante tābhir ābutibhāgāḥ prīṇāty, atha yat stuvanti ca śaṁsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayo hāsyaitā devatāḥ prītā abhīṣhṭā

bhavanti ya evaṃ veda 8 trayastriṃśad vai devāḥ somapās,  
 trayastriṃśad aśomapā. aṣṭau Vasava ekādaśa Rudrā dvā-  
 daśādityāḥ Prajāpatiḥ ca Vashatkāraḥ caite devā somapā,  
 ekādaśa prayajā ekādaśānuvājā ekādaśopayajā ete soma-  
 pāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsoma-  
 pān 9 ubhayo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti  
 ya evaṃ veda 10 bhūd ushā ruṣatpaśur ity uttamayā  
 paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam  
 ushasyam āśvinam, katham aśyaikayarcā paridadhataḥ sa-  
 rve trayāḥ kratavaḥ parihitā bhavanti 12 abhūd ushā  
 ruṣatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya  
 ity Agner, ayojī vām vṛishaṇvasū ratho dasrāv  
 amartyo mādhvī mama śrutam havam ity Aśvinor.  
 evam u hāśyaikayarcā paridadhataḥ sarve trayāḥ kratavaḥ  
 parihitā bhavanti bhavanti || 18 || 8 ||

• • • Iti dvītiyapañcīkāyaṃ dvītiyo 'dhyāyaḥ.

• • • Iti saptamādhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Rīshayo vai Sarasvatyām satram āsata. te Kavasham  
 Ailūsham somād anayan: dāsyāḥ putraḥ kitavo 'brāhma-  
 naḥ katham no madhye 'dikshishṭeti. tam bahir dhanvo-  
 davahann: atrainam pipāsā hantu, Sarasvatyā udakam mā  
 pād iti. sa bahir dhanvodūḥḥaḥ pipāsayā vitta etad apo-  
 naptrīyam apasyat: pra devatrā brahmaṇe gātur etv  
 iti, tenāpām priyam dhāmopāgachat. tam āpo 'nūdāyaṇs,  
 tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy eta-  
 rhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī sama-  
 ntam parisasūra 3 te vā rīshayo 'bruvan: vidur vā imaṃ  
 devā. upemaṃ havyāmahā iti. tatheti. tam upālvayanta,  
 tam upalūyaitad aponaptrīyam akurvata: pra devatrā  
 brahmaṇe gātur etv iti, tenāpām priyam dhāmopāga-  
 chann upa devānām 4 upāpām priyam dhāma gachaty upa  
 devānām, jayati paramaṃ lokam ya evam veda yaś caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-  
yāt 6 saṃtatavarshī ha prajābhyaḥ parjanyaḥ bhavati yatrai-  
yaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anu-  
brūyāj, jīmūtavārshī ha prajābhyaḥ parjanyaḥ syāt. tasmāt  
tat saṃtatam evānūcyam 8 tasya triḥ prathamām saṃtatam  
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati  
|| 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhva-  
raṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu  
dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo  
adriṣṣam āyatīr iti pratidriṣyamānāsv 5 ā dhenavaḥ  
payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty  
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta-  
vayam pūrvam yajñam vakshyāmo vayam iti yāṣ cemāḥ pū-  
rvedyur vasativarṇyo gṛihyante yāṣ ca prātār ekadhanās. tā  
Bhṛigur apasyad: āpo vai spardhanta iti. tā etayarcā sama-  
jñāpayat: sam anyā yanty upa yanty anyā iti. tāḥ  
samajānata 8 samjānānā bhāsyāpo yajñam vahanti ya evaṃ  
vedā9po na devīr upa yanti hotriṣam iti hotricamase  
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-  
10 ver apo 'dhvaryā3u iti hotādhvaryum prichaty 11 āpo  
vai yajño, 'vidō yajnā3m ity eva tad āho12tem anannamur  
ity adhvaryuḥ pratyāho13temāḥ paśyety eva tad āha  
14tāsv adhvarīyo Indrāya somaṃ sotā madhuman-  
tam | vṛiṣṭīvanīm tivrāntam bahuramadhyam  
vasumate rudravata ādityavata ribhumate vibhu-  
mate vājavate bṛihaspativate viṣvadevyāvate |  
yasyendraḥ pītvā vṛitrāṇi jāughanāt pra sa jan-  
yāni tārisho3m iti pratyuttishṭhati 15 pratyuttheyā vā  
āpaḥ, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pra-  
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-  
vartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaśo  
 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-  
 nty adhvaḥbhir ity etām anubruvann anuprapadyeta  
 20 jāmāyo adhvarīyatām | prīṇcatīr madhunā paya  
 iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa  
 sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-  
 reasakāmo 23 'po devīr upa hvaye yatra gāvaḥ pi-  
 banti na iti paśukāmas 24 tā etāḥ sarvā evānubruvann anu-  
 prapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān  
 avaruddhe ya evaṃ vedaiḥ 26 mā agman revatīr jīva-  
 dhanyā iti sādya mānāsv anvāha vasatīvarīshv ekadhanāsu  
 cā 27 gman āpa uṣatīr barhīr edam iti sannāsu. sa  
 etayā paridadhāti || 20 || 2 ||

1 Siro vā etad yajñasya yat prātaranuvākāḥ. prāṇā-  
 pānā upāṇṣvantaryāman, vajra eva vān. nāhutayor upā-  
 ṇṣvantaryāmayor hotā vācam visṛijeta 2 yad ahutayor upā-  
 ṇṣvantaryāmayor hotā vācam visṛijeta. vācā vajreṇa yaja-  
 mānasya prāṇān vīyād. ya enam tatra brūyād: vācā va-  
 jreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti,  
 śaśvat tathā syāt. tasmān nāhutayor upāṇṣvantaryāmayor  
 hotā vācam visṛijeta 3 prāṇam yacha svāhā tvā su-  
 hava sūryāyety upāṇṣum anumantrayeta, tam abhiprā-  
 net: prāṇa prāṇam me yachety. apānam yacha  
 svāhā tvā suhava sūryāyety antaryānam anumanta-  
 yeta, tam abhyapāned: apānāpānam me yacheti. vyā-  
 nāya tvety upāṇṣusavanam grāvānam abhimṛīṣya vācam  
 visṛijata 4 ātmā vā upāṇṣusavana. ātmany eva tad dhotā  
 prāṇān pratidhāya vācam visṛijate sarvāyuh sarvāyutvāya  
 5 sarvam āyur eti ya evaṃ veda || 21 || 1 ||

1 Tad āhuh: sarpeḥ | na sarpeḥ iti | sarpeḥ iti haika  
 āhur, ubhayeshām vā esha devamanuṣhyāṇām bhakṣho yad  
 bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nādrityam 3 yat sarped, ricam eva tat  
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-  
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yašo  
 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti. śaśvat ta-  
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-  
 nām iha somapītho yajñe barhishi vedyāṣm | ta-  
 syāpi bhakshayāmasīty 6 evam u hāsyātmā somapī-  
 thād anantarito bhavaty 7 atho brūyān: mukham asi  
 mukham bhūyāsam iti 8 mukham vā etad yajñasya  
 yad bahishpavamāno 9 mukham sveshu bhavati, śe-  
 shṭhaḥ svānām bhavati ya evam vedā 10 suri vai Dī-  
 rghajihvi devānām prātaḥsavanam, avāleṭ, tad 'vyamādyat.  
 te devāḥ prajijñāsanta, te Mitrāvaruṇāv abruvan: yuвам  
 idam nishkurutam iti. tau tathety abrutām, tau vai vo va-  
 ram vṛṇāvahā iti. vṛṇāthām iti. tāv etam eva varam  
 avṛṇātām: prātaḥsavane paśyaśām. sainayor eshācyatā,  
 varavṛitā hy enayos. tad yad aśyai vimattam iva tad  
 aśyai samṛiddham, vimattam iva hi tau tayā nirakurutām  
 || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷā-  
 śān apaśyañs, tām anusavanam niravapan savanānām dhri-  
 tyai, tato vai tāni teshām adhriyanta 2 tad yad anusava-  
 nam puroḷāśā nirupyante, savanānām eva dhrityai; tathā  
 hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat  
 puroḷāśās, tat puroḷāśānām puroḷāśatvam 4 tad āhur: anu-  
 savanam puroḷāśān nirvaped, aśṭākāpālam prātaḥsavana,  
 ekādaśākāpālam mādhyamdine savane, dvādaśākāpālam  
 tṛtīyasavane; tathā hi savanānām rūpam tathā chandasām  
 iti 5 tat-tan nādrityam. aindrā vā ete sarve nirupyante yad  
 anusavanam puroḷāśās. tasmāt tām ekādaśākāpālān eva nir-  
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-  
 śasya prāṣṇiyāt somapīthasya guptyai. ghṛitena hi vajre-

ṇendro Vṛitram abann iti 7 tat-tan nādrityam. havir vā etad yad utpūtam, somapītho vā eṣha yad utpūtam. tasmāt tasya yata eva kutaṣ ca prāśnīyāt. sarvato vā etāḥ svadhā yajamānam upakṣharanti yad etāni havīṣhy: ājyam dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainam svadhā upakṣharanti ya evam veda || 23 ||

• 1 Yo vai yajñam havishpañkṭim veda, havishpañkṭinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ puroḷāṣaḥ payasyety eṣha vai yajño havishpañkṭir, havishpañkṭinā yajñena rādhnoti ya evam veda 2 yo vai yajñam aksharapañkṭim vedāksharapañkṭinā yajñena rādhnoti. su mat pad vag da ity eṣha vai yajño 'ksharapañkṭir, aksharapañkṭinā yajñena rādhnoti ya evam veda 3 yo vai yajñam narāṣaṇsapañkṭim veda, narāṣaṇsapañkṭinā yajñena rādhnoti. dvinārāṣaṇsam prātaḥsavanam dvinārāṣaṇsam mādhyamdinam savanam sakṛinnārāṣaṇsam tṛtīyasavanam, eṣha vai yajño narāṣaṇsapañkṭir. narāṣaṇsapañkṭinā yajñena rādhnoti ya evam veda 4 yo vai yajñam savanapañkṭim veda, savanapañkṭinā yajñena rādhnoti. paśur upavasathe trīṇi savanāni paśur anūbandhya ity eṣha vai yajñāḥ savanapañkṭiḥ, savanapañkṭinā yajñena rādhnoti ya evam veda 5 harivān Indro dhānā attu, pūshanvān karambham, sarasvatīvān bhāratīvān. parivāpa, Indrasyāpūpa iti havishpañkṭyā yajaty 6 ṛiksūme vā Indrasya' harī 7 paśavaḥ Pūshānnam karambhaḥ 8 sarasvatīvān bhāratīvan iti. vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānāṃ yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreṣṭhatām ya evam veda 11 havir Agne vīhīty anusa-savanam puroḷāṣasviṣṭakṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachāt, sa paramam lokam ajayad

13 upāgneḥ priyaṃ dhāma gaehati, jayati paramam lokam  
ya evaṃ veda yaś caivaṃ vidvān etayā<sup>1</sup> havishpañkīyā  
yajate yajatīti ca yajatīti ca || 24 || ॥

Iti dvitīyapañcikāyāṃ tṛtīyo 'dhyāyāḥ.

Ity aṣṭamādhyāye śaśṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.  
aham prathamah pibeyam abam prathamah pibeyam. ity  
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,  
sa yo na ūjjeshyati sa prathamah somasya pāśyatīti. ta-  
theti. ta ājim ayus, teshām ājim yatām abhisṛiṣṭānām  
Vāyur mukham prathamah pratyapadyatātābhendro 'tha Mi-  
trāvaruṇāv athāśvinau 2 so 'ved Indro Vāyur ūd vai jaya-  
tīti. tam anuparāpatat: saha nāv, athojjayāveti. sa nety  
abravīd. aham evojjeshyāmiti. tṛtīyam me, 'thojjayāveti.  
neti haivābravīd, aham evojjeshyāmiti. turīyam me, 'thojja-  
yāveti. tatheti. tam turīye 'vārjata, tat turīyabhāg Indro  
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām  
saha Mitrāvaruṇau sahāśvinau, ta eshām ete yathojjitam  
bhakshā: Indravāyvoḥ prathamo 'tha Mitrāvaruṇayor athā-  
śvinoḥ 4 sa esha indraturīyo graho gṛihyate yad aindravā-  
yavas 5 tad etad ṛiṣih paśyann abhyanūvāca: niyutvān  
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-  
nām vittim prayanti, turīye haiva samgrahītāro vadante  
'munaivānūkāśeṇa, yad ada Indrah sārathir iva bhūtvoja-  
jayat || 25 || ॥

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-  
ṇaś caindravāyavas, cakshuṣ ca manaś ca maitrāvaruṇah,  
śrotram cātmā cāśvinas 3 tasya haitasyaindravāyavasypy  
eke 'nushṭubhau puronuvākye kurvanti gāyatryan yājye  
4 vāk ca vā esha prāṇaś ca graho yad aindravāyavas, tad  
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-  
dṛityam. vyṛiddham vā etad yājñe kriyate yatra puronu-

vākya jyāyasī yājyāvai. yatra vai yājyā jyāyasī, tat sam-  
 riddham, atho yatra same. yasyo tat kāmāya tathā ku-  
 ryāt prāṇasya ca vācaṣ cātraiva tad upāptam 6 vāyavyā  
 pūrvā puronuvākyaaindravāyavy uttaraivam yājyayoh. sā  
 yā vāyavyā tayā prāṇam kalpayati, Vāyur hi prāṇo. 'tha  
 yaindravāyavi tasyai yad aindram padam tena vācam ka-  
 lpayati, vāg ghy aindry. upo tam kāmam āpnoti yaḥ  
 prāṇe ca vāci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā grīhyante tasmāt  
 prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvan-  
 dham 2 yenaivādhvaryur yajushā prayachati, tena hotā  
 pratigrīhṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-  
 rūvasur mayi vasuḥ purūvasur vākpā vācam me  
 pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha  
 prāṇenopa mām vāk saha prāṇena hvayatām; upa-  
 hūtā ṛishayo daivyāśas tanūpāvānas tanvas ta-  
 pojā, upa mām ṛishayo daivyāśo hvayantām tanū-  
 pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāśas  
 tanūpāvānas tanvas tapojās, tām eva tad upahvayata  
 6 esha vasur vidadvasur iha vasur vidadvasur  
 mayi vasur vidadvasuḥ cakshushpāṣ cakshur me  
 pāhīti maitrāvaruṇam bhakshayaty. upahūtam cakshuḥ  
 saha manasopa mām cakshuḥ saha manasā hvaya-  
 tām; upahūtā ṛishayo daivyāśas tanūpāvānas ta-  
 nvas tapojā, upa mām ṛishayo daivyāśo hvaya-  
 ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo  
 daivyāśas tanūpāvānas tanvas tapojās, tām eva tad upa-  
 hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-  
 yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-  
 tram me pāhīty āśvinam bhakshayaty. upahūtam śro-  
 tram sahātmanopa mām śrotram sahātmanā hva-  
 yatām; upahūtā ṛishayo daivyāśas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvaya-  
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo  
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-  
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,  
tasmāt purastāt prāṇāpānau. purastāt pratyāñcam maitrā-  
varuṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ  
parihāram āṣṇinam bhakshayati, tasmān manushyās. ea  
paśavaḥ ea sarvato vācam vadantīm śṛiṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-  
ṇānam samitatyai prāṇānam avyavachedāya 2 prāṇā vai dvi-  
devatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvideva-  
tyānām anuvashaṭkuryād asamsthitān prāṇān samsthāpayet,  
samsthā vā eshā yad anuvashaṭkāro. ya enam tatra brūyād:  
asamsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, ṣa-  
ṣvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt  
4 tad āhur: dvir āgūrya maitrāvaruṇo dvir preshyati, sa-  
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti  
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇa-  
guretagurā vajreṇa yajamānasya prāṇān viyād. ya enam  
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt  
prāṇa enam hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-  
tāntareṇa nāguretagurā mano vai yajñasya maitrāvaruṇo,  
vāg yajñasya hotā. manasā vā iṣhitā vāg vadati; yām hy  
anyamanā vācam vadaty. asuryā vai sā vāg adevajushtā.  
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur  
āgūr || 28 || 4 ||

1 Prāṇā vā rituyājās. tad yad rituyājaiḥ caranti, prā-  
ṇān eva tad yajamāne dadhati 2 shaḥ ritunoti yajanti, prā-  
ṇam eva tad yajamāne dadhati 3 catvāra ritubhir iti yaja-  
nty, apānam eva tad yajamāne dadhati 4 dvir ritunoty upa-  
rishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam  
prāṇas tredhā vibhāḥ: prāṇo 'lāno vyāna iti. tad yad ṛi-

tuna ritubhir rituneti yajanti, prāṇānām samṭatyai prāṇā-  
nām avyavachēdāya 6 prāṇā vā rituyājā. nartuyājānām  
anuvashaṭkuryād, asaṁsthitā vā ritava, ekaika eva 7 yad  
rituyājānām anuvashaṭkuryād asaṁsthitān ritūn samsthā-  
payet, samsthā vā eshā yad anuvashaṭkāro. ya enaṁ tatra  
brūyād: asaṁsthitān ritūn samatishṭhipad dushshamam bha-  
visṭyatīti, śaśvat tathā syāt. tasmān nartuyājānām anu-  
vashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paśava ilā. dvidevatyān bha-  
kshayitvelām upahvayate. paśavo vā ilā, paśūn eva tad  
upahvayate, paśūn yajamāne dadhāti 2 tad āhur: avānta-  
relām pūrvām prāśṇīyā3t | hotṛicamasam bhakshaye3t iti |  
3 avāntarelām eva pūrvām prāśṇīyād, atha hotṛicamasam  
bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati,  
tenāsyā somapīthah pūrvō bhakshito bhavati. tasmād avanta-  
relām eva pūrvām prāśṇīyād. atha hotṛicamasam bhakshayet.  
tad ubhaṣato 'nnādyam parigrīhṇāti somapīthābhyām, annā-  
dyasya parigrīhītayai 5 prāṇā vai dvidevatyā, ātmā hotṛica-  
maso. dvidevatyānām samśravān hotṛicamase samavana-  
yaty, ātmany eva tad dhotā prāṇān samavanayate sarvā-  
yuh sarvāyutvāya 6 sarvam āyur eti ya evaṁ veda || 30 || 6 ||

1 Devā vai yad eva yajñe kurvaṁs tad asurā akur-  
vaṁs, te samāvadvirya evāsan na vyāvartanta. tato vai  
devā etaṁ tūshṇīmsaṁsam apaśyaṁs, tam 'eshām asurā nā-  
nvavāyaṁs. tūshṇīmsāro vā esha yat tūshṇīmsāso 2 devā  
vai yaṁ-yaṁ eva vajram asurebhya udayachaṁs, tam-tam  
eshām asurāḥ pratyabudhyanta. tato vai devā etaṁ tū-  
shṇīmsaṁsam vajram apaśyaṁs, tam ebhya udayachaṁs,  
tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prā-  
haraṁs. tenainān apratibuddhenāghnaṁs. tato vai devā  
abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pā-  
pmā bhṛātrivyo bhavati, ya evaṁ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata. tam eshām asurā abhyā-  
 yan: yajñaveśasam eshām karishyāma iti. tām samantām  
 eṇodārān pariṇatān udāpasyāns, te bruvan: samsthāpayā-  
 memaṃ yajñam, yajñam no 'surā mā vadhishur iti. tatheti.  
 tam tūshṇīmṣaṃse samsthāpayan: bhūr Agnir jyotir jyoti-  
 tir Agnir ity ājyapraṇṇe samsthāpayan: Indro jyotir  
 bhuvo jyotir Indra iti nishkevalyamarutvatiye samsthā-  
 payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-  
 devāgnimārute samsthāpayāns. tam evaṃ tūshṇīmṣaṃse  
 samsthāpayāns, tam evaṃ tūshṇīmṣaṃse samsthāpya tenū-  
 rishtenodricam āshuvata 5 sa tadā vāva yajñāḥ samti-  
 shthate, yadā hotā tūshṇīmṣaṃsaṃ śaṃsati 6 sā ya enaṃ  
 śaste tūshṇīmṣaṃsa upa vā vaded anu vā vyāharet, tam  
 brūyād: esha evaitām ārtim ārishyati. prātar vāva vāyam  
 adyemaṃ śaste tūshṇīmṣaṃse samsthāpayāmas. tam yathā  
 grīhān itaṃ karmanānusamīṣād, evaṃ evainam idam anu-  
 samima iti. sa ha vāva tām ārtim ricati, ya evaṃ vidvān  
 samśaste tūshṇīmṣaṃsa upa vā vadaty anu vā vyāharati.  
 tasmād evaṃ vidvān samśaste tūshṇīmṣaṃse nopavaden,  
 nānuvyāharet || 31 || 7 ||

1 Cakshūṃshī vā etāni savanānām yat tūshṇīmṣaṃso.  
 bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-  
 kshushī, Indro jyotir bhuvo jyotir Indra iti mādhyam-  
 dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ  
 Sūrya iti tritīyasavanasya cakshushī 2 cakshushmadbhiḥ  
 savanai rādlnoti, cakshushmadbhiḥ savanaiḥ svargam lo-  
 kam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat  
 tūshṇīmṣaṃsa. ekā sati vyāhṛtir dvedhocyate, tasmād ekaṃ  
 sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-  
 shṇīmṣaṃso. yaṃ kāmāyetānāyatanavān syād iti. nāsyā  
 yajñe tūshṇīmṣaṃsaṃ śaṃsed, unimūlam eva tad yajñam  
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṃsed

evāpi vai tad ṛitvije 'hitam, yad dhotā tūshṇīmṣaṁsam na  
 ṣaṁsaty. ṛitvijī hi sarvo yajñāḥ pratishṭhito yajñe yaja-  
 mānas, tasmāc chaṁstavyaḥ ṣaṁstavyaḥ || 32 || 8 ||

Iti dvitīyapañcīkāyaṁ caturtho 'dhyāyāḥ.

Iti navamādhyaḥ 'shtamaḥ khaṇḍaḥ.

1 Brahma vā āhavaḥ, kshatram nivid, viṭ sūktam.  
 āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram  
 anuniyunakti. nividam ṣastvā sūktam ṣaṁsati. kshatram  
 vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti  
 2 yam kāmayeta: kshatreṇainam vyardhayānīti, madhya  
 etasyai nividam sūktam ṣaṁset. kshatram vai nivid viṭ  
 sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmayeta:  
 viṣainam vyardhayānīti, madhya etasya sūktasya nividam  
 ṣaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad  
 vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-  
 rṣam ṛiju kṛiptam syād ity. āhvayetātha nividam dadhyād  
 atha sūktam ṣaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā  
 idam eka evāgra āsa. so 'kāmayeta: prajāyeya bhūyān  
 syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-  
 tsarasya parastād vyāharad dvādaśakṛitvo. dvādaśapadā  
 vā eshā nivid, etam vāva tām nividam vyāharat, tām sa-  
 rvāni bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paśyann  
 abhyanūvāca sa pūrvayā nividā kavyatāyor imāḥ  
 prajā ajanayan manūnām iti 7 tad yad etam purastāt  
 sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā  
 paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti ṣaṁsaty. asau vā Agnir deve-  
 ddha, etam hi devā indhata. etam eva tad etasmiṇ loka  
 āyātayaty 2 Agnir manviddha iti ṣaṁsaty. ayam vā  
 Agnir manviddha, imam hi manushyā indhate. 'gnim eva  
 tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti ṣaṁsati.  
 Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idaṃ sarvaṃ yad idaṃ kiṃca. Vāyur eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti śaṁsaty. ayaṃ vā Agnir hotā manuvṛito, 'yaṃ hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 praṇir yajñānām iti śaṁsati. Vāyur vai pra- ṇir yajñānām. yadā hi praṇity, atha yajño 'thāgnihotraṃ. Vāyur eva tad antarikshaloka āyātayati 7 rathir adhva- rāṇām iti śaṁsaty. asau vai rathir adhvarāṇām. esha hi yathaitae carati rathir ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti śaṁsaty. ayaṃ vā Agnir atūrto hotemaṃ ha na kaṣ cana tiryāṇcaṃ taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrṇir havyavāḥ iti śaṁsati. Vāyur vai tūrṇir havyavāḥ, Vāyur hi daṃ sarvaṃ sadyas tarati yad idaṃ kiṃca, Vāyur devebhyo havyaṃ vaha- ti. Vāyur eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti śaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti śaṁsaty. ayaṃ vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṁsati. Vāyur vai jātavedā, Vāyur hi daṃ sarvaṃ karoti yad idaṃ kiṃca. Vāyur eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhaḥ 2 prathame pade viharati, tasmāt sūtry ūrū viharati 3 samasyaty uttare pade, tasmāt punān ūrū samasyati. tan mithunam, mithu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṃ veda 5 pra vo devāyāgnaya ity evānushṭubhaḥ. prathame pade viharati, vajram eva tat parovariyāṇsaṃ karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho dandasyātho paraṣor. vajram

eva tat praharati dvishate bhrātrivṛyāya vadham, yo 'sya  
stṛītyas tasmai startavai || 35 || 3 ||

1 Devāsuraṁ vā eshu lokeshu samayatanta. te vai de-  
vāḥ sada evāyatanam akurvata, tām sadaso 'jayaṁs. ta  
āgnīdhraṁ samprāpadyanta. te tato na parājayanta. tasmād  
āgnīdhra upavasanti na sadasy, āgnīdhre hy adharayanta.  
yad āgnīdhre 'dhārayanta tad āgnīdhrasyāgnīdhratvam 2 te-  
shāṁ vai devānām asurāḥ sadasyān agnīm nirvāpayāṁ ca-  
krus. te devā āgnīdhrād eva sadasyān agnīm viharanta,  
tair asurarakshāṁśy apāghnata. tathaivaitad yajamānā  
āgnīdhrād eva sadasyān agnīm viharanty, asurarakshāṁśy  
eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan.  
yad ājyair evājayanta āyaṁs tad ājyānām ājyatvam 4 tā-  
sām vai hotrāṇām āyatīnām ājayantīnām achāvākīyāhīyata.  
tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām oji-  
sṭhau balishṭhau sahisṭhau sattamau pārayishṭutamau.  
tasmād andrāgnam achāvākāḥ prātaḥsavane śaṁsatīndragṇī  
hi tasyām adhyāstām 5 tasmād u purastād anye hotrakāḥ  
sadaḥ prasarpanti paścāchāvākāḥ, paścēva hi hīno 'nusa-  
jīgamishati 6 tasmād yo brāhmaṇo bahvīco vīryavān syāt  
so 'syāchākīyāṁ kuryāt, tenaiva sālīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas. tasyaitāv antarau ra-  
śmī yad ājyapraṭige. tad yad ājyena pāvamānam anuṣa-  
ṁsati praṭigeṇājyam. devarathasyaiva tad antarau raśmī vi-  
haraty alobhāya 2 tām anukṛitīm manushyarathasyaivānta-  
rau raśmī viharanty alobhāya 3 nāsya devaratho lubhyati  
na manushyaratho ya evaṁ veda 4 tad āhur: yathā vāva  
stotram evaṁ śāstram. pāvamānīshu sāmagāḥ stuvata,  
āgneyaṁ hotājyaṁ śaṁsati: katham asya pāvamānyo 'nu-  
ṣastā bhavantīti 5 yo vā Agniḥ sa Pāvamānas 6 tad apy  
etad ṛishiṇoktam: agnir ṛishiḥ pāvamāna ity 7 evam u  
hāsyaagneyibhir eva pratipadyamānasya pāvamānyo 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ ṣaṣṭam.  
 gāyatrīṣu sāmāgāḥ stuvata, ānushṭubhaṃ hotājyaṃ ṣaṁsati:  
 katham aśya gāyatrīyo 'nuṣastā bhavanti 9 sampadeti brū-  
 yāt 10 saptaitā anusṭubhas, tās triḥ prathamayā trir utta-  
 mayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenā-  
 kshareṇa chandāṁsi viyanti na dvābhyāṃ. tāḥ shoḷaśa gā-  
 yatrīyo bhavanti 11 evaṃ u hāsyānushṭubhir eva pratipa-  
 dyamāṇasya gāyatrīyo 'nuṣastā bhavanti 12 agna indraṣ  
 ca dāśuśho duroṇa ity āgnendryā yajati 13 na vā etāv  
 Indrāgniḥ santau vyajayetām, āgnendrau vā etau santau  
 vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā  
 virāt trayastriṁśadakṣharā bhavati. trayastriṁśad vai devā:  
 aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ.  
 ca Vashaṭkāraṣ ca. tat prathama ukthamukhe devatā  
 akṣharabhājaḥ karoty, akṣharam-akṣharam eva tad devatā  
 anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad  
 āhur: yathā vāva ṣaṣṭam evaṃ yājyāgnevaṃ hotājyaṃ  
 ṣaṁsati, atha kasmād āgnendryā yajati 16 yā vā āgnendry  
 aindrāgniḥ vai sā, sendrāgnam etad uktham graheṇa ca tū-  
 shṇīmṣaṁsena ce 17 ndrāgni ā gataṃ sutam gīrbhir na-  
 bho vareṇyam | aśya pātam dhiyeshitety aindrāgnam  
 adhvaryur graham gṛhṇāti, bhūr Agnir jyotir jyotir  
 Agnir Indro jyotir bhuvo jyotir Indrah. Sūryo jy-  
 otir jyotiḥ svaḥ. Sūrya iti hotā tūshṇīmṣaṁsam ṣaṁsati:  
 tad yathaiva ṣaṣṭam evaṃ yājyā || 37 || 5 ||

1 Hotrijapam japati, retas tat siṁcaty 2 upāṁsu japaty,  
 upāṁṣu iva vai retasaḥ siktīḥ 3 purābhāvāj japati. yad vai  
 kimcordhvam āhāvāc, chastrasyaiva tat 4 parāṇcam catu-  
 shpady āśnam abhyāhvayate, tasmāt parāṇco bhūtvā catu-  
 shpādo retāḥ siṁcanti 5 samyañ dvipād bhavati, tasmāt  
 samyaṇco bhūtvā dvipādo retāḥ siṁcanti 6 pitā Mā-  
 tariṣvety āha. prāṇo vai pitā prāṇo Matarīṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato lya achidraḥ sambhavaty 8 achidrokthā kavayaḥ śaṁsann iti. ye vā anūcāśas te kavāyas, ta idam achidram retasḥ prajānayan ity eva tad āha 9 somo viśvavin nīthāni neshad bṛihaspatir ukthāmadāni śaṁsishad iti. brahma vai Bṛihaspatiḥ. kshatram Somas, stutaśastrāṇi nīthāni cokthāmadāni ca. daivena caivaitad brahmaṇā prasūto daivena ca kshatreṇokthāni śaṁsaty 10 etau ha vā asya sarvasya prasavaśyeṣāte yad idam kinca 11 tad yad etābhyām aprasūtaḥ karoty. akṛitam tad. akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nāsyākṛitam kṛitam bhavati ya evaṁ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyur, prāṇo reto, vāg yonir; yoniṁ tad upasaṁdhāya retasḥ siñcati 14 ka idam śaṁsishyati sa idam śaṁsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajānayishyatīty eva tad āha || 38 || a ||

1 Āhūya tūshnīmśaṁsam śaṁsati. retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁsu tūshnīmśaṁsam śaṁsaty, upāṁśv iva vai retasaḥ siktis 3 tira iva tūshnīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 shatpadam tūshnīmśaṁsam śaṁsati shadvidho vai puruṣasḥ śaḥaṅga, ātmānam eva. tat shadvidham śaḥaṅgam vikaroti 5 tushnīmśaṁsam śastvā purorucam śaṁsati, retas tad vikṛitam prajānayati. vikṛitir vā agre 'tha jātir 6 uccair purorucam śaṁsaty, uccair evainam tat prajānayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māsasḥ saṁvatsarah, saṁvatsarah Prajāpatiḥ. so 'sya sarvasya prajānayitā. sa yo 'sya sarvasya prajānayitā. sa evainam tat prajāyā paśubhiḥ prajānayati prajātyai 8 prajāyate prajāyā paśubhir ya evaṁ veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgām 10 tad āhur: yat tritīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyāṁ purorucam ṣaiṣa-  
titi 11 prāṇo vai jātavedaḥ, sa hi jātānām veda. yāvatām  
vai sa jātānām veda te bhavanti, yeshām u na veda kim  
u te syur. yo vā ājya ātmasaṁskṛitiṁ veda, tat suviditam  
|| 39 || 7 ||

1 Pra vo devāyāgnaya iti ṣaiṣati. prāṇo vai pra,  
prāṇam hīmanī sarvāṇi bhūtāny anuprayanti. prāṇam eva  
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-  
rvyam iti ṣaiṣati. mano vai dīdāya, manaso hi na kim  
cana pūrvam asti. mana eva tat sambhāvayati, manas  
saṁskurute 3 sa naḥ śarmāṇi vītaya iti ṣaiṣati. vāg  
vai śarma, tasmād vācānuvadantam āha: śarmāvad āsmā  
ayāṁsiti. vācam eva tat sambhāvayati, vācam saṁskurute  
4 uta no brahmann avisha iti ṣaiṣati. śrotram vai bra-  
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-  
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute  
5 sa yantā vipra eshām iti ṣaiṣaty. apāṇo vai yantā-  
pānena hy ayaṁ yataḥ prāṇo na parāṇi bhavaty. apāṇam  
eva tat sambhāvayaty, apāṇam saṁskurute 6 ṛitāvā ya-  
sya rodasī iti ṣaiṣati. cakshur vā ṛitam. tasmād yataro  
vivadamānayo ābāham anuṣṭhyā cakshushādarṣam iti, ta-  
sya ṣrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ  
saṁskurute 7 nū no rāsya sahasravat tokavat pu-  
shṭimad vasv ity uttamayā paridadhāty. ātmā vai sama-  
staḥ sahasravāṁs tokavān puṣṭimān. ātmanām eva tat sa-  
mastam sambhāvayaty, ātmanām samastam saṁskurute  
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ.  
puṇyām eva tal lakshmīm sambhāvayati, puṇyām lakshmīm  
saṁskurute 9 sa evaṁ vidvāṁṣ chandomayo devatāmayo  
brahmamayo 'mṛitamayaḥ sambhūya devatā apyēti ya  
evaṁ veda 10 yo vai tad veda yathā chandomayo de-  
vatāmayo brahmamayo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam īl ity adhyātman, athādhidaivatam  
|| 40 || 8 ||

1 Shatpadam tūshnīmṣaṁsaṁ ṣaṁsati. ślāḍ vā ṛitaya.  
ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām puro-  
rucam ṣaṁsati. dvādaṣa vai māsā. māsān eva tat kalpa-  
yati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṁsaty.  
antariksham vai prāntariksham hīmāni sarvaṇi bhūtāny  
anuprayanty. antariksham eva tat kalpayaty, antariksham  
apyeti 4 dīdivāṁsam apūrvyam iti ṣaṁsaty. asau vai  
dīdāya yo 'sau tapaty, etasmād dhi na kiṁ cana pūrvam  
asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣa-  
rmāni vītaya iti ṣaṁsaty. Agnir vai ṣarmāny annādyāni  
yachaty. Agnīm eva tat kalpayaty, Agnīm apyety 6 uta  
no brahmann avisha iti ṣaṁsati. candramā vai brahma.  
candramasam eva tat kalpayati, candramasam apyeti 7 sa  
yāntā vipra eshām iti ṣaṁsati. Vāyur vai yantā, Vāyunā  
hīdam yatam antariksham na samṛichati. Vāyum eva tat  
kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣa-  
ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-  
lpayati, dyāvāprithivī apyeti 9 nū no rāsya sahasravat  
tokavat puṣṭimad vasy ity uttamayā paridadhāti. sam-  
vatsaro vai samastah sahasravāṁs tokavān puṣṭimān. sam-  
vatsaram eva tat samastam kalpayati, samvatsaram sama-  
stam apyeti 10 yājyayā yajati. vṛiṣṭir vai yājyā vidyud  
eva, vidyud dhīdam vṛiṣṭim annādyam samprayachati.  
vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam  
vidvān etanmayo devatāmāyo bhavati bhavati || 41 || 9 ||

Iti dvitryapañcikāyam pañcama 'dhyāyah.

Iti daṣamādhyāye navamaḥ khaṇḍah.

1 Grahoktham vā etad yat praūgam. nava prātar grahā  
 grihyante, navabliir bahishpavamāne stuvate. stute stome  
 daṣamaṃ grihṇāti. himkāra itarāsāṃ daṣamaḥ. so sā sam-  
 mā 2 vāyavyaṃ ṣaṁsati, tena vāyavya ukthavān 3 aindra-  
 vāyavaṃ ṣaṁsati, tena aindravāyava ukthavān 4 maitrāvaru-  
 ṇaṃ ṣaṁsati, tena maitrāvaruṇa ukthavān 5 āśvinaṃ ṣaṁsati,  
 tena āśvina ukthavān 6 aindraṃ ṣaṁsati, tena śukrāmanthinā  
 ukthavanta 7 vaiśvadevaṃ ṣaṁsati, tena āgrayaṇa ukthavān  
 8 sārasyataṃ ṣaṁsati 9 na sārasyato graho 'sti 10 vāk tu  
 Sarasvatī. ye tu keca vācā grahā grihyante, te 'sya sarve  
 śastokthā 11 ukthino bhavanti ya evaṃ veda || 1 ||

1 Annādyam vā etenāvaruṇādhe yat praūgam. anyānyā-  
 devatā praūge śasyate, 'nyad-anyad uktham praūge kriyate  
 2 'nyad-anyad anyānnādyam graheshu dhriyate ya evaṃ  
 vedaiḥ tad dha vai yajamānasyādhyātmatamam ivoktham  
 yat praūgam. tasmād enaṃ itad upekshyatamam ivety  
 āhur, etena hy enaṃ hotā saṃskaroti 4 vāyavyaṃ ṣaṁsati.  
 tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya  
 prathamam sambhavataḥ sambhavatīti. yad vāyavyaṃ ṣa-  
 ṁsati, prāṇam evāsyā tat saṃskaroty 5 aindravāyavaṃ ṣa-  
 ṁsati. yatra vāva prāṇas tad apāno. yad aindravāyavaṃ  
 ṣaṁsati. prāṇāpānāv evāsyā tat saṃskaroti 6 maitrāvaruṇaṃ  
 ṣaṁsati. tasmād āhuḥ: cakṣuḥ puruṣasya prathamam sam-  
 bhavataḥ sambhavatīti. yaṃ maitrāvaruṇaṃ ṣaṁsati, ca-  
 kṣur evāsyā tat saṃskaroty 7 āśvinaṃ ṣaṁsati. tasmāt  
 kumāraṃ jātaṃ samvadanta: upa vai suśrūṣhate, pi vai  
 dhyāyatīti. yad āśvinaṃ ṣaṁsati, śrotram evāsyā tat saṃ-  
 skaroty 8 aindraṃ ṣaṁsati. tasmāt kumāraṃ jātaṃ samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram  
 śaṁsati, vīryam evāśya tat saṁskaroti 9 vaiṣvadevaṁ śa-  
 ṁsati. tasmāt kumāro jātaḥ paścēva praeṛāti. vaiṣvade-  
 vāni hy aṅgāni. yad vaiṣvadevaṁ śaṁsaty, aṅgāny evāśya  
 tat saṁskaroti 10 sārasyatam śaṁsati. tasmāt kumāram jā-  
 tam jaghanyā vāg āviṣati, vāg ghi Sarasvatī. yat sārasya-  
 tam śaṁsati, vācam evāśya tat saṁskaroty 11 eśha vai jāto  
 jāyate sarvābhyā etābhyo devatābhyāḥ sarvebhyā ukthe-  
 bhyāḥ sarvebhyāḥ chandobhyāḥ sarvebhyāḥ prāṭigebhyāḥ  
 sarvebhyāḥ savanebhyo ya evaṁ veda yasya caivaṁ vidu-  
 sha etae chaṁsanti || 2 || 2 ||

1 Prāṇānam vā etad uktham yat prāṇam. sapta deva-  
 tāḥ śaṁsati. sapta vai śīrshan prāṇāḥ. śīrshan eva tat prā-  
 ṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriye-  
 teti ha smāha yo 'śya hotā syād ity. atraivainam yathā  
 kāmāyeta tathā kuryād 3 yaṁ kāmāyeta: prāṇenainam  
 vyardhayānīti, vāyavyam aśya lubdham śaṁsed. ṛicam vā  
 padam vātiyāt, tenaiva tal lubdham. prāṇenaivainam tad  
 vyardhayati 4 yaṁ kāmāyeta: prāṇāpānābhyām enam vya-  
 rdhayānīti, aindravāyavam aśya lubdham śaṁsed. ṛicam vā  
 padam vātiyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-  
 nam tad vyardhayati 5 yaṁ kāmāyeta: cakshushainam  
 vyardhayānīti, maitrāvaruṇam aśya lubdham śaṁsed. ṛicam  
 vā padam vātiyāt, tenaiva tal lubdham. cakshushaivainam  
 tad vyardhayati 6 yaṁ kāmāyeta: śrotreṇainam vyardha-  
 yānīti, āśvinam aśya lubdham śaṁsed. ṛicam vā padam  
 vātiyāt, tenaiva tal lubdham. śrotreṇaivainam tad vyardha-  
 yati 7 yaṁ kāmāyeta: vīryenainam vyardhayānīti, aindram  
 aśya lubdham śaṁsed. ṛicam vā padam vātiyāt, tenaiva tal  
 lubdham. vīryenaivainam tad vyardhayati 8 yaṁ kāmāye-  
 tāṅgair enam vyardhayānīti, vaiṣvadevaṁ aśya lubdham  
 śaṁsed. ṛicam vā padam vātiyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yam kāmāyeta: vācainam vyardhayāniti, sārāsvatam asya lubdham śaṁsed. ṛicam vā padam vāṭiyāt, tenaiṣa tal lubdham. vācāivainam tad vyardhayati 10 yam u kāmāyeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsyā yathāpūrvam ṛiju kṛiptam śaṁset. sarvair evainam tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evam veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evam śāstram. āgneyīshu sāmāgāḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavāntīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuṣānsaty 4 atha yad dvaidham iva kṛtvā dahati, dvau vā Indravāyū, tad asyaindravāyavam rūpam. tad asya tenānuṣānsaty 5 atha yad uc ca hrīshyati ni ca hrīshyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuṣānsati 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mītrakṛityeṣopāsate tad asya maitram rūpam. tad asya tenānuṣānsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām arañibhyām manthanti, dvau vā Aśvinau. tad asyāśvinam rūpam. tad asya tenānuṣānsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvann iva dahati yasmāḥ bhūtāni vijante, tad asyaindrām rūpam. tad asya tenānuṣānsaty 9 atha yad enam ekam santam bahudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuṣānsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārāsvatam rūpam. tad asya tenānuṣānsaty 11 evam u hāsya vāyavyayaiva pratipadyamānasya triceṇa-triceṇaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇātī ॥ 4 ॥ 4 ॥

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāgnīm upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vīhīty anuvashaṭkaroti, tena dhishṇyān prīṇaty 5 asaṁsthitān somān bhakshayanīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishṭakṛidbhāga īti 6 yad vāva somasyāgne vīhīty anuvashaṭkaroti, tenaiva saṁsthitān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti ॥ 5 ॥ 5 ॥

1 Vajro vā esha yad vashaṭkāro. yaṁ dvishyāt taṁ dhyāyed vashaṭkarishyam, tasmīn eva taṁ vajram āsthāpayati 2 shaḥ īti vashaṭkaroti. shaḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratishṭhata idaṁ sarvaṁ anupratishṭhāti yad idaṁ kimca 3 pratishṭhāti ya evaṁ veda 4 tad u ha smāha Hiranya-dan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaus antarikshe pratishṭhitāntariksham prithivyām prithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratishṭhantīr idaṁ sarvaṁ anupratishṭhāti yad idaṁ kimca. pratishṭhāti ya evaṁ veda 5 vaushaḥ īti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti ॥ 6 ॥ 6 ॥

1 Trayo vai vashaṭkāra: vajro dhāmachad riktaḥ 2 sa yam cyoceair bali vashaṭkaroti sa vajras 3 taṁ-taṁ praharati dvishate bhrāṭṛivya vadhāṁ, yo 'sya strītyas tasmai startavai. tasmāt sa bhrāṭṛivyaavatā vashaṭkrītyo 4 'tha yah

samaḥ saṁtato nirbhānareḥ sa dhāmachat 5 tam-tam prajāḥ  
 ca paśavaḥ cānūpatishṭhante. tasmāt sa prajākāmēna paśu-  
 kāmēna vashatkṛityo 6 tba yenaiva shaḥ avarādhnoti sa ri-  
 kto 7 rinakty ātmānam rinakti yajamānam, pāpiyān vashaṭ-  
 kartā bhavati pāpiyān yasmai vashatkaroṭi. tasmāt ta-  
 syāṣaṁ neyāt 8 kim sa yajamānasya pāpabhadram ādriye-  
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā  
 kāmayeta tathā kuryād 9 yaṁ kāmayeta: yathaivānījāno  
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-  
 thaivāsyā vashatkuryāt. sadṛiṣam evainam tat karoti 10 yaṁ  
 kāmayeta: pāpiyān syād ity. uccaistarām asya ricam  
 ukṭvā śanaistarām vashatkuryāt. pāpiyānsam evainam tat  
 karoti 11 yaṁ kāmayeta: śreyān syād iti, śanaistarām asya  
 ricam ukṭvoccaistarām vashatkuryāc. chriya evainam tae  
 ehriyām ādadhāti 12 saṁtatam ricā vashatkṛityaṁ, saṁta-  
 tyai 13 saṁdhīyate prajāyā paśubhir ya evaṁ veda || 7 || c ||

1 Yasyai devatāyai havir grīhītam syāt, tām dhāyēd  
 vashatkarishyan. sākshād eva tad devatām prīṇāti, pratyā-  
 kshād devatām yajati 2 vajro vai vashatkāraḥ, sa esha pra-  
 hrito 'śānto dīdāya. tasya haitasya na sarva iva śāntīm  
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva  
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity  
 eva. tasmād vashatkṛitya-vashatkṛitya vāg ity anumān-  
 trayeta. sa enaṁ śānto na hinasti 3 vashatkāra mā mām  
 pramṛiksho māham tvām pramṛiksham, brīhatā  
 mana upahvaye vyānena śarīram, pratishṭhāsi  
 pratishṭhām gacha pratishṭhām mā gamayeti va-  
 shatkāram anumāntrayeta 4 tad u ha smāha: dūrgham etat  
 sad aprabhy, ojaḥ saha oja 5 ity eva vashatkāram anu-  
 māntrayetau 6 jaḥ ca ha vai sahaḥ ca vashatkārasya priya-  
 tame tanvau 7 priyeṇaivainam tad dhāmnā samardhayati  
 8 priyeṇa dhāmnā samṛidhyate ya evaṁ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite  
vyūtkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo  
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācam ca  
prāṇāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya  
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat. tam praishaiḥ prai-  
sham aichan. yat praishaiḥ praisham aichans, tat praishā-  
nām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-  
rugbhiḥ prārocayaṃs, tat puroruecām puroruktvaṃ 3 tam ve-  
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-  
ditvaṃ 4 tam vittam grahair vyagṛihṇata. yad vittam gra-  
hair vyagṛihṇata, tad grabhānām grahatvaṃ 5 tam vittvā  
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,  
tan nividām nivittvaṃ 6 mahad vāva nashṭaiḥ abhy  
alpaṃ vechati, yataro vāva tayor jyāya ivābhīchati sa  
eva tayor sādhiya ichati 7 ya u eva praishān varshīyaso-  
yarshīyaḥ veda sa u eva tān sādhiyo veda, nashṭaiḥ  
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati  
|| 9 || 9 ||

1 Garbhā vā eta ukthānām yan nivas. tad yat pu-  
rastād ukthānām prātaḥsavane dhīyante. tasmāt parāñeo  
garbhā dhīyante parāñeḥ sambhavanti 2 yan madhyato  
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā  
3 yad antatas trītiyasavane dhīyante, tasmād amuto 'rvāñeo  
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir  
ya evaṃ veda 5 peṣā vā eta ukthānām yan nivas. tad  
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva  
pravayanataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-  
dhyamdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt  
tādṛik tad. yad antatas trītiyasavane dhīyante, yathaivā-  
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya  
peṣasā śobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nivasas. tad yat purastād  
 ukthānām prāṭhasavane dhīyante madhyato madhyamādyane  
 'ntatas tritīyasavane, Ādityasyaiva tad vratam anuparyā-  
 vartante 2 paccho vai devā yajñam samabharaṇs, tasmāt  
 paccho nivasas sasyante 3 yad vai tad devā yajñam sama-  
 bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaḥ  
 nividam śāstre dadyād iti, tad u khalu varam eva da-  
 dati 4 na nivasas padam atiyād 5 yan nivasas padam atī-  
 yād, yajñasya tac chidram kuryād, yajñasya vai chidram  
 sravad yajamāno 'nu pāpiyān bhavati. tasmān na nivasas  
 padam atiyān 6 na nivasas pade viparihared. yan nivasas  
 pade vipariharen, mohayed yajñam, mugdho yajamānaḥ  
 syāt. tasmān na nivasas pade vipariharen 7 na nivasas  
 pade samasyed. yan nivasas pade samasyed, yajñasya tad  
 āyuh samharet, pramāyuko yajamānaḥ syāt. tasmān na  
 nivasas pade samasyet 8 predam brahma predam kṣa-  
 tram ity ete eva samasyed, brahmakshatrayoḥ śamṣṛityai.  
 tasmād brahma ca kshatram ca samṣṛite 9 na trīcam na  
 caturricam atī manyeta nividdhānam, ekaikaḥ vai nivasas  
 padam trīcam sūktam prati. tasmān na trīcam na caturri-  
 cam atī manyeta nividdhānam, nividā hy eva stotram atī-  
 śastam bhavaty 10 ekam pariśishya tritīyasavane nividam  
 dadhyād 11 yad dve pariśishya dadhyāt, prajananam tad  
 upahanyād, garbhais tat prajā vyardhayet. tasmād ekam  
 eva pariśishya tritīyasavane nividam dadhyān 12 na sūktena  
 nividam atipadyeta 13 yena sūktena nividam atipadyeta,  
 na tat punar upanivarteta, vāstubham eva tad 14 anyat ta-  
 ddaivatam tacchandasaḥ sūktam āhṛitya tasmin nividam  
 dadhyān 15 mā pra gāma patho vayam iti purastāt  
 sūktasya śānsati 16 patho vā esha praiti yo yajñe muhyati.  
 mā yajñād indra somina iti, yajñād eva tan na pra-  
 cyavate 17 mānta sthur no arātaya ity, arātiyata eva

tad apahanti 18 yo yajñasya prasādhanaś tantur dev-  
 oshv ātataḥ | tam āhutaṁ naśimahi 19 prajā vai  
 tantuḥ, prajāṁ evāsmā etat samtanoti 20 mano n v ā hu-  
 vāmahe nārāṣaṁse na someneti 21 manasā vai yajñas  
 tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-  
 scittih || 11 || 11 ||

Iti tritīyapañcīkāyām prathamo 'dhyāyaḥ.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuḥ, chandaś chandasi  
 pratishṭhāpyam iti. ṣoṇsāvom ity āhvayate prātaḥsavane  
 tryakshareṇa, ṣaṁsāmodaivom ity adhvaryuḥ pratigri-  
 ṇāti pañcākshareṇa. tad aṣṭāksharam sampadyate. 'ṣṭā-  
 ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane  
 'cikṣipatām 2 ukthaṁ vācīty āha ṣastvā caturaksharam,  
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad aṣṭhā-  
 ksharam sampadyate. 'ṣṭāksharā vai gāyatrī, gāyatrīm  
 eva tad ubhayataḥ prātaḥsavane 'cikṣipatām 3 adhvaryo  
 ṣoṇsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-  
 ṁsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.  
 tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-  
 śṭup. trisṭubham eva tat purastāt madhyamdine 'cikṣi-  
 patām. ukthaṁ vācīndrāyety āha ṣastvā saptāksharam,  
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-  
 ksharam sampadyata. ekādaśāksharā vai trisṭup, trisṭu-  
 bham eva tad ubhayato madhyamdine 'cikṣipatām 4 adhva-  
 ryo ṣoṣoṇsāvom ity āhvayate tritīyasavane saptāksha-  
 reṇa, ṣaṁsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-  
 kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā  
 vai jagatī, jagatīm eva tat purastāt tritīyasavane 'cikṣi-  
 patām. ukthaṁ vācīndrāya devebhya ity āha ṣastvai-  
 kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-  
 śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'ciklīpatām 5 tad etad ri-  
 shih paśyam abhyanūvāca 6 yad gāyatrē adhi gāyā-  
 tṛam āhitaṁ traishṭūbhād vā traishṭubham nira-  
 takshata | yad vā jagaj jagaty āhītam padam ya  
 it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac  
 chandaś chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya  
 evaṁ veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandānsi devebhyo bhāga-  
 dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-  
 taḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo na-  
 dhyamādye, jagatīm Viśvebhyo devebhya Adityebhyas tri-  
 tīyasavane 2 'thāsya yat svam chanda āsīd anuśṭup, tām  
 udantam abhy udauhad achāvākīyām abhi. sainam abravīd  
 anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te  
 'ham svam chando 'smi. yām modantam abhy udauhīr  
 achāvākīyām abhīti. tad ajāmāt, sa svam somam āharat  
 sa sve some 'gram mukham abhi paryāharad anusṭubham.  
 tasmād v anusṭubh agriyā mukhyā yujyate sarveshām sa-  
 vanānām 3 agriyo mukhyo bhavati, śṛṣṭhatām aśnute ya  
 evaṁ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra  
 kva ea yajamānavāso bhavati, kalpata eva yajño 'pi 5 tasyai  
 janatāyai kalpate yatraivam vidvān yajamāno vaśi yajate  
 || 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-  
 māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum  
 eva tat paryakrāmat. tam ājye 'sīdat. sa praūgeṇa pra-  
 tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyamā-  
 dye pavamāne 'sīdat. so 'nusṭubhā marutvatīyam pratyā-  
 padyata, mṛityum eva tat paryakrāmat. tam mādhyamādye  
 bṛihatīshu nāśaknot sattum. prāṇa vai bṛihatyaḥ, prāṇān  
 eva tan nāśaknod vyavaitum. tasmān mādhyamādye hotā  
 bṛihatīshu stotriyeṇaiva pratipadyate. prāṇa vai bṛihatyaḥ,

prānān eva tad abhi pratipadyate 3 tam tṛtīyapavamāne 'sīdat. so 'nushṭubhā vaiśvadevam pratyapadyata, mṛityum eva tat parvakrāmat. tam yajñāyājñiye 'sīdat. sa vaiśvānariyenāgnimārutām pratyapadyata, mṛityum eva tat parvakrāmad. vajro vai vaiśvānariyam pratishṭhā yajñāyājñiṣam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa sarvān pāsān sarvān sthānūn mṛityor atimueya svasty evo damueyata, svasty eva hotonmueyate sarvāyuh sarvāyutvāya 4 sarvam āyur eti ya evaṃ veda || 14 || 3 ||

• 1 Indro vai Vṛitraṃ hatvā nāstrīṣhīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviśyāsayat, tam sarvāni bhūtāni vibhajyānvaichaṁs. tam pūrvedyuh pitaro 'vindann, uttaram ahar devās. tasmāt pūrvedyuh pitribhyah kriyata, uttaram ahar devān yajante 2 te 'bruvann: abhishuṇavāmaiva, tathā vā na āśishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṁs, ta ā tvā ratham yathotaya ity evainam āvartayann, idaṃ vaso sutam andha ity evaibhyah sutakīrtyām āvir abhavad, indra nedīya ed ihīty evainam madhyam prāpādayantā 3 gateन्द्रेण yajñena yajate, sendreṇa yajñena rādhnoti ya evaṃ veda || 15 || 4 ||

1 Indram vai Vṛitraṃ jaghnivāṁsam nāstrītetī manyamānaḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prāṇā vai Marutaḥ svāpayah, prāṇā haivainam tan nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yady aindram evāta ūrdhvaṃ chandaḥ śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmaṇaspatyam pragātham śaṁsati 2 brīhaspatipurohitā vai devā ajayan svargaṃ lokam. vy asmiṇ lōke

'jayanta. tathaivaitad yajamāno bṛihaspatipurohita eva jayati svargam lokam, vy. asmiñl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kim canāstutam sat punarādāyam śasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatīyam. shaṭsu vā atra gāyatrīshu stuvate shaṭsu bṛihatīshu tisṛishu trisṭu-  
psu, sa vā esha trichandāḥ pañcadaśo mādhyamdinah pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavati 5 ye eva gāyatriyā uttare pratipado yo gāyatro 'nucaras, tābhīr evāsyā gāyatriyo 'nuṣastā bhavanty; etābhyām evāsyā pragāthābhyām bṛihatyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛihatīshu sāmaga rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotraṇ anvaiti 7 ye eva trisṭubhāḥ dhāyē yat trisṭubham nividdhānam, tābhīr evāsyā trisṭubho 'nuṣastā bhavanty 8 evam u hāsyāisha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuṣasto bhavati ya evam veda || 17 || 6 ||

1 Dhāyyāḥ śāṁsati 2 dhāyyābhīr vai Prajāpatir imāñl lokān adbhayad yaṁ-yaṁ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhīr evemāñl lokān dbhayati yaṁ-yaṁ kāmam akāmayate ya evam veda yad eva dhāyyāḥ | 4 yatra yatra vai devā yajñasya chidram nirajānāns, tad dhāyyābhīr apidadhus, tad dhāyyānām dhāyyātvam 5 achidreṇa hāsyā yajñenesṣṭam bhavati ya evam veda yad v eva dhāyyāḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsah samdadhad iyād, evam evaitābhīr yajñasya chidram samdadhad eti ya evam veda yad v eva dhāyyāḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tritīyopasat, tasyā etad uktham 8 yāvantaṁ ha vai. saumyenādhivareṇeṣṭvā lokam jayati, taṁ ata ekaikayopasadā jayati ya evaṁ vedā yaś caivam vidvān dhāyāḥ śaṁsati 9 tad dhaika āhus: tān vo maha iti śaṁsed, etāṁ vāva vayam Bharateshu śasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrityam 11 yad etāṁ śaṁsed, īśvaraḥ parjanyaḥ varshitoḥ 12 pinvanty apa ity eva śaṁsed 13 vṛṣṭīvani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavat. yad vinītavat tad vikrāntavāt, yad vikrāntavāt tad vaishṇavam. vājinam itīndro vai vājī. tasyām vā etasyām catvāri padāni vṛṣṭīvani mārutam vaishṇavam aindram 14 sū vā eshā tritīyasavanabhājanā satī madhyamdine śasyate. tasmād dhedam Bharatānām paśavaḥ śāyamgo-  
 ṣṭhāḥ santo madhyamdine saṁgavinīm āyanti. so jagatī, jagatā hi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || 7 ||

1 Marutvatiyam pragātham śaṁsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyeti sūktam śaṁsati. tad vā etad yajamānajanam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajānāyati 3 tat saṁjayam bhavati. saṁ ca jayati vi ca jayata 4 etad gaurivitaṁ. Gaurivīti ha vai Śāktyo nedishṭham svargasya lokasyāgachāt. sa etat sūktam apaśyat, tena svargam lokam ajayat. tathaivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya baital lokasyākramanam yan nivit. tām ākramamāna iva śaṁsed, upaiva yajamānam nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyāsthābhicarato. yaḥ kāmayeta: kshatreṇa

viṣaṃ 'nanyām iti, tris tarhi nividā sūktam viṣaṃset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatram hanyām iti, tris tarhi sūktena nividam viṣaṃset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānity, ubhayatas tarhi nividam vyāhvayitobhayata evainam tad viṣaḥ paryavachinattī 11 ti nv abhicarata. itarathā tv eva svargakāmasya 12 vayah sūparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā rishayo nādhamānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tanasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyetā 16 jarasaṃ ha cakshuśhmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhayeva baddhān iti. pāsā vai nidhā, mumugdhy asmān pāśād iva baddhān ity eva tad āha || 19 || s ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvam, upa mā hvayadhvam iti. tatheti. tam hanishyanta ādravan. so 'ven: māṃ vai hanishyanta ādravanti, hantemān bhīṣhayā iti. tān abhi prāśvasīt, tasya śvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājabuḥ: prabara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad rishih paśyann abhyanūvāca: vṛitrasya tvā śvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhīr indra sakhyam te astv athemā viśvāḥ pritanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam grahaṃ gṛhṇāti, marutvatīyam pragātham śaśati, marutvatīyam sūktam śaśati. marutvatīyam nividam dadhāti: Marutām sā bhaktir 3 marutvatīyam uktham śastvā

marutvatīyayā yajati, yathābhāgam tad devatāḥ prīṇāti  
4 ye tvāhiha<sup>ye</sup> maghavann avar<sup>han</sup> ye śāmbare  
harivo ye gaviṣṭau | ye tvā nūnam anumadanti  
viprāḥ pibendra somam saganō marudbhir iti 5 yā-  
tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad  
evaitat samanvedyendrenainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitraṁ hatvā sarvā vijitīr vijityābravīt  
Prajāpatim: aham etad asāni yat tvam, aham mahān asā-  
nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad  
avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat;  
Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan  
Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā  
abravīd: uddhāram ma uddharateti. yathāpy etarhīchati,  
yo vai bhavati yaḥ śreshṭhatām aṣnute (sa mahān bhavati).  
tam devā abruvan: svayam eva brūshva yat te bhavishya-  
jīti. sa etam mähendram graham abrūta, mādhyandinaṁ  
savanānām, nishkevalyam ukthānām, trishṭubham chanda-  
sām, priṣṭham sāmnam. tam asmā uddhāram udaharann.  
3 ud asmā uddhāram haranti ya evam veda 4 tam devā  
abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety  
abravīt, katham vo 'piśyād iti. tam abruvann: apy eva no  
'stu maghavann iti. tām ikshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṁ vā Indrasya priyā jāyā vā-  
vātā Prāsahā nāmāsyām evechāmahā iti: tatheti. tasyām  
aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-  
smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-  
tyāv ichate. tām prātar upāyan, saitad eva pratyapadyata:  
2 yad vāvāna purutamam purāshāl ā vṛitrahendro  
nāmāny aprāḥ | aceti prāsahas patis tuvishmān  
iti 3 Indro vai prāsahas patis tuvishmān 4 yadīm uṣmasi  
kartave karat tad iti. yad evaitad avocāmākarat tad  
ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eśhātrāpi śasyate. yad vāvāna purutamam purāshāḥ iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad yāsya kāme senā jayet, tasyā ardhat tishṭhaṅs tṛṇam ubhayataḥ parichidyetarām senām abhy asyet: Prāsahē Kas tvā paśyatīti. tad yathaivādaḥ snushā śvaśurāl lajjamānā niliyamānaity, evam eva sā senā bhajyamānā niliyamānaiti yatraivam vidvāṅs tṛṇam ubhayataḥ parichidyetarām senām abhy asyati: Prāsahē Kas tvā paśyatīti 8 tām Indra uvācūpi vo 'trāstv iti. te devā abruvan: virāḍ yājyāstu nishkevalyasya yā trayastriṅśadaksharā 9 trayastriṅśad vai devā: aṣṭau Vasava, ekādaśa Rudrā, dvādaśādītyāḥ, Prajāpatiḥ ca Vashaṭkāraḥ ca. devatā aksharabhājah karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tṛpyanti 10 yaṁ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatrīā vā tṛisṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainam tat karoti 11 yaṁ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvadāy: mithunam sambhavāva prajātyā iti. nety abravīt sāma, jvāyān vā ato mama mahimeti. te dve bhūtvopāvadatām, te na prati cana samavadata. tās tisro bhūtvopāvadaṅs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat sāmābhavat, tat sāmnaḥ sāmātvam 2 sāmān bhavati ya evaṁ veda 3 yo vai bhavati yaḥ śreshṭhatām aṣṇute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcā-  
nyād bhūtvā pañcānyad bhūtvākalpetām: ābāvāṣ ca him-  
kāraṣ ca prastāvāṣ ca prathamā ca ṛig udgīthaṣ ca, ma-  
dhyamā ca pratiḥhāraṣ cottamā ca nidhanam ca vashaṭkāraṣ  
ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām,  
tasmād āhuḥ: pāṅkto yajñāḥ pāṅktāḥ paṣava iti 6 yad u  
virājam daṣiṇīm abhisamapadyetām, tasmād āhur: virāji  
yajño daṣiṇyām pratishṭhita ity 7 ātmā vai stotriyaḥ, pra-  
jānurūpaḥ, patnī dhāyā, paṣavaḥ pragātho, grihāḥ sūktam  
8 sa vā asmiṇṣ ca loka 'mushmiṇṣ ca prajāyā ca paṣubhiṣ  
ca griheshu vasati ya evaṃ veda || 23 || 12 ||

1 Stotriyam ṣaṁsaty, ātmā vai stotriyas 2 tam madhya-  
mayā vācā ṣaṁsaty, ātmānam eva tat saṁskurute 3 'nurū-  
pam ṣaṁsati, prajā vā anurūpaḥ 4 sa uccaistārām ivānurū-  
paḥ ṣaṁstavyaḥ, prajāṃ eva tac chreyasīm ātmanāḥ kurute  
5 dhāyām ṣaṁsati, patnī vai dhāyā 6 sā nīcaistārām iva  
dhāyā ṣaṁstavyā 7 prativādinī hāsyā griheshu patnī bha-  
vati yatraivam vidvān nīcaistārām dhāyām ṣaṁsati 8 pra-  
gātham ṣaṁsati 9 sa svaravatyā vācā ṣaṁstavyaḥ, paṣavo  
vai svarāḥ, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 in-  
drasya nu vīryāṇi pra vocam iti sūktam ṣaṁsati 11 tad  
vā etat priyam Indrasya sūktam nishkevalyam hairanya-  
stūpam. etena vai sūktena Hiranyastūpa Āṅgīrasa Indrasya  
priyam dhāmopāgachāt, sa paramam lokam ajayad 12 upe-  
ndrasya priyam dhāma gachati, jayati paramam lokam ya  
evaṃ veda 13 grihā vai pratishṭhā sūktam. tat pratishṭhi-  
tatamayā vācā ṣaṁstavyam. tasmād yady api dūra iva pa-  
ṣūnī labhate, grihān evainān ājigamishati; grihā hi paṣū-  
nām pratishṭhā pratishṭhā || 24 || 13 ||

● Iti tṛitīyapañcīkāyam dvitīyo 'dhyāyaḥ.

Iti dvādāśe 'dhyāye trayodaśaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṇī loka āsit, tam devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-  
gached iti. te 'bruvanṣ chandānsi: yūyam pa imam somam  
rājānam āharateti. tatheti. te suparnā bhūtvodapatais. te  
yat suparnā bhūtvodapatais, tad etat Sauparnam ity  
ākhyānavida ācakshate 2 chandānsi vai tat somam rājānam  
achācaraṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy  
eva chandānsy āsan. sā jagatī caturaksharā prathamoda-  
patat. sā patitvārdham adhvano gatvāṣṛāmyat, sā parāsyā  
trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṁ ca tapaṣ ca  
harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vi-  
ttam tapo yasya paśavaḥ santi. jāgatā hi paśavo, jagatī  
hi tām āharat 3 atha trishṭub udapatat. sā patitvā bhūyo  
'rdhād adhvano gatvāṣṛāmyat, sā parāsyāikam aksharam  
tryaksharā bhūtvā dakṣhiṇā harantī punar abhyavāpatat.  
tasmān madhyamdine dakṣhiṇā nīyante trishṭubho loke,  
trishṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imam somam  
rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa  
svastyāyanenānumantrayadhvam iti. tatleti. sodapatat, tām  
devāḥ sarveṇa svastyāyanenānvamantrayanta: preti ceti  
cety. etad vai sarvam svastyāyanam yat preti ceti ceti.  
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti  
ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā  
somapālān bhīṣatyitvā padbhyām ca mukhena ca somam  
rājānam samagribhṇāt, yāni cetare chandasī aksharāṇy  
ajahitām tāni copasamagribhṇāt 3 tasyā anuvīṣijya Kṛiṣā-  
nuḥ somapālāḥ savyasya pado nakham achidat, tac cha-  
lyako 'bhavat. tasmāt sa nakham iva. yad vaṣam asravat  
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-  
kam āsīt sa sarpo nirdaṁsy abhavat, sahasaḥ svajo, yāni  
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-  
janam so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagṛibhṇāt, tat prātaḥsavaṇam abhavaṭ. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshāṃ savanānām. agriyo mukhyo bhavati, śreṣṭhātām aṣṇute ya evaṃ vedātha yat savyena padā samagṛibhṇāt, tan mādhyamdinam savanam abhavat. tad visraṇsata, tad visrastam nānvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmiṃs trisṭubham chandasām adadhur Indram devatānām, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadvīryābhyām samāvajjāmibhyām rādhnōti ya evaṃ vedātha yaṃ mukhena samagṛibhṇāt, tat tritīyasavanam abhavaṭ 2 tasya patantī rasam adbayaṭ, tad dhītaraśam nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśuśhv apaśyaṇs. tad yad āṣiram avanayanty, ājyena paśunā caranti, tena tat samāvadvīryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhī rādhnōti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetām: vittaṃ nāv akṣharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aṣṭākṣharā gāyātry abhavaṭ. tryakṣharā trisṭub, ekākṣharā jagati 2 śaṣṭākṣharā gāyatrī prātaḥsavanam udayachan, nāśaknot trisṭup tryakṣharā mādhyamdinam savanam udyantum. tāṃ gāyātry abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trisṭup, tāṃ vai maitair aṣṭābhir akṣharair upasamdbhīti. tatheti. tāṃ upasamadadbād. etad vai tad gāyātryai madhyamdine yaṃ marutvatīyasyottare pratipado yaṣ cānucarah. saikādaṣākṣharā bhūtvā mādhyamdinam savanam udayachan 3 nāśaknoḥ jagaty ekākṣharā tritīyasavanam udyantum. tāṃ gāyātry abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasamāhehīti. tatheti. tām upasamādadhād. etad vai tad gāyatriyai tritīyasavane yad vaiṣvadevasyottare pratipado yaś cānucarāḥ. sā dvādaśāksharā bhūtvā tritīyasavanam udayachāt 4 tato vā aṣṭāksharā gāyatri abhavad, ekādaśāksharā trisṭub, dvādaśāksharā jagatī 5 sarvaiḥ chandobhiḥ samāvadvīryaiḥ samāvajjāmibhi rādhnōti ya evaṃ vedaiḥ kaṃ vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṃ viduḥ ity, ekaṃ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idaṃ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇaṃ tritīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛiddhayā. madvad vai tritīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitāraṃ: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiṣvadevasya, sāvitrāgrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya iti madvatyā rūpasamṛiddhayā. madvad vai tritīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, \*prāṇaḥ Savitā: net prāṇaṃ samsthāpayānīty 5 ubhe vā esha ete savane vipibāti yat Savitā: prātaḥsavanam ca tritīyasavanam ca. tad yat pibavat sāvitrīyai nividāḥ padam purastād bhavati madvad uparishṭād, ubhayor evainaṃ tat savanayor ābhajati: prātaḥsavane ca tritīyasavane ca 6 bahvyāḥ prātar vāyavyāḥ śasyanta, ekā tritīyasavane. tasmād ūrdhvāḥ puruṣasya bhūyānṣaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyaṃ śaṃsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyaṃ śaṁsati, pratishṭhāyor evaināṃ tat prati-  
shṭhāpayati || 29, || 5 ||

1 Ārbhavam śaṁsaty 2 Ribhavó vai deveshū tapasā so-  
mapītham abhyaajāyaṁs. tebhyaḥ prātaḥsavane vāci kalpa-  
yishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-  
bhyo mādhyamdine savane vāci kalpayishaṁs, tān Indro  
Rurair mādhyamdināt savanād anudata. tebhyaḥ tritīya-  
savane vāci kalpayishaṁs, tān Viṣve devā anonudyanta:  
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ:  
tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa ta-  
thety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.  
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-  
rukte prajāpatye śasyete abhita ārbhavam: surūpakṛi-  
tnum ūtaye, 'yaṃ venāḥ codayat priṣṇigarbhā iti.  
Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād u-  
śreṣṭhī pātre rocayaty eva yaṃ kāmāyate taṃ 4 tebhyo  
vai devā apaivābibhatsanta manushyagandhāt, ta ete dhā-  
yye antaradadhata: yebhyo mātai, vā pitra iti || 30 || 6 ||

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evaṃ vaiṣva-  
devam. tad yathāntaram janatā evaṃ sūktāni. yathāraṇyāny  
evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-  
smāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayoḥbiḥ  
ceti ha smāha 3 yathā vai puruṣa evaṃ vaiṣvadevam. ta-  
sya yathāvantaram aṅgāny evaṃ sūktāni. yathā parvāny  
evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-  
smāt puruṣasya parvāni śithirāni santi dṛiḥhāni, brahmaṇā  
hi tāni dhṛitāni 4 mūlam vā etad yajñasya yad dhāyyāḥ  
ca yājyāḥ ca. tad yad anyā-anyā dhāyyāḥ ca yājyāḥ ca  
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-  
nya eva syuḥ 5 pañcajanyaṃ vā etad uktham yad vaiṣva-  
devam. sarveshām vā etad pañcajanānam uktham: deva-  
manushyāṇām gandharvāpsarasām sarpaṇām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachānti ya evam vedā 7 sarvadevatyo vā esha hotā yo vaiṣvadevam śaṁsati. sarvā diṣo dhyāyee chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tam dhyāyed. anubhāvaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyaṁ vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṁ vai jātam iyaṁ janitvam 13 dvīḥ pacchah paridadhāti. catuṣpādā vai paṣavaḥ, paṣūnām avaruddhyaḥ sakrid ardharecaṣaḥ, pratishṭhāyā eva. dvipratishṭho vai puruṣaḥ catuṣpādāḥ paṣavo, yajamānam eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpayati 14 sadā vā pañcajanīyayā paridadhyāt. tad upasprīṣan bhūnim paridadhyāt. tad yasyām eva yajūnam sambharati, tasyām evainam tad antataḥ pratishṭhāpayati 15 viṣve devāḥ śṛṇu temam havam ma iti vaiṣvadevam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaiṣṇavī ghṛitayājyā. tvam soma pitṛibhiḥ samvidāna iti saumyasya pitṛimatryā yajati 2 ghnanti vā etat somam yad abhishuṅvanti, tasyaitām anustaraṇīm kurvanti yat saumyaḥ. pitṛibhyo vā anustaraṇī. tasmāt saumyasya pitṛimatryā yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpenopasadām kila vai tad rūpaṁ yad etā devatā: Agniḥ Somo Viṣṇur iti 5 pratigrihya saumyam hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haikē pūrvam chandogebhyo haranti. tat tathā na kuryād. vashatkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo vekshetāthainam chandogebhyo haranti 32 || 8 ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apasyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriṣhyaty, etam anyonyasmin nāvindaṁs. teshām yā eva ghoratamās tanva āsaṁs. tā ekadhā samabharāṁs. tāḥ sambhṛitā esha devo bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo syaitad evam nāma veda 3 tam devā abruvann: ayam vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇishveti. sa etam eva varam avṛiṇīta: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo syaitad evam nāma veda 5 tam abhyāyatyāvīdhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa. yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat. tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mānusham, tan mādusham san mānusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ 33 || 9 ||

1 Tad agninā paryādadhuh, tan Maruto dhūnvaṁs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhuh, tan Maruto dhūnvaṁs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasah prathamam udadipyata, tad asāv Ādityo bhavad. yad dvitīyam āsīt. tad Bhṛigur abhavat. tam Varuṇo nyagṛiṇīta, tasmāt sa Bhṛigur Vāruṇir. atha yat tritīyam adided iva, ta Ādityā abhavan ye ngārā āsaṁs, te

'ngirasō 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta,  
 tad Bṛihaspatir abhavad 2 yāni parikshāṇṇīy āsaṁs te Kṛi-  
 shṇā paṣavo 'bhavan, yā lohiniṁ mṛittikā te rohitā. atha  
 yad bhasmāsīt, tat parushyaṁ vyasarpad: 'gauro gavaya ri-  
 śya ushthro gardabha iti ye caite 'ruṇāḥ paṣavas te ca 3 tān  
 vā esha devo 'bhyavadata: mama vā idam, mama vai vā-  
 stuham iti. tam etayarecā niravādayanta yaishā raudrī, śa-  
 syata 4 ā te pitar marutāṁ sumnam etu mā naḥ sū-  
 ryasya samdriṣo yuyothāḥ | tvam no vīro arvati  
 kshamethā 5 iti brūyān nābhi na ity, anabhimānuko hai-  
 sha devaḥ prajā bhavati 6 pra jāyemahi rudriya pra-  
 jābhir iti brūyān na rudrety, etasyaiva nāmanah pariḥṛityai  
 7 tad u khalu śam naḥ karatīty eva śaṁsec, cham iti  
 pratipadyate. sarvasmā eva śāntyai. nṛibhyo nāribhyo  
 gava iti. pumāṁso vai naraḥ striyo nāryaḥ. sarvasmā  
 eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāvu-  
 tvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī.  
 brahma vai gāyatrī. brahmaṇaivainaṁ tan namasyati  
 || 34 || 10 ||

1 Vaiṣvānarīyeṇ āgnimārutam pratipadyate. vaiṣvānaro  
 vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānarīyeṇ ā-  
 gnimārutam pratipadyate 2 'navānam prathama rik śaṁsta-  
 vyāgnīn vā esho 'rciṁśhy aśāntān prasīdann, eti ya āgni-  
 mārutam śaṁsati. 'prāṇenaiva tad agnīns taraty 3 adhiyann  
 upahanyād. anyam vivaktāram icchet; tam eva tat setum  
 kṛtvā tarati 4 tasmād āgnimārute na vyucyam, eshtavyo  
 vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam  
 dhūnvantaḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-  
 jñā-yajñā vo agnaye, devo vo draviṇodā iti madhye  
 yonim cānurūpaṁ ca śaṁsati. tad yaṁ madhye yonim cā-  
 nurūpaṁ ca śaṁsati, tasmān madhye yonir dhṛitā 7 yad u  
 dve sūkte śastvā śaṁsati, pratishṭhayaḥ eva tad upariṣṭāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir ya evaṃ veda ॥ 35 ॥ 11 ॥

1 Jātavedasyaṃ ṣaṁsati 2 Prajāpatiḥ prajā asṛijata. tāḥ sṛiṣṭhāḥ parāya evāyan, na vyāvartanta. tā agninā paryagachat. tā agniṃ upāvartanta, tam evādyāpy upāvṛittāḥ. so 'braviḥ: jātā vai prajā anenāvidam iti. yad abraviḥ: jātā vai prajā anenāvidam iti. taj jātavedasyaṃ abhavat. taj jātavedaso jātavedastvaṃ 3 tā agninā parigatā niruddhāḥ ṣocatyo dīdhyatyo 'tishṭhaṁs. tā adbhīr abhyashiṅcat, tasmād upariṣṭhāj jātavedasyasyāpohiṣṭhīyaṃ ṣaṁsati 4 tasmāt tac chamayateva ṣaṁstavyaṃ. tā adbhīr abhishieya nijāṣyaivāmanyata 5 tāsu vā Ahinā budhnyena parokṣhāt tejo 'dadhāt. esha ha vā Ahir budhnyo yad agnir gārhapatyō, 'gnīvaivāsu tad gārhapatyena parokṣhāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vaśīyān iti ॥ 36 ॥ 12 ॥

• • • 1 Devānām patnīḥ ṣaṁsaty anūcīr agniṃ grīhapatiṃ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nāḍṛityaṃ. devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyō, 'gnīvaivāsu tad gārhapatyena patnīshu pratyakṣhād reto dadhāti prajātyai 4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt samānodaryā vāsānyodaryāyai jāyāyā anujīvinī jīvati 6 Rākām ṣaṁsati. Rākā ha vā etam puruṣaśya sevanīm sīvyati yaishā ṣiṣṇe 'dhi 7 pumāṁso 'sya putrā jāyante ya evaṃ veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī. vācy eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁseḥ | pitṛyāḥ 3m iti | 10 yāmīm eva pūrvām ṣaṁsed: imam yama prastaram ā hi sīdeti. rājño vai pūrvapeyam. tasmād yāmīm eva pūrvām ṣaṁsen 11 mātali kāvyair yamo āngi-robbhir iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛīm, tasmāt kāvyānām anūcīm

ṣaṁsaty<sup>1</sup> 12 ud īratām avara ut parāsa iti pitryāḥ ṣa-  
 ṁsaty 13 un madhyamāḥ pitarah som<sup>2</sup> yāsa iti 14 ye  
 caivāvamā ye ca paraṁhā ye ca madhyamās, tān sarvān  
 anantarāyam prīṇaty 15 āham pitṛīn sūvidatrāṁ avi-  
 tsīti dvitīyām ṣaṁsati 16 barhishado ye svadhayā su-  
 tasyety. etad dha vā eshām priyam dhāma yad barhi-  
 shada iti, priyeṇaivaināns tad dhāmnā samardhayati  
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pi-  
 tṛibhyo namo asty adyeti namaskāravatīm antataḥ ṣa-  
 ṁsati, tasmād antataḥ pitṛibhyo namaskriyate 19 tad āhur:  
 vyāhavam pitryāḥ ṣaṁse<sup>3</sup>t | avyāhāvā<sup>3</sup>m iti | vyāhavam eva  
 ṣaṁsed, asaṁsthitam vai pitṛiyajñasya sādhu. aṣaṁsthitam  
 vā esha pitṛiyajñam samsthāpayati yo vyāhavam ṣaṁsati;  
 tasmād vyāhavam eva ṣaṁstavyam || 37 || 13 ||

1 Svādush kilāyam madhumān utāyam itīndra-  
 syaindrīr anupānīyāḥ ṣaṁsaty. etābhir vā Indras tritīyasa-  
 vanam anvapibat, tad anupānīyānām anupānīyātvam 2 mā-  
 dyantiṇi vai tarhi devatā yad etā hotā ṣaṁsati, tasmād  
 etāsu madvat pratigīryam 3 yayor ojaṣā skabhitā rajā-  
 ṁsīti vaiśṇavārūṇīm ṛicam ṣaṁsati. Viṣṇur vai yajñasya  
 durishṭam pāti Varuṇaḥ svishṭam, tayor ubhayor eva ṣā-  
 ntyai 4 viṣṇor nu kaṁ vīryāṇi pra vocam iti vai-  
 śṇavīm ṣaṁsati. yathā vai matyam, evaṁ yajñasya Vi-  
 shṇus. tad yathā<sup>5</sup> dushkrishṭam durmatikṛitam sukrishṭam  
 sumatikṛitam kurvann iyād. evaṁ evaitad yajñasya dusṭu-  
 tam duḥṣastam sushṭutam suṣastam kurvann eti yad etām  
 hotā ṣaṁsati 5 tantum tanvan rajaso bhānum anv  
 ihīti prajāpatyam ṣaṁsati. prajā vai tantuh, prajām evā-  
 smā etat samtanoti 6 jyotishmataḥ patho raksha  
 dhiyā kṛitān iti devayānā vai jyotishmantah pañḥānas,  
 tān evāsmā etad vitanoty. anulbaṇam vayata joguvām  
 apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate  
 prajāyā paśubhiḥ ya evaṁ vedaiḥ svā na indro maghavā  
 virapṣīty uttamayā paridadhātīyaṁ vā Indro maghavā vi-  
 rapṣī 9 karat sātīyā carshaṇīdhṛid anarvetīyaṁ vai  
 satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām  
 dhehy asme itīyaṁ vai rājā janushām 11 adhi śravo  
 māhinam yaj jaritra itīyaṁ vai māhinam yajñah śravo  
 yajamāno jaritā, yajamānāyavaitām āśisham āśaste 12 tad  
 upaspiṣan bhūmim paridadhyāt. tad yasyām eva yajñam  
 sambharati, tasyām evainam tad antataḥ pratishthāpayaty  
 13 agne marudbhiḥ śubhayadbhir rikvabhir ity  
 āgnimārutām uktham śastvāgnimārutyā yajati, yathābhā-  
 gam tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛtīvapañcikāyaṁ tṛtīyo 'dhyāyaḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

• • 1 Devā vā asurair yuddham upaprāyan vijayāya, tām  
 Agniḥ nānvakāmayataitum. tam devā abruvanḥ: api tvam  
 ehy, asmākam vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty  
 abravīt, stuta nu meṭi. tam te samutkramyopanivṛityāstu-  
 vaṅs, tām stuto 'nuprait 2 sa triṣṇenir bhūtvā tryanīko 'su-  
 rān yuddham upaprāyad vijayāya. triṣṇenir iti chandāṅsy  
 eva ṣṇenir akuruta, tryanīka iti savanāny evānikāni. tām  
 asamabhāvyam parābhāvayat. tato vai devā abhavan, parā-  
 surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātṛivyo  
 bhavati, ya evaṁ veda 4 sāvā vā eshā gāyatrī eva yad agni-  
 śtōmaḥ. caturviṁśatyakṣarā vai gāyatrī. caturviṁśatir  
 agniśtōmasya stutaśastrāṇi 5 tad vai yad idam āhuḥ: su-  
 dhāyām ha vai vājī subito dadhātīti. gāyatrī vai tan. na  
 ha vai gāyatrī kṣhamā ramata. ūrdhvā ha vā eshā yaja-  
 mānan, ādāya svar etīty. agniśtōmo vai tan. na ha vā  
 agniśtōmaḥ kṣhamā ramata, ūrdhvo ha vā esha yajamā-  
 nam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

shṭomaḥ. caturviṁśatyardhamāso vai samvatsaraḥ, caturvi-  
ṁśatir agniśṭomasya stutaṣaṣṭrāṇi 7 taṁ yāthā samudrāṁ  
srotṛyā evaṁ sarve yajñākratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshṭis tāyate. tāṁ evānu yāḥ kāśceshṭayas,  
tāḥ sarvā agniśṭomam apiyanti 2 lām upahvayata, ilāvīdhā  
vai pākayajñā. ilān evānu ye keca pākayajñās, te sarve  
'gniśṭomam apiyanti 3 sāyamprātar agnihotraṁ juhvati,  
sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṁ  
juhvati. svāhākāreṇa vratam prayachanti; svāhākāram  
evānv agnihotraṁ agniśṭomam apyēti 4 pañcadaśa prāya-  
ṇīye sāmīdhenīr anvāha pañcadaśa darṣapūrṇamāsayoḥ,  
prāyaṇīyam evānu darṣapūrṇamāsāv agniśṭomam apītaḥ  
5 somam rājānam kṛiṇanty. aushadho vai somo rājāusha-  
dhibhis taṁ bhishajyanti yam bhishajyanti. somam eva rā-  
jānam kṛiyamāṇam anu yāni kāñica bheshajāni, tāni sa-  
rvāṇy agniśṭomam apiyanty. 6 agniṁ ātithye manthanty  
agniṁ cāturmāsyeshy. ātithyam evānu cāturmāsyaṇy agni-  
śṭomam apiyanti 7 payasā pravargye caranti payasā dā-  
kshāyaṇayajñe. pravargyam evānu dākshāyaṇayajño 'gni-  
śṭomam apyēti 8 paśur upavasathe bhavati, taṁ evānu ye  
keca paśubandhās te sarve 'gniśṭomam apiyanti 9 lādadhō  
nāma yajñakratuḥ. taṁ dadhñā caranti dadhñā dadhigha-  
rme, dadhigharman evānv ilādadhō 'gniśṭomam apyēti  
|| 40 || 2 ||

1 Iti nu purastād. athopariśṭāt. pañcadaśokthyasya  
stotrāṇi pañcadaśa ṣaṣṭrāṇi. sa māsō. māsadhā samvatsaro  
vihitaḥ. samvatsaro 'gnir vaiśvānaro, 'gnir agniśṭomaḥ.  
samvatsaram evānūkthyo 'gniśṭomam apyēty. ukthyam  
apiyantam anu vājapeyo 'pyēty, ukthyo hi sa bhavati  
2 dvādaśa ratreḥ paryāvāḥ. sarve pañcadaśās, te dvau-dvau  
sampadya triṁśad. ekaviṁśaṁ śoḷaṣi sāma, trivṛit sam-  
dhiḥ; sā triṁśat. sa māsas. triṁśan māsasya rātrayo. mā-

sadhā samvatsaro vihitah, samvatsaro 'gnir vaiṣvānaro, 'gnir agnishtomah. samvatsaram evānv atirātro 'gnishtomam apyety. atirātram apiyantam anv aptoryāmō 'pyety, atirātro hi sa bhavāty 3 etad vai ye ea purastād ye copari-  
shṭād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daṣa trivrito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā stotriyodeti trivrit pariśishyate: so 'sāv ekaviṃśo 'dhyābitas tapati. vishuvān vā esha stomānām. daṣa vā etasmād arāñcas trivrito daṣa parāñco. madhya esha ekaviṃśa ubhayato 'dhyābitas tapati. tad yāsau stotriyodeti, saita-  
sminn adhyūlhā: sa yajamanas, tad daivam kshatram saho balam 5 aṣnute ha vai daivam kshatram saho balam. eta-  
sya ha sāyujyam sarūpatām salokatām aṣnute ya evam veda || 41 || 3 ||

• • .1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam āyan. so 'gnir divisprig ūrdhva udaśrayata, sa svargasya lokasya dvāram avrīṇod. Agnir vai svargasya lokasyādhi-  
patis. tam Vasavaḥ prathamā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam te trivritā stome-  
nāstuvāṃs, tān stuto 'tyārjata, te yathālokaṃ āgachāṃs. 2 tam Rudrā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam te pañcadaṣena stomenāstuvāṃs, tān stuto 'tyārjata, te yathālokaṃ āgachāṃs 3 tam Ādityā āga-  
chāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. ta-  
theti. tam te saptadaṣena stomenāstuvāṃs, tān stuto 'tyār-  
jata, te yathālokaṃ āgachāṃs 4 tam Viṣve devā āgachāṃs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁṣena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokam agachann 5 ekaikena vai tam devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokam agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedāti tu tam arjātā 8 ati ha vā enam arjate svargam lokam abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtōmas, tam yad astuvāṁs tasmād agnistōmas. tam agnistōmaṁ santam agnishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devās 2 tam yac catashtayā devāḥ caturbhiḥ stomair astuvāṁs, tasmāc catustōmas. tam catustōmaṁ santam catashtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistōmas. tam jyotistōmaṁ santam jyotishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'nāparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtōmas, tasya yathāiva prāyaṇam tathodayanam 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṁ tad asya,  
yad v asyāparaṁ tad v asya pūrvam |  
aher iva sarpaṇam śakalasya  
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayaṇam asad iti 7 tad āhur: yat 'trivṛit prāyaṇam ekaviṁṣam udayaṇam, kena te same iti 8 yo vā ekaviṁṣas trivṛid vai so, 'tho yad ubhau tricau tricīnāv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishtōma, esha sāhnaś. tam sahaivāhna śamsthāpayeyuh, sāhno vai nāma 2 tenāśamtvaramāṇāś careyur. yathāiva prātaḥsavana evam mādhyaṁdina evam tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramāṇāś caranti. tasmād dhedam prācya grāmātā

bahulāviśtā. atha yad dhedaṃ tṛtīyasavane saṃtvaramā-  
 nāḥ caranti, tasmād dhedaṃ pratyāñci dīrghāranyāni bha-  
 vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃ-  
 tvaramānāḥ careyūr, yathaiva prātaḥsavana evaṃ mādhyam-  
 dina evaṃ tṛtīyasavana. evaṃ u ha yajamāno 'pramāyuko  
 bhavati 5 sa etam eva śastreṇānuparyāvarteta. yadā vā  
 esha prātar udeṭy. atha mandraṃ tapati: tasmān mandriyā  
 vācā prātaḥsavane śaṁsed. atha yadābhyeṭy, atha baliyas  
 tapati: tasmād baliyasyā vācā madhyamdine śaṁsed. atha  
 yadābhitārāṃ eṭy, atha balishṭhatamam tapati: tasmād ba-  
 lishṭhatamayā vācā tṛtīyasavane śaṁsed. evaṃ śaṁsed yadi  
 vācā īṣita, Vāg gbi śastraṃ yayā tu vācōttarottariṇyotsa-  
 bheta samāpanāya, tayā pratipadyetaitat suśastatamam iva  
 bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 tam  
 yad 'astam eṭiti manyante, 'hna eva tad antam itvāthātmā-  
 nam viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād  
 8 atha yad enam prātar udeṭiti manyante, rātrēr eva tad  
 antam itvāthātmānam viparyasyate, 'har evāvastāt kurute  
 rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na  
 ha vai kadā cana nimrocaty. etasya ha sāyujyam sarū-  
 patām salokatām aśnute ya evaṃ veda ya evaṃ veda  
 || 44 || 6 ||

Iti tṛtīyapañcīkāyāṃ caturtho 'dhyāyah.

Iti caturdaśādhyāye śaṣṭhah khaṇḍah.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā  
 abruvan: yajño vai no 'nnādyam udakramīd. anv imam  
 yajñam annam anvichāmeti. te 'bruvan: katham anvichā-  
 meti, brāhmaṇena ea chandobhiḥ eṭy abruvaṁs. te brā-  
 hmaṇam chandobhir adikshayaṁs, tasyāntam yajñam ata-  
 nvatāpi patnīḥ samayājayaṁs. tasmād dhāpy etarhi diksha-  
 nīyāyām iṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ saṃ-  
 yājayanti. tam anu nyāyam anvavāyaṁs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṇs, te karma-  
bhiḥ samatvaranta. tac chaṁyvantam aḥkūrvaṇs, tasmād  
dhāpy etarhi prāyaṇīyaṁ śaṁyvantam eva bhavati. tam  
anu nyāyam anvavāyaṇs 3 ta ātithyam ātanvata. tam āti-  
thyena nedīyo 'nvāgachaṇs, te karmabhiḥ samatvaranta.  
tad ilāntam akurvaṇs, tasmād dhāpy etarhy ātithyam ilā-  
ntam eva bhavati. tam anu nyāyam anvavāyaṇs 4 ta upa-  
sado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṇs, te ka-  
rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro  
devatā ayajaṇs, tasmād dhāpy etarhy upasatsu tisra eva  
sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam  
anvavāyaṇs 5 ta upavasatham atanvata. tam ūpavasathye  
'hany āpnuvaṇs, tam āptvāntam yajñam atanvatāpi patnīḥ  
samayājayaṇs. tasmād dhāpy etarhy upavasatha āntam eva  
yajñam tanvate, 'pi patnīḥ samyājayaṇti 6 tasmād etēshu  
pūrveshu karmasu śanaistaraṁ-śanaistarām ivānubrūyād  
7 anūtsāram iva hi te tam āyaṇs. tasmād upavasatke yā-  
vatyā vācā kāmayīta, tāvatyanubrūyād, āpto hi sa tarhi  
bhavatīti 8 tam āptvābruvaṇs: tishṭhesva no 'nnādyāyeti.  
sa nety abravīt, katham vas tishṭheyeti. tām ikshataiva.  
tam abruvan: brāhmaṇena ca naḥ chandobhiḥ ca sayug bhū-  
tvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi ya-  
jñāḥ sayug bhūtvā devebhyo havyam vabatē brāhmaṇena  
ca chandobhiḥ cā | 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrṇam vāntam  
2 tad dhaitad eva jagdham yad āśaṇsamānam ārtvijyam  
kārayata: uta vā me dadyād uta vā mā vṛṇītetī. tad dha  
tat parāṇ eva yathā jagdham, na haiva tad yajamānam  
bhunakty 3 atha haitad eva gīrṇam yad bibhyad ārtvijyam  
kārayata: uta vā mā na badhetota vā me na yajñaveśaṁ  
kuryād iti. tad dha tat parāṇ eva yathā gīrṇam, na haiva  
tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhiṣasyamānam ārtvijyam kārayate. yathā ha vā idam  
vāntān manushyā bībhatsanta, evaṁ tasmād devās. tad dha  
tat parān eva yathā vāntaṁ, na haiva tad yajamānam bhu-  
nakti 5 sa eteshāṁ trayāṇāṁ āśāṁ neyāt 6 taṁ yady eteshāṁ  
trayāṇāṁ ekameid akāmam abhyābhavet, tasyāsti vāmade-  
vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-  
jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair  
nyūnam. tasya stotra upasṛipyā tredhātmanam vigrihnyāt:  
pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhātṛ:  
asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke,  
sa sarvām durishtīm atyety 10 api yadi samṛiddhā iva ri-  
tvijah syur, iti ha smāhātha haitaj japed eveti 46 || 2 ||

• 1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-  
ghanārdhe yajñasya tishṭhanti, yathāśyo vāṣvataro vohivāns  
tishṭhed evaṁ. tebhya etam maitravaruṇam paṣupuroḷaṣam  
anā devikāhavīnshi nirvaped. 2 Dhātre puroḷaṣam dvāda-  
śakapilaṁ. yo Dhātā sa vashaṭkāro 3 'numatyai caruṁ.  
yānumatīḥ sā gāyatrī 4 Rākāyai caruṁ. yā Rākā sā tri-  
shṭup 5 Sinīvālyai caruṁ. yā Sinīvālī sā jagatī. Kuhvai  
caruṁ. yā Kuhūḥ sānusṭub 6 etāni vāva sarvāṇi chandā-  
n̄si: gāyatram traishṭubham jāgatam ānusṭubham, anv  
anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha  
vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-  
vati ya evaṁ veda 8 tad vai yad idam āhuḥ: sudhāyām ha  
vai vāji suhito dadhātīti. chandānsi vai tat, sudhāyām ha  
vā enaṁ chandānsi dadhaty 9 ananudhyāyinaṁ lokam ja-  
yati ya evaṁ veda 10 tad dhaika āhur: Dhātāram eva sa-  
rvāsām purastāt-purastād ājvena pariyaJet. tad āsu sarvasu  
mithunaṁ dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe  
kriyate, yatra samānibhyām rigbhyām samāne 'han yaja-  
tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-  
sām mithunaṁ. tad yad āsām Dhātāram purastād ya-

jati. tad āsu sarvāsu mithunam dadhāti 13 ti nu devikānām  
|| 47 || 3 ||

1 Atha dēvinām 2 Sūryāya purolāṣam ekakapālam. yaḥ  
Sūryaḥ sa Dhātā, sa u eva vashatkāro 3 dive carum. yā  
dyauh sānumatiḥ. so eva gāyatri. Ushase carum. yoshāḥ  
sā Rākā. so eva trishṭub. gave carum. yā gauḥ sā Sinī-  
vālī. so eva jagati. prithivyai carum. yā prithivī sā Ku-  
hūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāya-  
tram traishṭubham jāgatam ānushṭubham, anv anyāny, etāni  
hi yajñe pratamām iva kriyanta. etair ha vā asya chan-  
dobhir yajataḥ sarvaiḥ chandobhir iṣṭam bhavati ya evaṁ  
veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-  
hito dadhātīti. chandānsi vai tat, sudhāyām ha vā enam  
chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evaṁ  
veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-  
purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-  
dhātīti. tad u vā ābur: jāmi vā etad yajñe kriyate, yatra  
samānibhyām riḡbhyām samāne 'han yajatīti. yadi ha vā  
api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad  
yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-  
nam dadhāti 5 tā yā imās tā amūr yā amūs tā imā. anya-  
tarābhir vāva tam kāmam āpnoti ya etāsūbhayīṣhu 6 tā  
ubhayīr gataṣṭriyaḥ prajātikāmasya samnirvāpen 7 na tv  
eshishyamānasyā 8 yad enā eshishyamānasya samnirvaped,  
īṣvaro hāsyā vitte devā arantor: yad vā ayam ātmane 'lam  
amaṁsteti 9 tā ha Śucivṛiksho Gaupalāyano Vṛiddhadyu-  
mnasyābhipratārīṇasyobhayīr yajñe samnirvāpa. tasya ha  
rathagritsam gāhamānam dṛishṭvovācettam abam asya  
rājanyasya devikāḥ ca devīḥ cobhayīr yajñe samamādayam,  
yad asyettham rathagritso gābata iti. catuḥśashtīm kava-  
cinaḥ śaṣvaddhāsyā te putranaptāra āsuh || 48 || 4 ||

1 Agniṣṭomaṁ vai devā aśrayantokthāny asurās, te

samāvadvīryā evāsan, na vyāvartanta. tām Bharadvāja  
 ṛishīnām apasyād: ime vā asurā uktheshu ṣṛitās, tām  
 eshām na kaṣ cana paśyatīti, so 'gnim udahvayad 2 ehy  
 ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā  
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim  
 svid eva mahyam kṛiṣo dīrghah palito vakshyatīti 5 Bha-  
 radvāja ha vai kṛiṣo dīrghah palita āsa 6 so 'bravīd: ime  
 vā asurā uktheshu ṣṛitās, tām vo na kaṣ cana paśyatīti  
 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo  
 bhūtvābhyatyadravat, tat sākamaṣvam sāmābhavat, tat sā-  
 kamaṣvasya sākamaṣvatvam 8 tad āhuḥ: sākamaṣyenokthāni  
 praṇayed, apraṇītāni vāva tāny ukthāni yāny anyatra sā-  
 kamaṣvād iti 9 pramaṇhishthīyena praṇayed, ity āhuḥ, pra-  
 maṇhishthīyena vai devā asurān ukthebhyah prāṇudanta  
 10 tat prāhaiva pramaṇhishthīyena nayet, pra sākamaṣvena  
 || 49 || 5 ||

1 • Te vā asurā maitrāvaruṇasyoktham aśrayanta. so  
 'bravīd Indrah: kaṣ cāham cemān ito 'surān notsyāvahā  
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam  
 maitrāvaruṇas tritīyasavane ṣaṇsatīndraṣ ca hi tām Varu-  
 ṇaṣ ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-  
 nācehaṇsina uktham aśrayanta. so 'bravīd Indrah: kaṣ  
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-  
 vīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇā-  
 cchaṇsī tritīyasavane ṣaṇsatīndraṣ ca hi tām Bṛihaspatiṣ  
 ca tato 'nudetām 3 te vai tato 'pahatā asurā achāvākasyo-  
 ktham aśrayanta. so 'bravīd Indrah: kaṣ cāham cemān  
 ito 'surān notsyāvahā ity. aham cety abravīd Viṣṇuṣ.  
 tasmād aindrāvaishṇavam achāvākas tritīyasavane ṣaṇsa-  
 tīndraṣ ca hi tām Viṣṇuṣ ca tato 'nudetām 4 dvandvam  
 Indreṇa devatāḥ śasyante. dvandvam vai mithunam, ta-  
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca  
 nesṭriyāṣ ca catvāra rituyājāḥ, śaḥ ṛicaḥ: sā virād' da-  
 ṣṇi. tad virāji yajñam daṣinyām pratishṭhāpayanti prati-  
 shṭhāpayanti || 50 || 6 ||

Iti tṛitīyapañcikāyām pañcama 'dhyāyaḥ.

Iti pañcadaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Devā vai prathamēnāhēndrāya vajram samabharāṇs, tam dvitīyēnāhēnāsiṇcāṇs, tam tṛitīyēnāhēnā prāyachāṇs, tam caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣiṇam ṣaṇsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣiṇam ṣaṇsati, vajram eva tat praharati dvishate bhrātrīvyāya vadham yo 'sya strītyas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṇsati 4 tam yat parastād ukthānām paryasya ṣaṇsati, vajreṇaiva tat shoḷaṣiṇā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḷaṣiṇā parigatā manushyān abhy upāvartante. tasmād aśvo vā puruṣo vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhiḥiddha upāvartate, vajram eva shoḷaṣiṇam paṣyan vajreṇaiva shoḷaṣiṇā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuh: kim shoḷaṣiṇaḥ shoḷaṣītvam iti. shoḷaṣaḥ śotrāṇām shoḷaṣaḥ śastraṇām, shoḷaṣabhir akṣharair ādatte shoḷaṣibhiḥ prānauti, shoḷaṣapadām nividam dadhāti: tat shoḷaṣiṇaḥ shoḷaṣītvam 6 dve vā akṣhare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tau stanau, satyānrite vāva te 7 avaty enam satyam, nainam anṛitam hinasti ya evam veda 1 ||

1 Gaurivītam shoḷaṣī sāmā kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivītam, tejasvī brahmavarcasī bhavati ya evam vidvān gaurivītam shoḷaṣī sāmā kurute 2 nānadam shoḷaṣī sāmā kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachāt, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadasya nānadatvam. abhrātrīvyam vā etad bhrātrīvyahā sāmā yan nānadam 3 abhrā-

trivyo bhrātrivyahā bhavati ya evaṃ vidvān nānadam sho-  
 laṣi sāma kurute 4 tad yadi nānadam kuryur, aviḥṛitaḥ  
 shoḷaṣi ṣaṁstavyo; viḥṛitāsu hi tāsu stuvate. yadi gauri-  
 vītam, viḥṛitaḥ shoḷaṣi ṣaṁstavyo; viḥṛitāsu hi tāsu stuvate  
 || 2 || 2 ||

1 Athātaḥ chandāṁsy eva vyatishajaty. ā tvā vaha-  
 ntu haraya, upo shu ṣṛiṇuhī gira iti gāyatrīḥ ca pa-  
 ṇktiḥ ca vyatishajati. gāyatro vai puruṣaḥ. pāṇktāḥ paṣa-  
 vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣhu pra-  
 tiṣṭhāpayati. yad u gāyatrī ca pāṇktiḥ ca, te dve anu-  
 ṣṭubhau; teno vāco rūpād anuṣṭubho rūpād vajrarūpān  
 naīti 2 yad indra pṛitanājye, 'yam te aṣṭu haryata  
 ity uṣṇiḥ ca bṛiḥatiḥ ca vyatishajaty. aushṇiḥ vai pu-  
 ruṣo. bārhatāḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-  
 tishajati, paṣuṣhu pratiṣṭhāpayati. yad uṣṇik ca bṛiḥati  
 ca, te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rū-  
 pād vajrarūpān naīti 3 ā dhūrshu asmai, brahma viṛa  
 brahmakṛitīm juṣhāṇa iti dvipadāṃ ca triṣṭubham ca  
 vyatishajati. dvipad vai puruṣo, vīryam triṣṭup. puru-  
 sham eva tad vīryeṇa vyatishajati. vīrye pratiṣṭhāpayati.  
 tasmāt puruṣo vīrye pratiṣṭhitaḥ sarveshām paṣūnām vī-  
 ryaṇvattamo. yad u dvipadā ca viṁṣatyakṣharā triṣṭup ca,  
 te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād  
 vajrarūpān naīti 4 eṣhā brahmā, pra te mahe vīda-  
 the ṣaṁsisham harī iti dvipadāḥ ca jagatiḥ ca vyatisha-  
 jati. dvipad vai puruṣo, jāgataḥ paṣavaḥ. puruṣam eva  
 tat paṣubhir vyatishajati. paṣuṣhu pratiṣṭhāpayati. tasmāt  
 puruṣaḥ paṣuṣhu pratiṣṭhito 'tti cainān adhi ca tiṣṭhati,  
 vaṣe cāśya. yad u dvipadā ca shoḷaṣākṣharā jagati ca, te  
 dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād va-  
 jrarūpān naīti 5 trikadrakeshu mahiṣo yavaṣīram,  
 pro shv asmai puroratham ity atichandasah ṣaṁsati.

chandasām vai yo raso 'tyaksharat. so 'tichandasam abhy  
atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo  
vā esha chandobhyaḥ saṁnirmīto yat shoḷaṣī. tad yad atī-  
chandasah ṣaṁsati, sarvebhya evainam tac chandobhyaḥ  
saṁnirmīmīte 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena sho-  
ḷaṣiṇā rādhnoti ya evaṁ veda || 3 || 3 ||

❖ Mahānāmnīnām upasargān upasrijaty 2 ayam vai lo-  
kah prathamā mahānāmny antarikshaloko dvitīyāsau lokas  
tritīyā. sarvebhyo vā esha lokebhyaḥ saṁnirmīto yat sho-  
ḷaṣī. tad yan mahānāmnīnām upasargan upasrijati, sarve-  
bhya evainam tal lokebhyaḥ saṁnirmīmīte. 3 sarvebhyo lo-  
kebhyaḥ saṁnirmītena shoḷaṣiṇā rādhnoti ya evaṁ veda  
4 pra-pra vas trishṭubham isham, arcata prārcata,  
yo vyatīr aphāṇayad iti prajñatā anushṭubhaḥ ṣaṁsati.  
tad yatheha eha cāpathena caritvā panthānam paryaveyāt,  
tadrik tad yat prajñatā anushṭubhaḥ ṣaṁsati 5 sa yo vyā-  
pto gataṣrīr iva manyetāvihṛitam shoḷaṣiṇam ṣaṁsayen: nec  
chandasām krichrād avapadyā ity. atha yaḥ pāpmānam  
apajighāṁsuḥ syād, vihṛitam shoḷaṣiṇam ṣaṁsayed. vyati-  
shakta iva vai purushaḥ pāpmanā. vyatishaktam evāsmāi  
tat pāpmānam śamalam hanti 6 apa pāpmānam hate ya  
evaṁ vedo7d yad bradhnaśya viśṭapam ity uttamayā  
paridadhāti. Svargo vai loko bradhnaśya viśṭapam, sva-  
rgam eva tal lokam yajamānam gamayaty 8 apāḥ pūrve-  
śhām harivaḥ sutānām iti yajati 9 sarvebhyo vā esha  
savanebhyaḥ saṁnirmīto yat shoḷaṣī. tad yad: apāḥ pū-  
rveshām harivaḥ sutānām iti yajati, pītavad vai prātaḥ-  
savanam, prātaḥsavanād evainam tat saṁnirmīmīte 10 'tho  
idam savanam kevalam ta iti. mādhyamdinam vai sa-  
vanam kevalam. mādhyamdinād evainam tat savanāt saṁ-  
nirmīmīte 11 mamaddhi somam madhumantam indreti.  
madvad vai tritīyasavanam, tritīyasavanād evainam tat

sam̐nirmimīte 12 satrā vṛishaṇ jāṭhara ā vṛisha-  
sveti. vṛiṣaṇyad vai śhoḷaṣino rūpam. sarvebhyo vā esha  
savanebhyah sam̐nirmito yat śhoḷaṣī. tad yad: apāḥ pū-  
rveshām harivaḥ sutānām iti yajati, sarvebhyā evai-  
nam tat savanebhyah sam̐nirmimīte 13 sarvebhyah savane-  
bhyah sam̐nirmiteṇa śhoḷaṣinā rādhnoti ya evam veda  
14 mahānāmnīnām pañcāksharān upasargān upasṛijaty<sup>•</sup>ekā-  
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyah  
sam̐nirmito yat śhoḷaṣī. tad yaṇ mahānāmnīnām pañcā-  
ksharān upasargān upasṛijaty ekādaśākshareshu pādeshu,  
sarvebhyā evainam tac chandobhyah sam̐nirmimīte 15 sa-  
rvebhyah chandobhyah sam̐nirmiteṇa śhoḷaṣinā rādhnoti ya  
evam veda 4 4 4

1 Ahar vai devā aśrayanta rātrīm asurās, te samāva-  
dvīryā evāsan, na vyāvartanta. so 'bravīd Indrah: kaṣ cā-  
ham cēman ito 'surān rātrīm anv aveshyāva iti. sa 'devē-  
shu na pratyavindat. abibhayū rātres tamaso mṛityōs. ta-  
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya  
bibhēti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-  
ñsy evānvavayañs. tam yac chandāñsy evānvavayañs, ta-  
smād Indrah caiva chandāñsi ca rātrīm vahanti. na nivie-  
chasyate na purorūṇ na dhāyā nānyā devatendraṣ ca hy  
eva chandāñsi ca rātrīm vahanti 3 tām vai<sup>•</sup>paryāyair eva  
paryāyam anudanta. yat paryāyair paryāyam anudanta,  
tat paryāyāṇām paryāyatvam 4 tām vai prathamenaiva pa-  
ryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād  
uttamenāpararatrād 5 api śarvayā anusmasīty abruvan,  
apiśarvarāṇi khalu vā etāni chandāñsīti ha smāhaitāni hī-  
ndraṇ rātres tamaso mṛityor bibhyatam atyapārayañs, tad  
apiśarvarāṇām apiśarvaratvam 5 5 5

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā  
rātrīm pratipadyata 2 ānushṭubhi vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyō madvatyas trishṭubho yājyā bha-  
vanty abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham  
4 prathamena paryāyeṇa stuvate, prathamāny eva padāni  
punar ādadate. yad evaiśhām aśvā gāva āsaṁs, tad evai-  
shām tenādadate 5 madhyamena paryāyeṇa stuvate, ma-  
dhyamāny eva padāni punar ādadate. yad evaiśhām mano-  
rathā āsaṁs, tad evaiśhām tenādadate 6 uttamena paryā-  
yeṇa stuvata, uttamāny eva padāni punar ādadate. yad  
evaiśhām vāso hiraṇyam maṇir adhyātman āsit, tad evai-  
shām tenādadate 7 ā dvishato vasu datte, nir enam ebhyaḥ  
sarvebhyo lokebhyo nudate. ya evaṃ veda 8 pavamā-  
navad ahaḥ, ity āhur, na rātriḥ pavamānavatī: katham  
ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bha-  
vata iti 9 yad evendrāya madvane sutam, idaṃ vaso  
sutām andha, idaṃ hy anv ojasā sutam iti stuvanti  
ca śaṁsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamā-  
navatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pa-  
ñcadaśastotram ahaḥ, ity āhur, na rātriḥ pañcadaśastotrā:  
katham ubhe pañcadaśastotre bhavataḥ, kena te samāvad-  
bhājau bhavata iti 11 dvādaśa stotrāṇy apiśarvarāṇi, tisri-  
bhir devatābhiḥ saṃdhnā rāthamtareṇa stuvate: tena rā-  
triḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas,  
tena te samāvadbhājau bhavataḥ 12 parimitam stuvanty  
aparimitam anuśaṁsati, parimitam vai bhūtam aparimitam  
bhavyam, aparimitasyāvaruddhya ity 13 atīśaṁsati stotram.  
ati vai prajātmānam. ati paśavas. tad yat stotram atīśa-  
ṁsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe  
'varunddhe || 6 || 6 ||

Iti caturthapañcikāyām prathamō 'dhyāyaḥ.

Iti shodaśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Prajāpatir vai Sōmāya rājñe duhitaram prāyachat  
Sūryām Sāvitrīm. tasyai sarve devā varā āgachāṁs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity  
 ācakshate. nāṣvinam haiva tad yad aṇvāksahasraṃ, ta-  
 smāt tat sahasraṃ vaiva śaṇṣed bhūyo vā 2 prāṣya ghṛi-  
 taṃ śaṇṣed. yathā ha vā idam ano vā rātho vāktō vartata,  
 evaṃ haivāktō vartate 3 śakunir ivotpatishyann āhvayita  
 4 tasmin devā na samajānata: mamedam astu mamedam  
 astv iti. te samajānānā abruvann: ājīm asyāyāmahaḥ. sa  
 yo na ujjeshyati, tasyedam bhavishyati. te gner evādhi  
 gṛihapater Ādityam kāshthām akurvata, tasmād āgneyī  
 pratipad bhavaty āṣvinaṣyāgnir hotā gṛihapatiḥ sa rā-  
 jeti 5 tad dhaika āhur: agnim manye pitaram agnim  
 āpim ity etayā pratipadyeta 6 divi śukraṃ yajatam  
 sūryasyeti prathamayaiva ricā kāshthām āpnotīti 7 tat-  
 tan nādrityam. ya enaṃ tatra brūyād: agnim-agnim iti  
 vai pratyapādy, agnim āpatsyati, śaṣvat tathā syāt 8 ta-  
 smād: agnir hotā gṛihapatiḥ sa rājety etayaiva pra-  
 tipadyeta. gṛihapativati prajātimati śāntā. sarvāyuh sar-  
 vāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 ||

1 Tāsām vai devatānām ājīm dhāvantinām abhisri-  
 shṭhānām Agnir mukham prathamah pratyapadyata. tam  
 Aṣvināv anvāgachatām, tam abrūtām: apodihy, āvām vā  
 idam jeshyāva iti. sa tathety abravīt, tasya vai mamehā-  
 pyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgne-  
 yam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrū-  
 tām: apodihy, āvām vā idam jeshyāva iti. sā tathety abra-  
 vīt, tasyai vai, mamehāpyastv iti tatheti. tasyā apy atrā-  
 kurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram  
 anvāgachatām, tam abrūtām: āvām vā idam maghavañ je-  
 shyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa  
 tathety abravīt, tasya vai mamehāpyastv iti. tatheti. ta-  
 smā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad  
 Aṣvinā udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā uda-

jayatām Aṣvināv āṣṇuvātām. tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam śasyatā ushasyam śasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām. Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmāyate ya evaṃ veda 8 2 ||

1 Aṣvatarīrathenāgnir ājīm adhāvat, tāsām prajāmanō yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājīm adhāvat. tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājīm adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sritajavo dugdhadolaḥ, sarveshām etarhi vāhanānām anāṣishtho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vāji 5 tad āhuḥ: sapta sauryāṇi chandāṇsi śaṁsed, yathaivāgneyam yathoshasyam yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnōtīti 6 tat-tan nāḍṛityam. trīṇy eva śaṁset. trayo vā ime trivṛtō lokā, eshām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nāḍṛityam. yathaiva gatvā kāshthām aparādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaivā pratipadyeta. yathaiva gatvā kāshthām abhipadyeta, tādṛik tad 10 ud u tyam jātavedasam iti dvitīyam śaṁsati 11 citram devānām ud agād anīkam iti traishṭubham. asau vāva citram devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam. tad v āṣīhpadam, āṣīham evaitenāṣāsta ātmane ca yajamānāya ca 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiśasyo, brībatī nātiśasyā. yat Suryam atīśaṁsed brahmavarcasam atipadyeta. yad brīha-

tīm atīṣaṁset prāṇān atīpadyeteti 2ndra kratum na ā bharety aindram pragātham ṣaṁsati 3 ṣikṣhā nō asmin puruḥūta yāmani jīvā jyotir aṣīmahīty 4 asau vāva jyotis, tena Sūryam nāṭīṣaṁsati 5 yad u bārhataḥ pragāthas, tena bṛihatīm nāṭīṣaṁsaty 6 abhi tvā ṣūra nonuma iti rāthamtarīm yonim ṣaṁsati. rāthamtareṇa vai saṁdhnā-svināya stuvate. tad yad rāthamtarīm yonim ṣaṁsati, rāthamtarasyaiva sayonitvāye 7 ṣānam asya jagataḥ svardriṣam ity. asau vāva svardrik, tena Sūryam nāṭīṣaṁsati 8 yad u bārhataḥ pragāthas, tena bṛihatīm nāṭīṣaṁsati 9 bahavaḥ sūracakṣhasa iti maitrāvaruṇam pragātham ṣaṁsaty. ahar vai Mitro. rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragātham ṣaṁsaty, ahorātrayor evainam tat pratishthāpayati 10 sūracakṣhasa iti, tena Sūryam nāṭīṣaṁsati. yad u bārhataḥ pragāthas, tena bṛihatīm nāṭīṣaṁsati 11 mahī dyauḥ prithivī ca nas, te hi dyāvāprithivī viśva-sambhuveti dyāvāprithiviye ṣaṁsati. dyāvāprithivī vai pratishthē: iyam eveha pratishthāsāv amutra. tad yad dyāvāprithiviye ṣaṁsati, pratishthayor evainam tat pratishthāpayati 12 devo devī dharmaṇā sūryaḥ sucir iti, tena Sūryam nāṭīṣaṁsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyaṁ, tena bṛihatīm nāṭīṣaṁsati 14 viśvasya devī mṛicayasya janmano na yā roshātī na grabhad iti dvīpadām ṣaṁsati 15 citaidham uktham iti ha sma vā etad ācakshate yad etad āṣvinam. Nirṛitir ha sma pāṣīny upāste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokṣhyāmīti. tato vā etām Bṛhaspatir dvīpadām apāṣyan: na yā roshātī na grabhad iti, tayā Nirṛityāḥ pāṣīnyā adharācaḥ pāṣān apāsyat. tad yad etām dvīpadām hotā ṣaṁsati, Nirṛityā eva tat pāṣīnyā adharācaḥ pāṣān apāsyati, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity, asau  
vāva marcayatīva, tena Sūryam nātiṣaṁsati 18 yad u dvi-  
padā puruṣachāndasam, sā sarvāṇi chandāṁsy abhyāptā:  
tena bṛihatīm nātiṣaṁsati || 10 ||

1 Brāhmaṇaspatyaḥ paridadhāti, brahma vai Bṛi-  
haspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty  
2 evā pitre viṣvadevāya vṛishṇa ity etayā parida-  
dhyāt prajākāmāḥ paśukāmo 3 bṛihaspate suprajā vīra-  
vanta iti, prajāyā vai suprajā vīravān 4 vayam syāma  
patayo rayinām iti 5 prajāvān paśumān rayimān vīra-  
vān bhavati yatraivam vidvān etayā paridadhāti 6 bṛi-  
haspate ati yad aryo arhād ity etayā paridadhyāt teja-  
ṣkāmo brahmavarcasakāmo, tiva vānyān brahmavarcasam  
arhati 7 dyumad iti, dyumad iva vai brahmavarcasam  
vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayae  
chayasa rītaprajāteti, dīdayeva vai brahmavarcasam  
9 tad asmāsu draviṇam d̐hehi citram iti, citram iva  
vai brahmavarcasam 10 brahmavarcasī brahmayāsaḥ bha-  
vati yatraivam vidvān etayā paridadhāti 11 tasmād evam  
vidvān etayaiva paridadhyād 12 brāhmaṇaspatyaḥ, tena Sū-  
ryam nātiṣaṁsati 13 yad u trishṭubham triḥ ṣaṁsati, sā sa-  
rvāṇi chandāṁsy abhyāptā: tena bṛihatīm nātiṣaṁsati 14 gā-  
yatriyā ca trishṭubhā ca vashaṭkuryād 15 brahma vai gāya-  
trī vīryam trishṭub, brahmaṇaiva tad vīryam saṁdadhāti  
16 brahmavarcasī brahmayāsaḥ vīryavān bhavati yatraivam  
vidvān gāyatriyā ca trishṭubhā ca vashaṭkaroty 17 aṣvinā  
vāyunā yuvam sudakṣo, bhā pibatam aṣvineti  
18 gāyatriyā ca virājā ca vashaṭkuryād, brahma vai gāya-  
try annam virāḍ, brahmaṇaiva tad annadyam saṁdadhāti  
19 brahmavarcasī brahmayāsaḥ bhavati, brahmādyam annam  
atti yatraivam vidvān gāyatriyā ca virājā ca vashaṭkaroti  
20 tasmād evam vidvān gāyatriyā caiva virājā ca vashaṭku-

ryāt: pra vām andhānsi madyāny asthur. ubhā pi-  
batam aṣvinety etābhyām || 11 ||

1 Caturviṃśam etad ahar upayantī ārambhaṇīyam  
2 etena vai samvatsaram ārabhanta. etena stomāṇṣ ca cha-  
ndānsi ca itena sarvā devatā. anārabdham vai tac chando.  
'nārabdhā sā devatā. yad etasminn ahanī nārabhante. tad  
ārambhaṇīyaśyārambhaṇīyatvaṃ 3 caturviṃśaḥ stoma bha-  
vati. tac caturviṃśasya caturviṃśatvaṃ 4 caturviṃśatir vā  
ardhamāsā. ardhmāsāṣa eva tat samvatsaram ārabhanta  
5 ukthyo bhavati. paṣavo vā ukthāni. paṣūnām avaruddhyai  
6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa śastrāṇi:  
sa māso. māsāṣa eva tat samvatsaram ārabhante 7 tasya  
shashtīṣ ca trīṇi ca śatāni stotriyās tāvanti samvatsara-  
syāhāny. ahaṣṣa eva tat samvatsaram ārabhante 8 'gni-  
śtoma etad ahaḥ syād, ity āhur. agniśtomo vai samva-  
tsaro, na vā etad anyo 'gniśtomaḥ ahar dādharma na vi-  
vyāceti 9 sa yady agniśtomaḥ syād, ashtācatvāriṃśas tra-  
yaḥ pavamānāḥ syuḥ caturviṃśānitarāṇi stotrāṇi. tad u sha-  
shṭīṣ caiva trīṇi ca śatāni stotriyās. tāvanti samvatsarasya-  
hāny, ahaṣṣa eva tat samvatsaram ārabhanta 10 ukthya  
eva syāt, paṣusamṛiddho yajñah. paṣusamṛiddham satraṃ.  
sarvāṇi caturviṃśāni stotrāṇi, pratyakshād dhy etad ahaṣ  
caturviṃśam. tasmād ukthya eva syāt || 12 ||

1 Bṛihadhrathamtare sāmanī bhavata. etc vai yajñasya  
nāvau sampārīṇyau yad bṛihadhrathamtare, tabhyām eva tat  
samvatsaram taranti 2 pādan vai bṛihadhrathamtare śira etad  
ahaḥ. pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakshan  
vai bṛihadhrathamtare śira etad ahaḥ, pakshābhyām eva tac  
chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya  
ubhe samavasṛijeyur, yathaiva chimna naur bandhanāt tīram-  
tīram rīchantī plavetaivam eva te satrīṇas tīram-tīram rī-  
chantāḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihataivobhe anavasṛiṣṭe; atha yadi bṛihad avasṛijeyū. ratham̐tareṇaivobhe anavasṛiṣṭe 6 yad vai ratham̐taram tad vairūpam yad bṛihat tad vairājam. yad ratham̐taram tac chākvaram yad bṛihat tad raivatam. evaṃ ete ubhe anavasṛiṣṭe bhavato 7 ye vā evaṃ vidvāṃsa etad ahar upayanty. āptvā vai te haṣṣaḥ samvatsaram āptvārdhamāsaṣa āptvā māsaṣa āptvā stomāṃṣ ca ebandāṃsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakṣayaṃtaḥ samvatsaram abhishuṅvanta āsaṭe 8 ye vā ata ūrdhvam samvatsaram upayanti, gurum vai te bhāram abhinidadhate. sam vai gurur bhāraḥ śṛiṇāty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti samvatsarasya pāram aṣṇute || 13 || 7

1 Yad vai caturviṃṣam, tan mahāvratam. bṛihaddive-nātra hotā retaḥ siṃcati, tad ado mahāvratīyenāhnā prajana-yati. samvatsare-samvatsare vai retaḥ siktam jāyate. ta-smāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evaṃ vidvān etad ahar upaiti 2 svasti samvatsarasya pāram aṣṇute ya evaṃ veda 3 yo vai samvatsarasyāvāram ca pāram ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātṛo vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāram 4 svasti samvatsarasya pāram aṣṇute ya evaṃ veda 5 yo vai samvatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātṛo vā asya prāyaṇīyo 'varo-dhanam, udayanīya udrodhanam 6 svasti samvatsarasya pāram aṣṇute ya evaṃ veda 7 yo vai samvatsarasya prāṇodānau veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātṛo vā asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti samvatsarasya pāram aṣṇute ya evaṃ veda ya evaṃ veda || 14 || 8

Iti caturthapañcenkāyām dvitīyo 'dhyāyaḥ.

Iti saptadaśadhyāye 'śṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayam vai loko  
 jyotir. antariksham gaur. asau loka āyuh 2 sa evaisha utta-  
 ras tryaho 3 jyotir gaur āyur iti trīṇy ahāni. gaur āyur  
 jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis. te  
 ete jyotishī ubhayataḥ samlokete 5 tenaitenobhayatojyotishā  
 shalāhena yanti. tad yad etenobhayatojyotishā shalāhena ya-  
 nty, anayor eva tal lokayor ubhayataḥ pratitishthanto ya-  
 nty, asmiṇṣ ca loka 'mushmiṇṣ cobhayoḥ 6 pariyaḍ vā etad  
 devacakram yad abhiplavaḥ shalāhas. tasya yāv abhito  
 'gnishṭoman tau pradhī, ye catvāro madhya ukthyās tan  
 nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat  
 svasti samvatsarasya pāram aṣṇute ya evam veda 8 yo vai  
 tad veda yat prathamah shalāhah sa vai svasti samvatsa-  
 rasya pāram aṣṇute, yas tad veda yad dvitīyo, yas tad  
 veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda  
 yat pañcamah 15 | 1 |

1 Prathamam shalāham upayanti, shalā ahāni bhavanti.  
 shad vā ritava, rituṣa eva tat samvatsaram āpnuvanti, ritū-  
 ṣaḥ samvatsare pratitishthanto yanti 2 dvitīyam shalāham  
 upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, mā-  
 saṣa eva tat samvatsaram āpnuvanti, māsasaḥ samvatsare  
 pratitishthanto yanti 3 tṛitīyam shalāham upayanti, ashtā-  
 daśāhāni bhavanti. tāni dvedbā, navānyāpi navānyāni.  
 nava vai prāṇā nava svargā lokāḥ. prāṇaṇṣ caiva tat sva-  
 rgāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca  
 lokeshu pratitishthanto yanti 4 caturtham shalāham upaya-  
 nti, caturvīṃsatir ahāni bhavanti. caturvīṃsatir vā ardha-  
 māsā. ardhamāsasa eva tat samvatsaram āpnuvanti, ardha-  
 māsasaḥ samvatsare pratitishthanto yanti 5 pañcamam sha-  
 lāham upayanti, triṇṣad ahāni bhavanti. triṇṣadlaksharā  
 vai virāḍ, virāḍ amādyam, virājam eva tan māsī-māsy  
 abhisampādayanto yanti 6 amādyakamah khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam, eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām 16

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphlāṅ chṛiṅgāṇi sishāsatyas, tāsām daśame māsi śaphlāṅ śṛiṅgāṇy ajāyanta. tā abruvan: yasmai kāmāyādikshāmahy āpāma tam, uttishṭhāmeti. tā yā udatishṭhāns, tā etāḥ śṛiṅgiṇyo 3 'tā yāḥ samāpayishyāmah samvatsaram ity āsata, tāsām asṛaddhayā śṛiṅgāṇi prāvartanta. tā etās tūpara. ūrjam tv asunvaṅs, tasmād u tāḥ sarvān rītūn prāptvottaram utti-  
shṭhanty, ūrjam hy asunvan. sarvasya vai gāvaḥ premā-  
ṇam sarvasya cārutām gatāḥ 4 sarvasya premāṇam sarva-  
sya cārutām gachati ya evam vedāḥ dityāḥ ca ha vā Aṅgi-  
rasaḥ ca svarge loka 'spardhanta: vāyam pūrva eshyāmo  
vāyam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, pa-  
ścevaṅgirasah shashṭyām vā varsheshu 6 yathā vā prāya-  
nīyo 'tirātraḥ caturviṃśa ukthyah sarve 'bhiplavāḥ śalāhā  
ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāya-  
nīyo 'tirātraḥ caturviṃśa ukthyah sarve prishṭhyāḥ śalāhā  
ākshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā ya-  
thā srutir aṅjasāyany evam abhiplavāḥ śalāhāḥ svargasya  
lokasyātha yathā mahāpathaḥ paryāṇa evam prishṭhyāḥ  
śalāhāḥ svargasya lokasya. tad yad ubhābhyām yanty,  
ubhābhyām vai yan na rishyaty. ubhayoh kāmāyor upā-  
ptyai yaś cabhiplave śalāhe yaś ca prishṭhye 17

1 Ekaviṃśam etad ahar upayanti vishuvantam madhye  
samvatsarasasyai 2 tena vai devā ekaviṃśenādityam svargāya  
lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśavastād  
ahāni 5 divākīrtyasya bhavanti daśa parastān. madhya esha  
ekaviṃśa ubhayato virāji pratishṭhita. ubhayato hi vā esha  
virāji pratishṭhitas. tasmād esho 'ntaremaṇi lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhāyus, tam tribhūḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayāḥ svargā lokās. tasya parāco 'tipātād abibhāyus, tam tribhūḥ svargair lokair parastāt pratyastabhnuvan. stomā vai trayāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastān. madhya esha ekaviṃśa ubhāyataḥ svarasāmabhir dhṛita, ubhāyato hi vā esha svarasāmabhir dhṛitas, tasmād esho 'ntareṃānī lokān yaṇ na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhāyus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhāyus, tam paramaiḥ svargair lokair parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastāt, te dvau-dvau sampadya trayāḥ catustriṃśā bhavanti. catustriṃśo vai stomānām uttamas, teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati. 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣyataḥ, sarvam evedam atirocate yad idaṃ kṛimcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir asprīṇvaṃs, tat svarasāmnam svarasāmatvam. tad yat svarasāmna upayanty, esh evainam tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravayād abibhāyuhḥ samā iva vai stomā avigūḥḥā iveme ha na pravāyerann iti. tān sarvaiḥ stomair avastāt paryā-rshan sarvaiḥ prishthair parastāt. tad yad abhijit sarva-stomo 'vastād bhavati viśvajit sarvaprishthāḥ parastāt, tat saptadaśān ubhāyataḥ paryrīshanti dhṛityā apravayāya 3 tasya vai deva Ādityasya svargāl lokād avapātād abibhāyus, tam pañcabhū rāṣmibhir udavayan. rāṣmayo vai

divākīrtyāni: mahādivākīrtyam prīṣṭham bhavati, vikarṇam  
brahmasāma, bhāsam agnīṣṭomasāmoble bṛihadrathamtare  
pavamānaḥ or bhavatas. tad Ādityam pañcabhī raśmibhir  
udvayanti dhrityā anavapātāyo dīta Āditye prātaranuvā-  
kam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bha-  
vati 5 sauryam paśum anyāṅgaśvetam savanīyasyopāla-  
mbhyam ālabheran. sūryadevatyaṃ hy etad ahar 6 ekavi-  
ṅṣatiṃ sāmīdhenīr anubrūyāt. pratyakshād dhy etad ahar  
ekaviṅṣam 7 ekapañcāṣatam dvipañcāṣatam vā ṣaṣṭvā ma-  
dhye nīvidam dadhāti, tāvatīr uttarāḥ ṣaṁsati. ṣatāyur vai  
puruṣaḥ ṣatavīryaḥ ṣatendriya, āyushy evainam tad vīrya  
indriye dadhāti || 19 || 5 ||

• 1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 sva-  
rgam eva tal lokam rohati ya evam veda 3 yad eva dūro-  
haṇāḥ | asau vai dūroho yo 'sau tapati. kaṣcid vā atra  
gacchati. sa yad dūrohaṇam rohaty. etam eva tad rohati  
4 haṁsavatyā rohati 5 haṁsaḥ ṣucishad ity. esha vai ha-  
ṁsaḥ ṣucishad 6 vasur antarikshad ity. esha vai vasur  
antarikshāsad 7 dhātā vedishad ity. esha vai dhātā ve-  
dishad 8 atithir duroṇasad ity. esha vā atithir duroṇa-  
san 9 nṛishad ity. esha vai nṛishad 10 varasad ity.  
esha vai varasad. varam vā etat sadmanām yasminn esha  
āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyoma-  
masad ity. esha vai vyomasad. vyoma vā etat sadmanām  
yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā.  
adbhyo vā eshā prātar udety. apaḥ sāyam praviṣati  
14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai sa-  
tyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha  
vai satyam 18 esha etāni sarvāṇy. esha ha vā asya cha-  
ndassu. pratyakshatamād iva rūpaṃ 19 tasmād yatra kva  
ca dūrohaṇam rohet, dhāṁsavatyāiva rohet 20 tārkshye  
svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāvatri suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanaḥ puraetāraṃ kuryīta, tādrik tad yad evā tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ūshu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāraṃ rathānām ity. esha vai sahāvāns tarutaisha hīmāṇl lokān sadyas taraty 24 arishta-nemim pritanājam āṣum ity. esha vā arishtanemiḥ pritanājid āṣuḥ 25 svastaya iti svastitām āśāste 26 tārksyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattiyai sangatyā 29 urvī na prithvī bahule gabhīre mā vām etau mā paretau rishāmetime evaitad anumantrayata ā ca parā ca meshyan 30 sadyas cid yaḥ śavasā. pra. nca kṛishṭiḥ sūrya iva jyotishāpas tatāneti pratyakshaṃ sūryam abhivadati 31 sahasrasāḥ śatasā asya raṇhir na smā varante yuvatim na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyaḥ ca || 20 ||

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahma-nāhāvena svargam lokam rohati 2 sa pacchakḥ prathamam rohatimam tal lokam āpnoty, athārdhareṇa 'ntarikshaṃ tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhām dhārayamāṇas, tad amuśmīṇl loke pratitishṭhaty; ardhareṇa 'ntarikshe, paccho 'smīṇl loka. āptvaiva tat svargam lokam yajamānā asmiṇl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāṇcam eva teshāṃ rohet. te jayeyur haiva svargam lokam 5 na tv evāsmīṇl loke jyog iva vaseyur 6 mithunāni

sūktāni śaśyante traishtubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandānsi, paśunām avaruddhyai || 21 || 7 ||

1 Yathā vai puruṣa evaṁ vishuvāns. tasya yathā dakṣiṇo 'rdha evaṁ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṁ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasamḥita iva vai purāṣas, tad dhāpi syūmeva madhye śirśho vijñāyate 2 tad āhur: vishuvaty evaitad abah śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aṣṇuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṁsed. reto vā etad samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pāñcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni. na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sām̐vatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad abah śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanty. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, űgebhyo haiva māsaiḥ pāpmānam apahat, śirśho vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṁ veda 8 vaiśvakraṁnam ṛishabham savanīyasyopālabhyam ālabheran dvirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viśvakarmābhavat, Prajāpatiḥ prajāḥ śṛiṣṭvā viśvakarmābhavat. samvatsaro viśvakarmendram eva tadātmānam Prajāpatiḥ samvatsaram viśvakarmānam āpnuvantīndra eva tadātmāni Prajāpatau samvatsare viśvakarmāny antataḥ pratitishṭhanti. pratitishṭhāti ya evaṁ veda ya evaṁ veda || 22 || s ||

Iti caturthapañcīkāyaṁ tritīyo 'dhyāyah.

• Ity aṣṭādase 'dhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṁ dvādaśāham apaśyad

ātmana evāṅgeshu ca prāñeshu ca. tam ātmana evāṅge-  
 bhyaṣ ca prāñebhyaṣ ca dvādaśadhā niramīmīta, tam āha-  
 raṭ, tenāvajāta. tato vai so 'bhavad ātmanā, pra prajāyā  
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajāyā paṣubhir  
 jāyate ya evaṃ veda 3 so 'kāmayata: kātham nu gāyatrīyā  
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnyām  
 iti. tam vai tejasaiva purastāt paryabhavae chandobhiḥ ma-  
 dhyato 'ksharair uparishṭād. gāyatrīyā sarvato dvādaśāham  
 paribhūya sarvām ṛiddhim ārdhnōt 4 sarvām ṛiddhim ṛi-  
 dhnōti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakṣhu-  
 shmatīm jyotiṣmatīm bhāsvatīm veda. gāyatrīyā pakṣiṇīyā  
 cakṣhushmatyā jyotiṣmatyā bhāsvatyā svargam lokam ety.  
 esha vai gāyatrī pakṣiṇī cakṣhushmatī jyotiṣmatī bhā-  
 svatī yad dvādaśāhaḥ. tasya yāv abhito 'tirātau tau pa-  
 kshau, yāv antarāgnishṭomau te cakṣhushī, ye 'shṭau ma-  
 dhyā ukthīyāḥ sa ātmā 6 gāyatrīyā pakṣiṇīyā cakṣhushma-  
 tyā jyotiṣmatyā bhāsvatyā svargam lokam eti ya evaṃ  
 veda 23 1 1

1 Trayaṣ ca vā ete tryahā ā daśamam ahar ā dvāv  
 atirātau yad dvādaśāho 2 dvādaśāhani dikshito bhavati,  
 yajñīya eva tair bhavati 3 dvādaśa rātrīr upasada upaiti,  
 ṣarīram eva tābhīr dhūnute 4 dvādaśāham prasuto 5 bhūtvā  
 ṣarīram dhūtvā suddhaḥ pūto devatā apyeti ya evaṃ veda  
 6 śattriṇṣadaho vā esha yad dvādaśāhaḥ. śattriṇṣada-  
 ksharā vai brīhatī, brīhatyā vā etad ayanam yad dvāda-  
 śāho, brīhatyā vai devā imāṇī lokān āśnuvata. te vai da-  
 śabhir evāksharair imam lokam āśnuvata daśabhir antari-  
 kṣam daśabhir divam caturbhiḥ catasro diṣo, dvābhyām  
 evāsmiṇ loka pratyatishṭhan 7 pratitishṭhati ya evaṃ veda  
 8 tad āhur: yad anyāni chandānsi varṣyānsi bhū'ksha-  
 ratarāṇy, atha kasmād etām brīhatīty acakshata ity 9 etayā  
 hi devā imāṇī lokān āśnuvata. te vai daśabhir evāksharair

imam lokam āśnūvata daśabhir antarikṣam daśabhir di-  
vam caturbhiḥ cātasro diṣo, dvābhyām evāsmiṇ loka pra-  
tyatishṭhaṁs. tasmād etām bṛihatītvācakṣhate 10 'śnute yad-  
yat kāmāyate ya evaṁ veda " 24 || 2 "

1 Prajāpati yajño vā esha yad dvādaśāhaḥ. Prajāpatir  
vā etenāgre yajata dvādaśāhena. so 'bravīd ritūṣ ca mā-  
sāṁs ca: yājayata mā dvādaśāheneti. tam dikshayitvāna-  
pakramam gamayitvābruvan: dehi nu no 'tha tvā yājayi-  
shyāma iti. tebhya isham ūrjam prāyachat, saishorg ritu-  
shu ca māseshu ca nihitā. dadatam vai te tam ayājayaṁs,  
tasmād dadad yājyaḥ. pratigrihṇanto vai te tam ayājayaṁs,  
tasmāt pratigrihṇatā yājyam 2 ubhaye rādhmuvanti ya evaṁ  
vidvāṁso yajante ca yājayanti ca 3 te vā ima ritavaḥ ca  
māsāḥ ca gurava ivāmanyanta dvādaśāhe pratigrihya, te  
'bruvan Prajāpatim: yājaya no dvādaśāheneti. sa tathety  
abrayīt, te vai dikshadhvam iti te pūrvapakṣhāḥ pūrve  
'dikshanta, te pāpmānam apāhata. tasmāt te diveva, di-  
veva hy apahatapāpmāno. 'parapakṣhā apare 'dikshanta.  
te natarām pāpmānam apāhata. tasuāt te tama iva. tama  
iva hy anapahatapāpmānas. tasmād evaṁ vidvān diksha-  
māṇeshu pūrvaḥ-pūrva eva didikshishetā 4 pa pāpmānam hate  
ya evaṁ veda 5 sa vā ayam Prajāpatih samvatsara ritushu  
ca māseshu ca pratyatishṭhat, te vā ima ritavaḥ ca māsāḥ  
ca Prajāpatāv eva samvatsare pratyatishṭhaṁs, ta ete 'nyo-  
nyasmin pratishṭhitā. evaṁ ha vāva sa ritviḥ pratitishṭhati  
yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ puruṣo  
yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jye-  
sthāyajño vā esha yad dvādaśāhaḥ, sa vai devānām jye-  
sthō ya etenāgre yajata śreshṭhāyajño vā esha yad dvā-  
daśāhaḥ, sa vai devānām śreshṭhō ya etenāgre yajata  
7 jyeshṭhah śreshṭhō yajeta, kalyāṇīha samā bhavati. na pā-  
paḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād itī 8 ndrāya vai devā jyaishthiyāya śraishthiyāya  
 nātishthanta, so 'bravīd Bṛihaspatim: yājaya mā dvādaśa-  
 heneti. tam ayājayat. tato vai tasmai devā jyaishthiyāya  
 śraishthiyāvātishthanta 9 tishthante 'smā svā jyaishthiyāya  
 śraishthiyāya, sam asmin svāḥ śreshthatāyām jānate ya  
 evaṃ veda 10 rdhvo vai prathamas tryahas, tiryān ma-  
 dhyamo, 'rvān uttamah. sa yad ūrdhvaḥ prathamas trya-  
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-  
 sya dig. yat tiryān madhyamas, tasmād ayam vāyus ti-  
 ryaṇ pavate. tiraścīr āpo vahanti; tiraścī hy etasya dig.  
 yad arvān uttamah. tasmād asāv arvān tapaty. arvān  
 varshaty, arvāñci nakshatrāṇy: arvāci hy etasya dik.  
 samyañco vā ime lokāḥ, samyañca ete tryahāḥ 11 sa-  
 myañco 'smā ime lokāḥ śriyai didyati ya evaṃ veda  
 || 25 || 3 ||

1 Dikshā vai devebhyo 'pākramat. tām vāsantikābhyām  
 māsābhyām anvayunjata, tām vāsantikābhyām māsābhyām  
 nodāpnuvañs. tām graishmābhyām tām vārshikābhyām tām  
 śārādābhyām tām haimantikābhyām māsābhyām anva-  
 yunjata, tām haimantikābhyām māsābhyām nodāpnuvañs.  
 tām śaiśirābhyām māsābhyām anvayunjata, tām śaiśirā-  
 bhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainam  
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā di-  
 kshopanamed, etayor eva śaiśirayor māsayor āgatayor di-  
 ksheta. sākshād eva tad dikshāyām āgatāyām dikshate.  
 pratyakshād dikshām parigrīṇṇāti. tasmād etayor eva śai-  
 śirayor māsayor āgatayor ye caiva grāmīyāḥ paśavo ye cā-  
 ranīyā aṇimānam eva tat parushimānam niyanti, dikshārū-  
 pam eva tad upanīplavante 4 sa purastād dikshāyāḥ prā-  
 jāpatyam paśum ālabhate 5 tasya saptadaśa sāmīdhenir  
 anubrūyāt. saptadaśo vai Prajāpatih. Prajāpater āptyai  
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad abur: yad anye-

shu paṣushu yatharishy āpriyo bhavanty. atha kasmād  
 asmin sarveshāṇa jāmādagnya eveti 8 sarvarūpā vai jāma-  
 dagnyaḥ sarvasamṛiddhāḥ. sarvarūpa esha paṣuḥ sarva-  
 samṛiddhas. tad yaj jāmādagno bhavanti, sarvarūpatāyai  
 sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati  
 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha ka-  
 smād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai  
 yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas,  
 tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad  
 uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u  
 eet, samnyupyāgnin yajeran, sarve diksheran, sarve sunu-  
 yur. vasantaṁ abhyudavasyaty. ūrg vai vasanta, isham  
 eva tad ūrjam abhyudavasyati || 26 " 4 ||

1 Chandāṁsi vā anyonyasyāyatanam abhyadhyāyan.  
 gāyātrī trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat,  
 trishṭub gāyatrīyai ca jagatyai ca, jagatī gāyatrīyai ca tri-  
 ṣṭubhaḥ ca. tato vā etam Prajāpatir vyūbhachandasam  
 dvādaśāham apasyat, tam āharat, tenāyajata, tena sa sa-  
 rvān kāmāṁś chandāṁsy agamayat 2 sarvān kāmān gachati  
 ya evam veda 3 chandāṁsi vyūhaty ayātayāmatāyai 4 cha-  
 ndāṁsy eva vyūhati. tad yathādo 'śvair vānaludbhīr vā-  
 nyair-anyair aṣrāntatarair-aṣrāntatarair upavimokaṁ yānty,  
 evam evaita chandobhir anyair-anyair aṣrāntatarair-aṣrā-  
 ntatarair upavimokaṁ svargaṁ lokaṁ yānti yac chandāṁsi  
 vyūhati 5 mau vai lokau sahastām, tau vyaitām. nāvarshan,  
 na samatapat, te pañcajanā na samajānata. tau devāḥ sa-  
 manayaṁś, tau samyantāv etaṁ devavivāhaṁ vyavahetām.  
 rathamtareṇaiveyam amūṁ jinvati, bṛihatāsāv imām 6 nau-  
 dhasenaiveyam amūṁ jinvati, syaitenāsāv imām. dhūme-  
 naiveyam amūṁ jinvati, vṛishtyāsāv imām. devayajanam  
 eveyam amushyām adadhāt, paṣūn asāv asyām 7 etad vā  
 iyam amushyām devayajanam adadhbād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta  
 etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah  
 Kāvasheya uvācoshah pōsho Janamejayaketi. tasmād dhāpy  
 etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatrosāḥ  
 iti ūsho hi posho. 'sau vai loka imam lokam abhiparyā-  
 vartata 10 tato vai dyāvāprithivī abhavatām. na dyāvānta-  
 rikshān nāntarikshād bhūmih 27

1 Bṛīhae ca vā idam agre ratham̐taram eastām. vāk  
 ca vai tan manaḥ eastām. vag vai ratham̐taram mano bṛī-  
 hat. tad bṛīhat pūrvam asṛijānam ratham̐taram atyama-  
 nyata. tad ratham̐taram garbham adhatta, tad vairūpam  
 asṛijata 2 te dve bhūtvā ratham̐taram ca vairūpam ca bṛī-  
 had atyamanyetām. tad bṛīhad garbham adhatta, tad vai-  
 rājam asṛijata 3 te dve bhūtvā bṛīhae ca vairājam ca ra-  
 tham̐taram ca vairūpam cātyamanyetām. tad ratham̐taram  
 garbham adhatta. tac chākvaram asṛijata 4 tāni trīṇi. bhū-  
 tvā ratham̐taram ca vairūpam ca śākvaram ca bṛīhae ca  
 vairājam cātyamanyanta. tad bṛīhad garbham adhatta. tad  
 raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni śaṭ prī-  
 shṭhāny āsāns 6 tāni ha tarhi trīṇi chandānsi śaṭ prishṭhāni  
 nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham  
 asṛijata. trishṭub garbham adhatta, sā pañktim asṛijata.  
 jagatī garbham adhatta, sātichandasam asṛijata. tāni trīṇy  
 anyāni trīṇy anyāni śaṭ chandānsy āsan śaṭ prishṭhāni.  
 tāni tathākālpanta. kalpate yajño 'pi 7 tasyai janatāyai ka-  
 lpate yatraivam etām chandasām ca prishṭhānām ca kli-  
 ptiṃ vidvān dikshate dikshate 28

Iti caturthapañcīkayam caturtho 'dhyayah.

Ity ekonaviṃśadhyāye śashṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam ahar vahatī. trivṛit  
 stomo ratham̐taram sāma gāyatrī chando 2 yathādevatam  
 enena yathāstomam yathāsāma yathāchandasam rādhnōti

ya evaṃ veda 3 yad vā eti ca preti ca. tat prathamasyāhno rūpam. yad yuktavad yad rathavad yad aṣumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rātham̐taram yad gāyatraṃ yat kariṣhyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpam 6 vāyav ā yāhi darṣateti praūgam. eti prathame 'hani prathamasyāhno rūpam 7 ā tvā ratham̐ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpam 8 indra nedīya ed ihitindranibavaḥ pragāthah. prathame pade devatā nirucyate. prathame 'hani prathamasyāhno rūpam 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpam 10 agnir netā. tvam soma kraṭubhiḥ, pinvanty apa iti dhāyāḥ. prathameshu padeṣhu devatā nirucyante. prathame 'hani prathamasyāhno rūpam 11 pra va indrāya bṛihata iti marutvatīyaḥ pragāthah. preti prathame 'hani prathamasyāhno rūpam 12 ā yātv indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpam 13 abhi tvā śūra nonumo, 'bhi tvā pūrvapītaya iti ratham̐taram prishṭham bhavati. rātham̐tare 'hani prathame 'hani prathamasyāhno rūpam 14 yad vāvāna purutamam purāśhah! iti dhāy. ā vṛitrahendro nāmāṇy aprā ity. eti prathame 'hani prathamasyāhno rūpam 15 pibā sutasya rasina iti sāmapragāthah pibavān prathame 'hani prathamasyāhno rūpam 16 tyam ū shu vājinam̐ devajūtam̐ iti tārkshyaṃ purastāt sūktasya śaṁsati. svastyāyanam̐ vai tārkshyaḥ, svastitāyāi 17 svastyāyanam̐ eva tat kurute. svasti samvatsarasya pūram̐ aṣnute ya evaṃ veda [ 29 ] 1

1 Ā na indro dūrad ā na āśad̐ iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpaṃ 2 sampātau bhavato nishkevalyamarutvatiyayor nividdhāne. Vāmadevo vā imāñi lokān apaśyat, tān sampātaiḥ samapatat. yat sampātaiḥ samapatat, tat sampātānāṃ sampātatvaṃ. tad yat sampātau prathame 'hani śaṁsati, svargasya lokasya samashtyai sampattiyai samgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau, rāthamtare 'hani prathame 'hani prathamasyāhno rūpaṃ 4 yuñjate mana uta yuñjate dhiya iti sāvitram yuktavat prathame 'hani prathamasyāhno rūpaṃ 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvapṛithiviyam. preti prathame 'hani prathamasyāhno rūpaṃ 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṁsaty, ayaṃ vai loka ihehāsminn evai-  
nāñs tal loka ramayati 7 devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam. prathamē pade devatā nirucyante, prathame 'hani prathamasyāhno rūpaṃ 8 mahāntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśāham vāsate. tad yad devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani śaṁsati, svastitāya 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aśnute ya evaṃ veda yeshāṃ caivam vidvan etad dhotā devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate. prathame 'hani prathamasyāhno rūpaṃ 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpaṃ 12 jātavedase sunavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvatsarasya pāram aśnute ya evaṁ veda 14 prā tavyasīm navyasīm dhītm agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpam 15 samānam āgnimārutam bhavati yae cāgnishōme. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || 2 "

1 Indro vai devatā dvitīyam ahar vahati. pañcadaśaḥ stomo bṛihat sāma trishṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhmoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāhno rūpam. yad ūrdhvacvad yat prativad yad antarcvad yad vṛishadvad yad vṛidhadvad. yan madhyame pade devatā nirdeyate, yad antariksham abhyuditam, yad bārhatam yat fraishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāny. 4 agnir dūtam vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpam 5 vāyo ye te sahasriṇa iti praūgam, sutah soma ritāvṛidheti vṛidhadvad dvitīye 'hani dvitīyasyāhno rūpam 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhadvae cāntarcvae ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nedīya edihīty acyutaḥ pragātha, ut tishṭha brāhmaṇas pata iti brāhmaṇaspatya ūrdhvacvān dvitīye 'hani dvitīyasyāhno rūpam 8 agnir netā, tvam soma kratubhiḥ. pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yēna jyotir ajanayann ritāvṛidha iti vṛidhadvān dvitīye 'hani dvitīyasyāhno rūpam 10 indra somam somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishadvad dvitīye 'hani dvitīyasyāhno rūpam 11 tvam id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishtham  
bhavati. bārhate 'hani dvitiye 'hani dvitīyasyāhno rūpaṃ  
12 yad vāvāneti dhāvyācyuto 13 bhayaṃ śṛṇavae ca  
na iti sāmāpragātho, yac cedam adya yad u ca hya  
āsīd iti bārhate 'hani dvitiye 'hani dvitīyasyāhno rūpaṃ  
14 tyam ū shu vājinam devajūtam iti tārkshyo 'cyu-  
taḥ || 31 ||

1 Yā ta ūtir avamā yā parameti sūktam, ja hi  
vṛishṇyāni kṛiṇuhī parāca iti vṛishanvad dvitiye 'hani  
dvitīyasyāhno rūpaṃ 2 viṣvo devasya netus, tat sa-  
vitur vareṇyam, ā viṣvadevam satpatim iti vai-  
ṣvadevasya pratipadanucarau. bārhate 'hani dvitiye 'hani  
dvitīyasyāhno rūpaṃ 3 ud u shya devaḥ savitā hira-  
ṇyayeti sāvitram ūrdhvavad dvitiye 'hani dvitīyasyāhno  
rūpaṃ 4 te hi dyāvāprithivī viṣvaśambhaveti dyā-  
vāprithivīyam, sujanmanī dhishane antar īyāta  
ity antarvad dvitiye 'hani dvitīyasyāhno rūpaṃ 5 takshan  
ratham suvṛitam vidmanāpasa ity ārbhavam, ta-  
kshan harī indravāhā vṛishanvasū iti vṛishanvad  
dvitiye 'hani dvitīyasyāhno rūpaṃ 6 yajñasya vo ra-  
thyam viṣpatim viṣām iti vaiṣvadevam, vṛishā ke-  
tur yajato dyām aśāyateti vṛishanvad dvitiye 'hani  
dvitīyasyāhno rūpaṃ 7 tad u śāryātam. Aṅgirasō vai sva-  
rgāya lokāya sātram āsata, te ha sma dvitīyam-dvitīyam  
evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo  
dvitiye 'hani sūktam aśānsayat, tato vai te pra yajñam  
ajānan pra svargam lokam. tad yad etat sūktam dvitiye  
'hani śānsati, yajñasya prajñātyai svargasya lokasyānu-  
khyātyai 8 pṛikshasya vṛishṇo arushasya nū saba  
ity āgnimārutasya pratipad. vṛishanvad dvitiye 'hani dvi-  
tīyasyāhno rūpaṃ 9 vṛishṇe śardhāya suma-  
khāya vedhasa iti mārutam. vṛishanvad dvitiye

'hani dvitīyasyāhno rūpaṃ 10 jātavedase sunavāma  
 somam iti jātavedasyācyutā 11 yajñena vardhata jātā-  
 vedasam iti jātavedasyaṃ vṛddhanvad dvitīye 'hani dvi-  
 tīyasyāhno rūpaṃ ahno rūpaṃ 32 4

Iti caturthapañcikāyāṃ pañcama 'dhyāyaḥ.

Iti viṃśādhyaḃ caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛtīyam ahar vahanti, sapta-  
 dasaḥ stoma vairūpaṃ sāma jagatī chando 2 yathādevatam  
 enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnōti  
 ya evaṃ veda 3 yad vai samānodarkam, tat tṛtīyaśyāhno  
 rūpaṃ, yad aśvavad yad antavad yat punarāvṛttam yat  
 punarñirittam yad ratavad yat paryastavad yat trivad yad  
 antarūpaṃ, yad uttame pade devatā nirucyate, yad asau  
 loko bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam:  
 etāni vai tṛtīyaśyāhno rūpāni 4 yukshvā hi devahūta-  
 mān aśvān agne rathīr iveti tṛtīyaśyāhna ājyam  
 bhavati 5 devā vai tṛtīyenāhnā svargam lokam āyañs, tān  
 asurā rakshāñsy anvavārayanta, te: virūpā bhavata vīrtipā  
 bhavateti bhavanta āyañs, te yad: virūpā bhavata virūpā  
 bhavateti bhavanta āyañs, tad vairūpaṃ samābhavat, tad  
 vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmā-  
 nam apahate ya evaṃ veda 7 tān ha smāny evāgachanti,  
 sam eva sriḥyante, tān aśvā bhūtvā padbhīr apāghnata,  
 yad aśvā bhūtvā padbhīr apāghnata, tad aśvānām aśvatvam  
 8 aśnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aśvaḥ  
 paśūnām javishṭhas, tasmād aśvaḥ pratyañ padā hinasty  
 10 apa pāpmānam hate ya evaṃ veda 11 tasmād etad  
 aśvavad ājyam bhavati, tṛtīye 'hani tṛtīyaśyāhno rūpaṃ  
 12 vāyav ā yāhi vitaye, vāyo yāhi śiva diva, in-  
 draḥ ca vāyav eśhām sutānām, ā mitre varuṇe  
 vayam, aśvināv cha gachatam, ā yāhy adribhiḥ su-  
 tam, sajūr viṣvebhīr devebhīr, uta naḥ priya pri-  
 yāsy ity aushmīham praūgam, samānodarkam tṛtīye 'hani  
 tṛtīyaśyāhno rūpaṃ 13 tam-tam id rādhasa mahe.

traya indrasya somā iti marutvatīyasya pratipadanuca-  
 rau. nirittavat trivat trītiye 'hani trītiyasyāhno rūpam  
 14 indra nediya ed ihīty acyutaḥ pragāthah, pra nū-  
 nam brahmaṇas patir iti brāhmaṇaspatyo nirittavāṅs  
 trītiye 'hani trītiyasyāhno rūpam 15 agnir netā, tvam  
 soma kratubhiḥ, pinvantiy apa iti dhāyyā acyutā  
 16 nakih sudāso ratham pary āsa na rīramad iti  
 marutvatīyaḥ pragāthah paryastavāṅs trītiye 'hani trītiya-  
 syāhno rūpam 17 try aryamā manusho devatāteti sū-  
 ktaṁ trivat trītiye 'hani trītiyasyāhno rūpam 18 yad dyāva  
 indra te śatam, yad indra yāvatas tvam iti vairū-  
 pam prištāṁ bhavati. rāthamtare 'hani trītiye 'hani trī-  
 tiyasyāhno rūpam 19 yad vāvāneti dhāyyācyutā 20 bhi  
 tvā śūra nonuma iti rathamtarasya yonim anu nivarta-  
 yati. rāthamtaram hy etad ahar āyatanene 21 indra tri-  
 dhātu śaraṇam iti sāmāpragāthas trivāṅs trītiye 'hani  
 trītiyasyāhno rūpam 22 tyam ū shu vājinam devajū-  
 tam iti tārکشيو 'cyutah || 1 ||

1 Yo jāta eva, prathamo manasvān iti sūktam  
 samānodarkam trītiye 'hani trītiyasyāhno rūpam 2 tad u  
 sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-  
 smin vai śasyamāna Indram indriyam āviśati 3 tad dhāpy  
 āhuḥ chandogās: trītiye 'hani bahvṛicā Indrasyendriyam  
 śaṁsantīti 4 tad u gārtsamadam. etena vai Gṛītsamada In-  
 drasya priyam dhāmopāgachat. sa paramam lokam ajayad  
 5 upendrasya priyam dhāma gachati. jayati paramam lo-  
 kam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā  
 no deva savitar iti vaiśvadevasya pratipadanucarau. rā-  
 thamtare 'hani trītiye 'hani trītiyasyāhno rūpam 7 tad de-  
 vasya savitur vāryam mahad iti sāvitram 8 anto vai  
 mabad, antas trītiyam ahas trītiye 'hani trītiyasyāhno rū-  
 pam 9 ghṛite na dyāvāprithivī abhivṛite iti dyāvā-

prithivīyam, ghṛitaśṛiyā ghṛitapṛicā ghṛitāvṛidheti  
 punarāvṛittam punarnirittam tṛitiye 'hani tṛitīasyāhno  
 rūpam 10 a'naśvo jāto anabhiṣur ukthya ity ārbha-  
 vam, rathas tricakra iti trivat tṛitiye 'hani tṛitīasyā-  
 hno rūpam 11 parāvato ye didhishanta āpyam iti  
 vaiṣvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitiye  
 'hani tṛitīasyāhno rūpam 12 tad u gāyam. etena vai, Ga-  
 yah Plāto viṣveshām devānām priyam dhāmopāgachat. sa  
 paramam lokam ajayad 13 upa viṣveshām devānām priyam  
 dhāma gachati. jayati paramam lokam ya evam veda  
 14 vaiṣvānarāya dhishanām ṛitāvṛidha ity āgnimā-  
 rutasya pratipad. anto vai dhishanāntas tṛitīyam ahas tṛi-  
 tiye 'hani tṛitīasyāhno rūpam 15 dhārāvarā maruto  
 dhṛishṇvo jasa iti mārutam bahvabhivyāhṛityam. anto  
 vai bahv, antas tṛitīyam ahas tṛitiye 'hani tṛitīasyāhno  
 rūpam 16 jātavedase sunavāma somam iti jātaveda-  
 syācyutā 17 tvam agne prathamo aṅgirā ṛishir iti  
 jātavedasyam purastādudarkam tṛitiye 'hani tṛitīasyāhno  
 rūpam. tvam-tvam ity uttaram tryaham abhivadati, sam-  
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evam  
 vidvāṁso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandānsi tṛitiye 'hany,  
 etad eva tata uechishyate vāg ity eva. tad etad aksharam  
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-  
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam  
 dyaur ekam 3 tato vai vāg eva caturtham ahar vahati  
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad  
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-  
 vayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho.  
 yadelavā abhigeshaṇaś caranty, athānnādyam prajāṇate. tad  
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-  
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity āhuḥ. eatushpādā vai paṣaṇaḥ, paṣūnām avaruddhyai 7 tryakshareṇa nyūṅkhayed ity āhuḥ. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha smāha Lāṅgalāyano Brahmā Maudgalya. ekāksharā vai vāg, esha vāva samprati nyūṅkham nyūṅkhayati ya ekākshareṇa nyūṅkhayatīti 9 dyakshareṇaiva nyūṅkhayet pratishthāyā eva. dvipratishtho vai puruṣaḥ eatushpādāḥ paṣavo, yajamānam eva tad dvipratishtham eatushpātsu paśuḥ pratishthāpayati. tasmād dyakshareṇaiva nyūṅkhayen 10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai prajā annam adanti, mukhata eva tad annādyasya yajamānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato vai prajā annam dhinoti, madhyata eva tad annādyasya yajamānam dadhāti 12 mukhato madhyamādye nyūṅkhayati. mukhato vai prajā annam adanti. mukhata eva tad annādyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham parigrihṇāti savanābhyām. annādyasya parigrihṇitvāi 13 ||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṃśaḥ stomo vairājam sāmānushṭup chando. yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ veda 2 yad vā eti ca preti ca tae caturthasyāhno rūpam. yad dhy eva prathamam ahas tad etat punar yae caturtham. yad yuktavad yad rathavad yad āśumad yat pibavad, yat prathame pade devatā nirucyate. yad ayaṁ loko bhyudito, yaj jātavad yad dhavavad yae chukravad yad vāco rūpam yad vaimadam yad viriphitam yad vicchandā yad ūnātiriktam yad vairājam yad ānushṭubham yat kariṣyad yat prathamasyāhno rūpam: etāni vai caturthasyāhno rūpāny 3 āgniṁ na svavṛiktibhir iti caturthasyāhna ājyam bhavati vaimadam viriphitam viriphitasya riṣeṣ caturthe hani caturthasyāhno rūpam 4 aṣṭarcam

pāñktam. pāñkto yajñah pāñktāḥ paṣavaḥ, paṣūnām avaruddhyai 5 tā u daśa jagatyō. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpaṃ 6 tā u pañcādaśānushṭubha. ānushṭubhaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 7 tā u viṃṣatir gāyatriyaḥ. punaḥ prayaṇīyaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākshāt. tad yad, etac caturthasyāhna ājyam bhavati. yajñād eva tad yajñaṃ tannvate, vācam eva tat punar upayanti saṃtatyai 9 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanti 10 vāyo śukro ayāmi te, vihi hotrā avītā, vāyo śatam harīṇām, indraś ca vāyav eshām somānām, ā cikītāna sukratū, ā no viśvābhīr ūtibhis, tyam u vo apraḥaṇam, apa tyam vṛjinaṃ ripum, ambitame nadītama ity ānushṭubhaṃ praṭigam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpaṃ 11 tam tvā yajñebhir imaha iti marutvatīyasya pratipad. imaha ity: abhyāmyam iva itad ahas, tena caturthasyāhno rūpaṃ 12 idaṃ vaso sutam, andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanti apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātanaś, caturthe 'hani caturthasyāhno rūpaṃ 13 śrudhā havam indra mā rishaṇya iti sūktam havavac caturthe 'hani caturthasyāhno rūpaṃ 14 marutvān indra vṛishabho ranayeti sūktam, ugraṃ sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na praçyavata 16 imaṃ nu māyinaṃ huva iti paryāso havavāṇś caturthe 'hani caturthasyāhno rūpaṃ 17 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamadinam vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīshu nividam dadhāti 19 pibā so-  
mam indra mandatu tvā, śrudhī havam vipipāna-  
syādrer iti vairājam prishtham bhavati. bārhatē 'hani  
caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti  
dhāyācyutā 21 tvām id dhi havāmaha iti brīhato yo-  
nin anu nivartayati, bārhatam hy etad ahar āyatanena  
22 tyam indra pratūrtishv iti sāmāpragātho, 'śastihā  
janitēti jātavāṅs caturthe 'hani caturthasyāhno rūpam  
23 tyam ū shu vājinam devajūtam iti tārksyho 'cyu-  
tah || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam  
vaimadam viriphitam viriphitasya rīsheṣ caturthe 'hani ca-  
turthasyāhno rūpam 2 yudhmasya te vṛishabhasya  
svarāja iti sūktam, ugram gabhīram janushābhy  
ugram iti jātavac caturthe 'hani caturthasyāhno rūpam  
3 tad u traishṭubham. tena pratishṭhitapadena savanam  
dadhārāyatanād evaitena na pracyavate 4 tyam u vah  
sātrāsāham iti paryāso. viśvāsu gīrshv āyatam ity:  
abhyāyāmyam ivaita ahas. tena caturthasyāhno rūpam  
5 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyam-  
dinam vahanti. tad vai tac chando vahati yasmin nivid  
dhīyate. tasmād gāyatrīshu nividam dadhāti 6 viśvo de-  
vasya netuḥ, tat savitur vareṇyam, ā viśvadevam  
satpatim iti vaiśvadevasya pratipadandecaru. bārhatē  
'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu  
savitā suratna iti sāvitram. eti caturthe 'hani caturtha-  
syāhno rūpam 8 pra dyāvā yajñaiḥ pṛithivī namo-  
bhīr iti dyāvāpṛithivīyam. preti caturthe 'hani caturtha-  
syāhno rūpam 9 pra pṛibhubhyo dūtām iva vācam  
ishya ity ārbhavam. preti ca vācam ishya iti ca catu-  
rthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī  
manīsheti vaiśvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasah. santi  
 dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ  
 12 vaiṣvānarasya sumatau syāmetry āgnimārutasya  
 pratipad. ito jāta iti jātavac caturthe 'hani caturthasyāhno  
 rūpaṃ 13 ka īm vyaktā naraḥ sanīlā iti mārutaṃ,  
 nakir hy eshām janūnshi vedeti jātavac caturthe 'hani  
 caturthasyāhno rūpaṃ 14 tā u vichandasah. santi dvipa-  
 dāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jāta-  
 vedase sunavāma somam iti jātavedasyācyutā 16 gniṃ  
 naro dīdhitibhir aranyor iti jātavedasyaṃ, hasta-  
 cyutī janayanteti jātavac caturthe 'hani caturthasyāhno  
 rūpaṃ 17 tā u vichandasah. santi virājah santi trishṭubhas.  
 tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 .

Iti pañcamapañcikāyāṃ prathamō 'dhyāyāḥ.

Ity ekaviṃśādhyaḥ pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar vabati. triṣaṇḍah  
 stomah ṣakvaram sāma pāṅktiṣ chando. yathādevatam  
 enena yathāstomam yathāsāma yathāchandasaṃ rādhnōti  
 ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pa-  
 ñcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat  
 punar yat pañcamam 4 yad ūrdhvavad yat prativad yad  
 antarvad yad vṛishadvad yad vṛidhanvad, yan madhyame  
 pade devatā nirucyate, yad antariksham abhyuditam 5 yad  
 dugdhavad yad ūdhavad yad dhenumad yat priṣṇimad yan  
 madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva  
 hi paṣavo — yaj jāgataṃ — jāgatā hi paṣavo — yad bā-  
 rhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā  
 hi paṣavo — yad vāmam — vāmam hi paṣavo — yad dha-  
 vishmad — dhavir hi paṣavo — yad vapushmad — vapur  
 hi paṣavo — yac chākvaram yat pāṅktam yat kṛvad yad  
 dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpā-  
 nī 6 mam ū shu vo atithim usharbudham iti pañcama-

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-sprīṣam, ā no vāyo mahe tane, rathena prithupājasā, bahavaḥ sūracakshasa, imā u vām diviṣṭāyah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam praūgam pañcame 'hani pañcamasyāhno rūpam 8 yat pāñcajanyaया विषेति marutvatiyasya pratipat, pāñcajanyaयति pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvaṃ soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyaṃ suto madāyati sūktam madvat trishṭubham. tena praṭishṭhitapadena savanam dādharāyata-nād evaitena na pracyavate 13 marutvān indra mīdhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpam 14 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdiṇaṃ vahanti. tad vai tac chando vahati ya-smiṇ nivid dhīyate. tasmād gāyatrīṣhu nividam dadhāti || 6 || 1 ||

1 Mahānāmniṣhv atra stuvate śākvareṇa sāmna rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānam niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ sṛiṣṭvedaṃ sarvam aśaknod yad idam kiṃca. yad imān lokān Prajāpatiḥ sṛiṣṭvedaṃ sarvam aśaknod yad idam kiṃca tac chakvāryō 'bhavān,

tac chakvarīṇām śakvarītvam 4 tā ūrdhvāḥ sīmno 'bhyas-  
srijata. yad ūrdhvāḥ sīmno 'bhyasrijata tat simā abhavaṁś,  
tat simānāṁ simātvam 5 svādor itthā vishūvata, upa  
no haribhiḥ sutam, indram viṣvā avivṛidhanu ity  
anurūpo vṛiṣaṇvān pṛiṣṇimān madvān vṛidhanvān pañcame  
'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyācyu-  
tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim, anu  
nivartayati, rathamtaram hy etad ahar āyatanena 8 mo  
shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān  
paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 tyam  
ū shu vājinam devajūtam iti tārکشيو 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-  
ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno  
rūpam 2 indro madāya vāvṛidha iti sūktam madvat  
pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-  
pam 3 satrā madāsas tava viṣvajanyā iti sūktam, ma-  
dvat traishṭubham. tena pratishṭhitapadena savanam dā-  
dhārāyatanād evaitena na pracyavate 4 tam indram vā-  
jayāmasīti paryāsaḥ, sa vṛiṣhā vṛiṣhabho bhuvad  
iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā  
u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdinam  
vahanti. tad vai tac chando vahati yasmin nivid dhīyate.  
tasmād gāyatrīṣhu nividam dadhāti 6 tat savitur vṛiṇi-  
mahe, 'dyā no deva savitar iti vaiṣvadevasya pratipa-  
danucarau. rathamtare 'hani pañcame 'hani pañcamasyāhno  
rūpam 7 ud u shya devaḥ savitā damunā iti sāvitrām,  
ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpam  
pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpṛi-  
thivī iha jyeshṭhe iti dyāvāpṛithivīyam, ruvad dho-  
ksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam  
9 ribhur vibhvā vāja indro no achety ārbhavam. vājo  
vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

paṃ 10 stushe janam suvratam navyasībhir iti vai-  
 ṣyadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-  
 syāhno rūpam 11 havish pāntam ajaram svarvidity  
 āgnimārutasya prātipad. dhavishmat pañcame 'hani pañca-  
 masyāhno rūpam 12 vapur nu tac ekitushe cid astv  
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-  
 pam 13 jātavedase sunavāma somam iti jātavedasyā-  
 cyutā 14 gñir hotā grihapatiḥ sa rājeti jātavedasyam  
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-  
 pam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. deva-  
 kshetram vā eta āgachanti ye shashṭham ahar āgachanti  
 2 na vai devā anyonyasya grihe vasanti, nartur ṛitor grihe  
 vasatity āhus. tad yathāyatham ṛitvija ṛituyājān yajanty  
 asaṃpradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham  
 janātās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-  
 shair vashaṭkrityam. vāg vā ṛitupraishā, āpyate vai vāk  
 shashṭhe 'haniti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-  
 praishair vashaṭkuryur, vācam eva tad āptam śrāntam ṛi-  
 kṇavahim vaharāviṇim ṛicheyur 5 yad v ebhir na pre-  
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya  
 cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā iyus  
 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi  
 vashaṭkrityam. tan na vācam āptam śrāntam ṛikṇavahim  
 vaharāviṇim ṛichanti, nācyutād yajñasya cyavante, na ya-  
 jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pāruechepir upadadhati pūrvayoh savanayoh purastāt  
 prasthitayājyānam. rohitam vai nāmaitac chando yat pārue-  
 chopam. etena vā Indrah sapta svargāṇl lokān arohad  
 2 rohati sapta svargāṇl lokān ya evam veda 3 tad āhur:  
 yat pañcapadā eva pañcamasyāhno rūpam shaṭpadāḥ sha-  
 shṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shashṭhīr eva padaiḥ shashṭham ahar āpnuvanty apa-  
chidyevaitad ahar yat saptamaṁ, tad eva saptamena pade-  
nābhyārabhyā vasanti. vācam eva tat punaḥ upayanti,  
saṁtatyai 5 saṁtatais tryabair avyavachinnair yanti ya  
evaṁ vidvāṁso yanti || 10 || 5 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-  
vāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prānudanta.  
teshāṁ yāny antarbastināni vasūny āsaṁs, tāny ādaya sa-  
mudram praupyanta. ta etenaiva chandasānuhāyāntarha-  
stināni vasūny ādadata. tad yad etat padam punaḥpadam,  
sa evāṅkuṣa āsañjanāyā 2 dvishato vasu datte, nir enam  
ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṁ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastrīṇṣaḥ  
stomo raivatam sāmātichandāḥ chando. yathādevatam enena  
yathāstomaṁ yathāsāma yathāchandasam rādhnōti ya evaṁ  
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.  
yad dhy eva tṛtīyam ahas tad etat punar yat shashṭham.  
yad aṣṭavad yad antavad yat punarāvṛttam yat punarni-  
rṛttam yad ratavad yat paryastavad yat trivad yad anta-  
rūpam, yad uttame pade devatā nirucyate, yad asau loko  
'bhyudito 3 yat pārucehepam yat saptapadam yan nārāṣa-  
ṁsam yan nābhānedishṭham yad raivatam yad atichandā  
yat kṛtam yat tṛtīyasyāhno rūpam: etāni vai shashṭhasyā-  
hno rūpāny 4 ayaṁ jāyata manusho dharīmaṇīti sha-  
shṭhasyāhna ājyam bhavati pārucehepam atichandāḥ sapta-  
padam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam  
barhir upa no yāhi vītaya, ā vām ratho niyutvān  
vakshad avase, sushumā yātam adribhir, yuvām  
stomebhir devayanto aṣvīnā, var maha indra, vṛi-  
shann indrā, stu śraushaḥ, o shū no agne śṛiṇuhi  
tvam īlito, ye devāso divy ekādaśa sthe, yam ada-  
dād rabhasam ṛiṇacyutam iti prāṅgam pārucehepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rū-  
 paṃ 6 sa pūrvyo mahānām iti marutvatiyasya pratipad.  
 anto vai mahad, antaḥ shashṭham āhaḥ shashṭhe 'hani sha-  
 shṭhasyāhno rūpaṃ 7 traya indrasya somā, indra ne-  
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir  
 netā. tvam soma kratubhiḥ, pinvanty apo. nakiḥ  
 sudāso ratham iti tritīyenāhnā samāna ātanaḥ shashṭhe  
 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvam ratham indra  
 medhasātaya iti sūktam pārucechepam atichandāḥ sapta-  
 padaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛi-  
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam  
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 indra marutva  
 iha pāhi somam iti sūktam, tebhiḥ sākam pibatu  
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham āhaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traishṭu-  
 bhāṃ. tena pratishṭhitapadena savanam dādharāyatanād  
 evaitena na prayavate 12 'yaṃ ha yena vā idam iti  
 paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,  
 antaḥ shashṭham āhaḥ shashṭhe 'hani shashṭhasyāhno rū-  
 paṃ 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-  
 dhyamdinam vahanti. tad vai tac chando vahati yasmin  
 nivid dhīyate. tasmād gāyatrīshu nividam dadhāti 14 re-  
 vatīr naḥ sadhamāde, revān id revata stoteti rai-  
 vatam priṣṭham bhavati. bārhathe 'hani shashṭhe 'hani sha-  
 shṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyācyutā 16 tvām  
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-  
 rhatam hy etad ahar āyatanene 17 ndram id devatātaya  
 iti sāmāpragātho nirittavān shashṭhe 'hani shashṭhasyāhno  
 rūpaṃ 18 tyam ū shu vājinam devajūtam iti tārkshtyo  
 'cyutah 12 || 7 ||

1 Indra yāhy upa naḥ parāvata iti sūktam pā-  
 rucechepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra gha nv asya mahato mahāniti  
 sūktam samānodarkam shashṭhe 'hani shashṭhasyāhno ru-  
 pām 3 abhūr eko rayipate rayiṇām iti sūktam, ra-  
 tham ā tishṭha tuvinṛimṇa bhīmām ity: anto vai  
 sthītam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyā-  
 hno rūpam 4 tad u traishṭubham. tena pratishṭbitapadena  
 savanam dadbārāyatanād evaitena na pracyavata 5 upa no  
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashṭhe  
 'hani shashṭhasyāhno rūpam 6 ta u gāyatriyo. gāyatriyo vā  
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-  
 ndo vahatī yasmin nivid dhīyate. tasmād gāyatrīshu nivi-  
 dam dadhātī 7 abhi tyam devam savitārām oṇyor  
 iti vaiśvadevasya pratipad atichandāḥ shashṭhe 'hani sha-  
 shṭhasyāhno rūpam 8 tat savitur vareṇyam, dosho  
 āgād ity anucaro. 'nto vai gatam, antaḥ shashṭham ahaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ  
 savitā savāyeti sāvitram, śaśvattamam tadapā va-  
 hnir asthād ity: anto vai sthītam, antaḥ shashṭham ahaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpam 10 katarā pūrvā  
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-  
 shṭhe 'hani shashṭhasyāhno rūpam 11 kim u śreshṭhaḥ  
 kim yavishṭho na ājagann, upa no vājā adhva-  
 ram ribhukshā ity ārbhavam nārāṇisam trīvāt shashṭhe  
 'hani shashṭhasyāhno rūpam 12 idam itthā raudram  
 gūrtavaeā, ye yajñena dakṣiṇayā samaktā iti vai-  
 śvadevam || 13 || s ||

1 Nābhānedishṭham śaṇṣati 2 Nābhānedishṭham vai Mā-  
 navam brahmacaryam vasantam bhrātaro nirabhajan. so  
 'bravīd etya: kim mahyam abhaktety. etam eva nishṭhāvam  
 avavaditaram ity abruvaṇs. tasmād dhāpy etarhi pitaram  
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-  
 bravīt: tvam ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime sva-  
rgāya lokāya saṣram āsate, te shashṭham-shashṭham evāhar  
āgatya mūhyanti. tān ete sūkte shashṭhe 'hāni śaṁsayā,  
teshām yat sahasram satrapariveshaṇam tat te svar yanto  
dāsyantīti. tatheti 4 tān upait: prati gr̥ibhṇīta māna-  
vam sumedhasa iti. tam abruvan: kimpāmo vadasīti, dam  
eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad  
va etat sahasram satrapariveshaṇam tan me svar yanto  
datteti. tatheti. tān ete sūkte shashṭhe 'hany aśaṁsayat,  
tato vai te pra yajñam ajānan pra svargam lokam 5 tad  
yad ete sūkte shashṭhe 'hāni śaṁsati, yajñasya prajñātyai  
svargasya lokasyānukhyātyai 6 tam svar yanto 'bruvann:  
etat te brāhmaṇa sahasram iti. tad enam samākurvāṇam  
purushaḥ kṛishṇaśavāsy uttarata upotthāyābravīn: mama  
vā idam, mama vai vāstuham iti. so 'bravīn: mahyam vā  
idam adur iti. tam abravīt: tad vai nau tavaiva pitari  
praśna iti. sa pitaram ait, tam pitābravīn: nanu te putra-  
kādū3r ity. adur eva ma, ity abravīt, tat tu me purushaḥ  
kṛishṇaśavāsy uttarata upodatiṣṭhan: mama vā idam,  
mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva  
putraka, tat-tat tu sa tubhyam dāsyatīti. sa punar etyā-  
bravīt: tava ha vāva kila bhagava idam iti me pitāheti.  
so 'bravīt: tad aham tubhyam eva dadāmi ya eva satyam  
avādīr iti 7 tasmād evam vidushā satyam eva vaditavyam  
8 sa esha sahasrasanir mantro yan nābhānediṣṭha 9 upai-  
nam sahasram namati, pra shashṭhenāhnā svargam lokam  
jānāti ya evam veda || 14 || 9 ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-  
shṭham vālakhilyā vṛishākapim evayāmarutam, tāni sahaiva  
śaṁsed 2 yad eshām antariyāt, tad yajamānasyāntariyād  
3 yadi nābhānediṣṭham reto 'syāntariyād, yadi vālakhilyāḥ  
prāṇān asyāntariyād, yadi vṛishākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enam eṣāyayed  
 daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'si-  
 ŋcat, tad vālakhilyābhir' vyakarot, Sukirtinā Kākshivatena  
 yonim vyahāpayad: urau yathā tava 'śarman made-  
 meti. tasmā j jyāyān san garbhaḥ kaṇiṃśam santam yo-  
 nim na hinasti, brahmaṇā hi sa kṛpta. evayāmarutaitavai  
 karoti, tenedam sarvam etavai kṛitam eti yad idam kim-  
 cāśhaḥ ca kṛishṇam ahar arjunam cety āgnimāru-  
 tasya pratipad, ahaḥ cāhaḥ ceti punarāvṛittam punarni-  
 nṛittam shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo  
 vo nāma mārutam yajatrā iti mārutam bahvābhivyāhri-  
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani  
 shashṭhasyāhno rūpam 7 jātavedase sunavāma somaṁ  
 iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna  
 iti jātavedasyam samānodarkam shashṭhe 'hani shashṭha-  
 syāhno rūpam 9 dhārayan-dhārayam iti śaṁsati, prasraṁsād  
 vā antasya bibhāya. tad yathā punarāgrantham punarni-  
 grantham antam badhniyān mayūkham vāntato dhārapāya  
 nihanyāt, tādrīk tad yad dhārayan-dhārayam iti śaṁsati  
 samtatyai 10 samtatais tryabair avyavachinnair yanti ya  
 evam vidvāṁso yanti yanti || 15 || 16 ||

Iti pañcamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvāvīṣādhyaḥ dāṣamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpam  
 2 yad dhy eva prathamam ahas tad evaitat punar yat sap-  
 ptamam 3 yad yuktavad yad rathavad yad āśumad yat pi-  
 bavad, yat prathame pade devatā nirucyate, yad ayaṁ loko  
 'bhyudito 4 yaj jātavad yad aniruktaṁ 5 yat karishyad yat  
 prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāṇi  
 6 samudrād ūrmir madhumān ud ārad iti saptamasyā-  
 hna ājyam bhavaty aniruktaṁ saptame 'hani saptamasyāhno  
 rūpam 7 vāg vai samudro. na vai vāk kshīyate, na samu-

draḥ kshīyate. tad yad etat saptamasyāhna ājyam bhavati,  
 yajñād eva tad yajñam tanvate, vācam eva tat punar upa-  
 yanti samtatyai 8 samtatais tryahair avyavachinnair yañi  
 ya evaṁ vidvāṁso yanty 9 āpyante vai stomā, āpyante cha-  
 ndāṁsi shasbthe 'hani. tad yathaivāda ājyenāvadānāni pu-  
 naḥ pratyabhighārayanty ayātayāmatāyā, evaṁ evaitat sto-  
 māṁ ca chandāṁsi ca punaḥ pratyupayanty ayātayāmatā-  
 yayi yad etat saptamasyāhna ājyam bhavati 10 tad u trai-  
 shtubham. trishṭupprātahsavana esha tryaha 11 ā vāyo  
 bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvā-  
 ṁsam achā no niyudbhiḥ śatinibhir adhvaram,  
 pra sotā jīro adhvareshv asthād. ye vāyava indra-  
 mādānāso, yā vām śataṁ niyuto yāḥ sahasram,  
 pra yad vām mitrāvaruṇā spūrdhann, ā gomatā  
 nāsatyā rathenā no deva śavasā yāhi śushmin,  
 prā vo yajñeshu devayanto arcam, pra kshodasā  
 dhāyasā sasra esheti prāṅgam. eti ca preti ca saptame  
 'hani saptamasyāhno rūpaṁ. tad u traishtubham. trishṭu-  
 pprātahsavana esha tryaha 12 ā tvā ratham yathotaya,  
 idaṁ vaso sutam andha, indra nediya ed ihi,  
 praitu brahmaṇas patir, agnir netā. tvam soma  
 kratubhiḥ pinvanty apah, pra va indrāya bṛihata  
 iti prathamāhna samāna ātānaḥ saptame 'hani saptama-  
 syāhno rūpaṁ 13 kayā śubhā savayasaḥ sanīlā iti sū-  
 ktaṁ, na jāyamāno naśate na jāta iti jātavat saptame  
 'hani saptamasyāhno rūpaṁ 14 tad u kayāśubhīyam. etad  
 vai sañjñānam samtani sūktaṁ yat kayāśubhīyam. etena  
 ha vā Indro 'gastyo Marutas te samajānata. tad yat kayā-  
 śubhīyam śaisati, sañjñātyā eva 15 tad v āyushyam. tad  
 yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhīyam 16 tad  
 u traishtubham. tena pratishṭhitapadena savanam dādhrā-  
 yatanād evaitena na praeyavate 17 tyam su mesham

mabayā svarvidam iti sūktam, atyaṃ na vājaṃ ha-  
 vanasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyō vā etasya  
 tryahasya madhyamdinam vahanti. tad vai tac chando  
 vahati yasmin nivid dhiyate. tasmā j jagatishu nividam da-  
 dhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāga-  
 tāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣū-  
 nām avaruddhyai 20 tvām id dhi havāmahe, tvam hy  
 ehi cerava iti bṛihatprishṭham bhavati saptame 'hani  
 21 yad eva shashṭhasyahnas tad 22 yad vai rathamtaram  
 tad vairupaṃ yad bṛihat tad vairājam. yad rathamtaram  
 tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihat-  
 prishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvā-  
 nty astomakṛintatrāya 24 yad rathamtaram syāt, kṛintatram  
 syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneti  
 dhāyācyutā 27 bhi tvā sūra nonuma iti rathamtarasya  
 yonim anu nivartayati. rathamtaram hy etad ahar āyata-  
 nena 28 pibā sutasya rasina iti sāmāpragāthaḥ pibavān  
 saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vā-  
 jinaṃ devajūtam iti tārکشيو 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāni pra vocam iti sūktam.  
 preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭu-  
 bham. tena pratishṭhitapadena savanam dādhārāyatanād  
 evaitena na praçyavate 3 'bhi tyam mesham puruhū-  
 tam ṛigmiyam iti sūktam. yad vāva preti tad abhīti sa-  
 ptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jaga-  
 tyō vā etasya tryahasya madhyamdinam vahanti. tad vai  
 tac chando vahati yasmin nivid dhiyate. tasmā j jagatishu  
 nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni  
 ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ,  
 paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā  
 no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam  
 7 abhi tvā deva savitar iti sāvitraṃ. yad vāva preti  
 tad abhiti śaptame 'hani saptamasyāhno rūpam 8 pretāṃ  
 yajñasya sambhuveti dyāvāprithivīyam. preti saptame  
 'hani saptamasyāhno rūpam 9 ayaṃ devāya janmana  
 ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpam  
 10 āyāhi vanasā saheti dvipadāḥ śaṁsati. dvipād vai  
 puruṣaḥ catuspādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣū-  
 nām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam  
 eva tad dvipratishṭham catuspātsu paṣuṣhu pratishṭhāpa-  
 yaty 11 abhir agne duvo gira iti vaiṣvadevam. eti sa-  
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.  
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-  
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-  
 ptamasyāhno rūpam 14 pra yat vas trishṭubham iṣham  
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam  
 15 jātavedase sunavāma somam iti jātavedasyācyutā  
 16 dūtāṃ vo viṣvavedasam iti jātavedasyam aniruktaṃ  
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.  
 gāyatratrītiyasavana esha tryahaḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitaṃ, tad aṣṭamasyā-  
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar  
 yad aṣṭamaṃ 3 yad ūrdhvavad yat prativad yad antarvad  
 yad vṛiṣaṇvad yad vṛidhanvad, yan madhyame pade de-  
 vatā nirucyate, yad antariksham abhyuditaṃ 4 yad dvyag-  
 ni yan mahadvad yad dvihūtavad yat punarvad yat ku-  
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno  
 rūpāny 6 agniṃ vo devam agnibhiḥ sajoshā ity aṣṭa-  
 masyāhna ājyam bhavati dvyagny aṣṭame 'hany aṣṭama-  
 syāhno rūpam 7 tad u trishṭubham. trishṭupprātahsavana  
 esha tryahaḥ 8 kuvid aṅga namaśā ye vṛidhāsaḥ, pī-  
 vo annān rayivṛidhaḥ sumedhā, uchann ushasaḥ

sudinā aripṛā, uṣantā dūtā na dabhāya gopā,  
yāvat taras tanvo yāvad ojaḥ, pṛati vām sūra  
udite sūktair, dhenūḥ prasnasya kāmyaṃ duhānā,  
brahmā na indropa yāhi vidvān, ūrdhvo agniḥ  
sumatiṃ vasvo aśred, uta syā naḥ sarasvatī  
jushāṇeti praūgam prativad antarvad dvihūtavad ūrdhva-  
vad aśtame 'hany aśtāmasyāhno rūpaṃ 9 tad u traī-  
śtubhaṃ. trīṣṭupprātaḥsavana esha tryaho 10 viśvāna-  
rasya vas patim, indra it somapā eka, indra ne-  
dīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir neta,  
tvam soma kratubhiḥ, pinvanti apo, bṛihad in-  
drāya gāyateti dvitīyenāhnā samāna ātāno 'śtame 'hany  
aśtāmasyāhno rūpaṃ 11 śaṁsā mahām indram ya-  
smin viśvā iti sūktam mahadvad aśtame 'hany aśta-  
masyāhno rūpaṃ 12 mahāḥ cit tvam indra yata ētān  
iti sūktam mahadvad aśtame 'hany aśtāmasyāhno rūpaṃ  
13 pibā somam abhi yam ugra tarda iti sūktam,  
ūrvam gavyam mahi grīṇāna indreti mahadvad  
aśtame 'hany aśtāmasyāhno rūpaṃ 14 mahān indro  
nṛivad ā carshaṇiprā iti sūktam mahadvad aśtame  
'hany aśtāmasyāhno rūpaṃ 15 tad u traīśtubhaṃ. tena  
pratīṣṭhitapadena savanaṃ dadhārāyatanād evaitena na  
pracyavate 16 tam asya dyāvāprithivī satetaseti sū-  
ktam, yad ait kṛiṇvāno mahimānam indriyam iti  
mahadvad aśtame 'hany aśtāmasyāhno rūpaṃ 17 tad u  
jāgatam. jagatvo vā etasya tryahasya madhyandinaṃ va-  
hanti. tad vai tac chando vahati yasmin nivid dhīyate.  
tasmā jagatiṣhu nividam dadhāti 18 mithunāni sūktāni śa-  
syante traīśtubhāni ca jāgatāni ca. mithunaṃ vai paśa-  
vaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai 19 maha-  
dvanti sūktāni śasyante. mahad vā antariksham, antari-  
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāñkto yajñāḥ pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyā 21 abhi tvā śūra nonumo, 'bhi tvā pūrvāpītaya iti rathamtarām prishthām bhavaty ashtame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti brīhato yonim anu nivartayati. bārhatam hy etad ahar āyataneno 24 bhayam śriṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany ashtame 'hany ashtamasyāhno rūpam 25 tyam ūshu vājinam devajūtam iti tārksshyo 'cyutaḥ || 18 || ३ ||

↓ Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyēti mahadvad ashtame 'hany ashtamasyāhno rūpam. tām su te kīrtim maghavan mahitveti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam. tvam mahāñ indra yo ha śushmair iti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam. tvam mahāñ indra tubhyaḥ ha kshā iti sūktam mahadvad ashtame 'hany ashtamasyāhno rūpam 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 divaś cid asya varimā vi papratha iti sūktam, indram na mahneti mahadvad ashtame 'hany ashtamasyāhno rūpam 4 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmīn nivid dhīyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni śasyante. pañcapadā pāñkṭiḥ pāñkto yajñāḥ pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyai 7 tāni dve dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāḥ. annam virāḥ annam paṣavaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya  
 pratipadanucarau. bārhaṭe 'hany asṭame 'hany asṭama-  
 svāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram  
 ūrdhavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī  
 dyauh prithivī ca na iti dyāvāprithivīyam mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānā pitarā  
 punar ity ārbhavam punarvad asṭame 'hany asṭamasyā-  
 hno rūpaṃ 12 imā nu kam bhuvanā sīshadhāmeti  
 dvipadāḥ śaisati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-  
 vaḥ paṣavaḥ chandomāḥ, paśūnām avaruddhyai. tad yad  
 dvipadāḥ śaisati, yajamānam eva tad dvipratishṭham catu-  
 shpātsu paśuṣhu pratishṭhāpayati 13 devānām id avo  
 mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭa-  
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātrītiyasavana  
 esha tryaha 15 ṛitāvānaṃ vaiṣvānaram ity āgnimāṛuta-  
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 16 kṛiḷam vaḥ śa-  
 rdho mārutam iti mārutam, jambhe rasasya vāvṛi-  
 dha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ  
 17 jātavedase sunavāma somam iti jātavedasyācyu-  
 tā 18 gne mṛiḷa mahān asīti jātavedasyam mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.  
 gāyatrātrītiyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikāyāṃ tṛtīyo 'dhyāyaḥ.

Iti trayoviṃśādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ  
 2 yad dhy eva tṛtīyam ahas tad evaitat punar yan nava-  
 mam 3 yad aśvavad yad antavad yat punarāvṛittam yat  
 punarnirīttam yad ratavad yat paryastavad yat trivad  
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad  
 asau loko 'bhyudito 4 yac ebucivad yat satyavad yat kṣhe-  
 tivad yad gatavad yad okavad 5 yat kṛitam yat tṛtīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 agānma  
mahā namasā yavishṭham iti navamasyāhna ājyam  
bhavati gatāvan navame 'hani navamasyāhno rūpam 7 tad  
u traishṭubham. trishṭupprātaḥsavana esha tryahaḥ 8 pra  
vīrayā śucayo dadrire te, te satyena manasā dī-  
dhyānā, divi kshayantā rajasah prithivyām, ā vi-  
śvavārāṣvinā gataṃ no, 'yam soma indra tubhyam  
sunva ā tu, pra brahmāṇo āngiraso nakshanta,  
sarasvatīm devayanto havanta, ā no divo bṛiha-  
taḥ parvatād ā, sarasvaty abhi no neshi vasya  
iti praūgam śucivat satyavat kshetivad gatavad okavan  
navame 'hani navamasyāhno rūpam 9 tad u traishṭubham.  
trishṭupprātaḥsavana esha tryahas 10 tam-tam id rā-  
dhase mahe, traya indrasya somā, indra nedīya  
ed ūhi, pra nūnam brahmaṇas patir, agnir netā,  
tyam soma kratubhiḥ, pīvanty apo, nakiḥ sudāso  
rathaṃ iti trītiyenāhnā samāna ātāno navame 'hani nava-  
masyāhno rūpam 11 indraḥ svāhā pibatu yasya soma  
iti sūktam. anto vai svāhākāro, 'nto navamam ahar na-  
vame 'hani navamasyāhno rūpam 12 gāyat sāma nabha-  
nyam yathā ver iti sūktam, arcāma tad vāvṛidhā-  
nam svarvad ity: anto vai svar, anto navamam ahar na-  
vame 'hani navamasyāhno rūpam 13 tishṭhā harī ratha  
ā yujyamāneti sūktam. anto vai sthitam, anto navamam  
ahar navame 'hani navamasyāhno rūpam 14 imā u tvā  
purutamasya kārora iti sūktam, dhiyo ratheshṭhām  
ity: anto vai sthitam, anto navamam ahar navame 'hani  
navamasyāhno rūpam 15 tad u traishṭubham. tena prati-  
shṭhitapadena savanam dādḥārāyatanād evaitena na pracya-  
vate 16 pra mandine pitumad areatā vaca iti sūktam  
samānodarkam navame 'hani navamasyāhno rūpam 17 tad  
u jāgataṃ. jāgatyō vā etasya tryahasya madhyamdinam

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śaśyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi ceraya iti bṛihatprishṭham bhavati navame 'hani 21 yad vāvāneti dhāyācyutābhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyataneन्द्रा tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū ślu vājinam devajūtam iti tārksyho 'cyutah || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan rathakshayāni brahmeti sūktam kshetivād antarūpam. kshetiva vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāni rījīshīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traishṭubham. tena pratishṭhitapadena savanam dādihārāyatanād evaitena na pracyavate 6 'ham bhuvam vasūnah pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śaśvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīṣhu nividam dadhāti 8 mithunāni sūktāni śaśyante traishṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapaṇca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñāḥ

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dveḍhā, pañcānyāni pañcānyāni, daśa sampadyante: sā 'daṣiṇi virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ,\* paṣūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpam 10 dosho āgād iti sāvitram. anto vai gamtam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahi dyavī abhīti dyāvāprithivīyam, sucī-upa praśastaya iti sucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhaṭtanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuветi dvipadāḥ śaṁsati. dvipād vai pūrushaḥ catuṣhpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catuṣhpātsu paśuṣhu pratishṭhāpāyati 14 ye triṇṣati trayas para iti vaiṣvadevam trivan navame 'hani navamasyāhno rūpam 15 tāny u gāyatrāṇi. gāyatrāṇi itiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutam kshetivad antarūpam. kshetīva vā āntam gatvā, navame 'hani navamasyāhno rūpam 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam īrayeti jātavedasyam samānodarkam navame 'hani navamasyāhno rūpam 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati. bahu vā etasmin navarāte kimca-kimca vāraṇam kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha iti śaṁsati, sarvasmād evaināṁ tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahaḥ || 21 || 2 ||

1 Prishṭhyam shalāham upayanti. yathā vai mukham  
 evam prishṭhyah shalahas. tad yathāntaram mukhasya ji-  
 hvā tālu dantā. evam chandomā. atha yenaiva vācam vyā-  
 karoti yena svādu cāsvādu ca vijānāti. tad daṣamam ahar  
 2 yathā vai nāsike evam prishṭhyah shalahas. tad yathā-  
 ntaram nāsikayor. evam chandomā. atha yenaiva gandhān  
 vijānāti, tad daṣamam ahar 3 yathā vā akshy evam pri-  
 shṭhyah shalahas. tad yathāntaram akshṇaḥ kṛishṇam,  
 evam chandomā. atha yaiva kanīnikā yena paśyati. tad  
 daṣamam ahar 4 yathā vai karna evam prishṭhyah shala-  
 has. tad yathāntaram karnasyaivam chandomā. atha ye-  
 naiva śṛiṇoti, tad daṣamam ahaḥ 5 śṛir vai daṣamam ahaḥ,  
 śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. ta-  
 smād daṣamam ahar avivākyam bhavati: mā śriyo 'vavā-  
 dishmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te  
 mārjayante 8 te patniṣālām samprapadyante 9 teshām ya  
 etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti.  
 sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir  
 iha svadhṛitir, Agne vāt, svāhā vāḥ iti 11 sa yad  
 iha ramety āhāsminn evaināns tal loke ramayatiha ra-  
 madhvam iti yad āha, prajām evaishu tad ramayatiha  
 dhṛitir iha svadhṛitir iti yad āha, prajām caiva tad  
 vācam ca yajamāneshu dadhāty. Agne vāḥ iti ratham-  
 taram, svāhā vāḥ iti bṛihad 12 devānām vā etan mithu-  
 nam yad bṛihadrathamtare, devānām eva tan mithunena  
 mithunam avarundhate, devānām mithunena mithunam pra-  
 jāyante prajātyai 13 prajāyate prajāyā paśubhir ya evam  
 veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram  
 samprapadyante. teshām ya etām āhutiṃ vidyāt, sa brū-  
 yāt: samanvārabhadhvam iti sa juhuyād 15 upasṛijan

dharuṇam mātaram dharuṇo dhayan | rāyas po-  
sham isham ūrjam asmāsu didharat svāheti 16 rā-  
yas posham isham ūrjam avarunddha ātmañe ca yaja-  
mānebhyas ca yatraivam vidvān etām āhutiṃ juhōti  
|| 22 || 3 ||

1 Te tataḥ sarpanti, te sadah samprapadyante. yathā-  
yatham anya ritvijo vyutsarpanti, samsarpanty udgātāras,  
te Sarparājñyā rikshu stuvata 2 iyaṃ vai Sarparājñiyam  
hi sarpato rājñiyam vā alomikevāgra āsīt. saitam mantram  
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam  
priṣṇir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāma-  
yata yad idam kimcaushadhayo vanaspatayah sarvāṇi rū-  
pāni 3 priṣṇir enam varṇa āviṣati nānārūpo, yaṃ-yaṃ kā-  
mam kāmāyate ya evaṃ veda 4 manasā prastauti manaso-  
dgāyati manasā pratiharati. vācā śaṁsati 5 vāk ca vai ma-  
naś ca devānām mithunam. devānām eva tan mithunena  
mithunam avarundhate, devānām mithunena mithunam pra-  
jāyante prajātyai. prajāyate prajāyā paṣubhir ya evaṃ  
vedā6tha caturhotrīṇa hotā vyācashte, tad eva tat stutam  
anuśaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac  
caturhotāras. tad yac caturhotrīṇ hotā vyācashte, devānām  
eva tad yajñiyam guhyam nāma prakāṣam gamayati, tad  
enam prakāṣam gatam prakāṣam gamayati. 8 gachati pra-  
kāṣam ya evaṃ veda 9 yaṃ brāhmaṇam anūcānam yaśo  
narched, iti ha smāharaṇyam paretya darbhastambān udgra-  
thya dakṣiṇato brahmāṇam upaveśya caturhotrīṇ vyāca-  
kshīta 10 devānām vā etad yajñiyam guhyam nāma yac  
caturhotāras. tad yac caturhotrīṇ vyācakshīta. devānām  
eva tad yajñiyam guhyam nāma prakāṣam gamayati, tad  
enam prakāṣam gatam prakāṣam gamayati. gachati pra-  
kāṣam ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīm samānvārabhanta 2 iṣham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbarīm samanvārabhanta. isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño. yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam viṣṭijeran. yad divā vācam viṣṭijerann, ahar bhrātrivyāya pariśiṣhyur 9 na naktam vācam viṣṭijeran. yan naktam vācam viṣṭijeran. rātrīm bhrātrivyāya pariśiṣhyuh 10 samayāvishitah sūryah syād, atha vācam viṣṭijeraṁs. tāvantam eva tad dvishate lokam pariśiṣhanty 11 atho khalv astamita eva vācam viṣṭijeraṁs, tamobhājam eva tad dvishantam bhrātrivyaṁ kurvanty 12 āhavanīyam paritya vācam viṣṭijeran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatim tat pitaram apyety iti vācam viṣṭijante 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnatiriktayoh pratishthā, nainān ūnam nātiriktam hinasti 15 Prajāpatim evonātiriktāny abhyatyarjanti ya evam vidvāṁsa etena vācam viṣṭijante 16 tasmād evam vidvāṁsa etenaiva vācam viṣṭijeran 24 | 5 |

1 Adhivaryo ity adhivayate caturhotrishu vadishyamāṇas, tad āhāvasya rupam 2 om hotas tathā hotar ity adhivaryuh pratigriṇāty avasite-vasite daśasu padeshu 3 teshāṁ cittiḥ sruḥ āsīḥ | 4 cittam ājyam āsīḥ | 5 vāg vedir āsīḥ | 6 ādhitam barhir āsīḥ | 7 keto Agnir āsīḥ | 8 vijñatam agnīd āsīḥ | 9 prāṇo havir āsīḥ | 10 sāmādhvaryur āsīḥ | 11 Vācaspatir hotasīḥ | 12 mana upavaktāsīḥ | 13 te vā etam graham agrīḥmata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākam nāmnā dyām

gacha | yām devāḥ prajāpatigṛīhapataya rīddhim  
 arādhnuvāns tām rīddhim rātsyāmo 14 'tha Prajā-  
 pates tanūr anudravati brahmodyam cālōnnādā cānna-  
 patnī cānmādā tad Agnir. annapatnī tad Ādityo 16 bhā-  
 drā ca kalyāṇī ca. bhadra tat Somah, kalyāṇī tat pa-  
 şavo 17 'nilayā cāpabhayā cānilayā tad Vāyur. na hy  
 esha kadā canelayaty. apabhayā tan mṛityuḥ. sarvaṁ hy  
 etasmād bibhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy,  
 anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā  
 cānādhṛishyā tad Agnir, apratidhṛishyā tad Ādityo 20 'pū-  
 rvā cābhrātrivyā cāpūrvā tan mano, 'bhrātrivyā tat  
 samvatsarā 21 etā vāva dvādaśa Prajāpates tanva, esha  
 kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daśa-  
 mam ahar 22 atha brahmodyam vadanty. Agnir gṛīhapatir  
 iti haika āhuḥ. so 'sya lokaśya gṛīhapatir. Vāyur gṛīha-  
 patir iti haika āhuḥ, so 'ntarikshalokasya gṛīhapatir. asau  
 vai gṛīhapatir yo 'sau tapaty. esha patir, ṛitavo gṛīhā.  
 yeshām vai gṛīhapatim devam vidvān gṛīhapatir bha-  
 vati, rādhnoti sa gṛīhapatī. rādhnuvanti te yajamānā.  
 yeshām vā apahatapāpmānam devam vidvān gṛīhapa-  
 tir bhavaty, apa sa gṛīhapatiḥ pāpmānam hate, 'pa te  
 yajamānāḥ pāpmānam ghnate. 'dhvaryo arātsmārātsma  
 || 25 || 6 ||

Iti pañcamapañcīkāyām caturtho 'dhyaḥ.

Iti caturvīṣādhyaḥ shashṭhaḥ khaṇḍah

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhnā  
 sadhu karoti, tad eva tat prān uddhṛitya tadabhaye ni-  
 dhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā  
 sadhu karoti, tad eva tat prān uddhṛitya tadabhaye ni-  
 dhatte 3 yajño vā āhavanīyah, svargo loka āhavanīyo 4 ya-  
 jña eva tat svarge loka svargam lokam nidhatte ya evam  
 veda 5 yo vā agnihotram vaiśvadevam shoḷaśakalam paṣu-

shu pratishṭhitam veda, vaiṣvadevenāgnihotreṇa shoḷaṣaka-  
lena paśushu pratishṭhitena rādhnōti 6 raudraṃ gavi sad.  
vāyavyam upāvasṛiṣṭam, āśvinaṃ duhyamānam, saumyam  
dṛgdham, vāruṇam adhiṣṭitam, paushṇam samudantam,  
mārutam viśhyandamānam. vaiṣvadevam binduman, mai-  
tram śarogrihitam. dyāvāprithivīyam udvāsitam, sāvitram  
prakrāntam, vaiśṇavam hriyamānam, bārhaspatyam upa-  
sannam, Agneḥ pūrvābutiḥ, Prajāpater uttaraindraṃ hu-  
tam 7 etad vā agnihotraṃ vaiṣvadevam shoḷaṣakalam  
paśushu pratishṭhitam 8 vaiṣvadevenāgnihotreṇa shoḷaṣa-  
kalena paśushu pratishṭhitena rādhnōti ya evam veda  
|| 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā  
tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhī-  
shā nishīdasi tato no abhayaṃ kṛidhi | paśūn naḥ  
sarvān gopāya namo rudrāya mīlhusa iti 3 tām  
utthāpayed 4 ud asthād devy aditir āyur yajñapātāv  
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-  
ṇaya cety 5 athāsyā udapātram ūdhasi ca mukhe copa-  
grihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-  
ścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāṣyeta,  
kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamā-  
nasya pratikhyāya vāṣyate. tām annam apy ādayee chā-  
ntyai, śāntir vā annam. sūyavasād bhagavatī hi  
bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛi-  
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat  
tatra skandayet, tad abhimṛiṣya japed 8 yad adya du-  
gdham prithivīm asṛipta yad ośadhīr atyasṛipad  
yad āpah | payo griheshu payo aghnyāyām payo  
vatseshu payo astu tan mayiti. 9 tatra yat pa-  
riṣiṣṭam syāt, tena juhuyād yad alam homāya syād  
10 yady u vai sarvaṃ siktam syad, athānyām āhūya

tām dugdhvā tena juhuyād, ā tv eva śraddhāya<sup>1</sup> hotavyam. sā tatra prāyaścittih 11 sarvaṃ vā asya barhisbyam sarvaṃ parigrihitam ya evaṃ vidvān agnihotraṃ juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, prithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ paridhayo 2 yad dha vā asya kimca naṣyati yan mriyate yad apājanti, sarvaṃ haivainam tad amushmiṇ loka yathā barhishi dattam āgached evaṃ āgachati ya evaṃ vidvān agnihotraṃ juhoty 3 ubhayān vā esha devamānushyān viparyāsam dakṣiṇā nayati sarvaṃ cedam yad idaṃ kimca 4 manuṣhyān vā esha sāyamāhutvā devebhyo dakṣiṇā nayati sarvaṃ cedam yad idaṃ kimca. ta ete pralīnā nyokasa iva śere manuṣyā devebhyo dakṣiṇā nītā 5 devān vā esha prātārāhutvā manuṣyebhyo dakṣiṇā nayati sarvaṃ cedam yad idaṃ kimca. ta ete vividānā ivotpatanty: ado 'haṃ kariṣye, 'do haṃ gamiṣyāmīti vadanto 6 yāvantaṃ ha vai sarvaṃ idaṃ dattvā lokaṃ jayati, tāvantaṃ ha lokaṃ jayati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha sāyamāhutyāśvinam upākaroti, tad vāk pratigriṇāti: vāgvāg ity 8 Agninā hāsya rātryāśvinam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prātārāhutvā mahāvratam upākaroti, tat prāṇaḥ pratigriṇāty: annam-annam ity. Ādityena hāsyaḥnā mahāvratam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya vā etasyāgnihotrasya sapta ca śatāni viṃṣatiḥ ca samvatsare sāyamāhutayaḥ, sapta eo eva śatāni viṃṣatiḥ ca samvatsare prātārāhutayas. tāvatyo 'gner yajushmatya iṣṭakāḥ 11 samvatsareṇa hāsyaḥagninā cityenesṣṭam bhavati ya evaṃ vidvān agnihotraṃ juhoti || 28 || 3 ||

1 Vṛiṣhaṣuṣmo ha Vātāvata uvāca Jātūkarṇyo: vaktā smo vā idaṃ devebhyo, yad vai tad agnihotraṃ ubhaye-

dyur 'ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u  
 haivovāca kumārī gandharvagrihitā: vaṅtā smo vā idam  
 pitṛibhyo, yad vai tad. agnihotram ubhayedyur ahūyatān-  
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram  
 anyedyur hūyate, yad astamite sāyam juhoty anudite prā-  
 tar. athaitad agnihotram ubhayedyur hūyate, yad astamite  
 sāyam juhoty udite prātas 4 tasmād udite hotavyam 5 ca-  
 turviṃṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṁ āpnoti  
 dvādaśa uditahomī. sa yadā dvau samvatsarāv anudite ju-  
 hoty atha hāsyako huto bhavaty, atha ya udite juhōti  
 samvatsareṇaiva samvatsaram āpnoti ya evaṁ vidvān udite  
 juhōti. tasmād udite hotavyam 6 esha ha vā 'ahorātrayo  
 tejasi juhōti yo 'stamite sāyam juhoty udite prātar. Agniṁ  
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad  
 7 ahorātrayor hāsyā tejasi hutam bhavati ya evaṁ vidvān  
 udite juhōti 8 tasmād udite hotavyam || 29 || 4 ||

1 Ete ha vai samvatsarasya cakre yad ahorātre, tā-  
 bhyām eva tat samvatsaram eti sa yo 'nudite juhōti, ya-  
 thaikataṣṭakreṇa yāyāt tādrīk tad. atha ya udite juhōti,  
 yathobhayataṣṭakreṇa yān kshipram adhvānaṁ samaśnuvīta  
 tādrīk tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadraṭhantaṛābhyām idam eti yuktam  
 yad bhūtam bhaviṣyae cāpi sarvaṁ |  
 tābhyām iyād agniṁ ādhāya dhīro  
 divaivānyaj juhuyān naktam anyad

iti 4 rāthantari vai rātry, alar bārhatam. Agnir vai ra-  
 thantaram Ādityo bṛihad, ete ha vā enaṁ devate bradhma-  
 sya viṣṭapam svargam lokam gamayato ya evaṁ vidvān  
 udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajña-  
 gāthā gīyate 6

yathā ha vā sthūrīṇaikena yāyād  
 akṛitvānyad upayojanāya |

evam yanti te bahavo janāśah

purodayāj juhvati ye 'gnihotram

iti 7 tām vā etām devatām prayatīm sarvaṁ idam anu-  
praiti yad idam kimcaitasyai hidam devatāyā anucaram  
sarvaṁ yad idam kimca, saishānucaravatī devatā 8 vindate  
ha vā anucaram, bhavaty asyānucaro ya evaṁ veda 9 sa  
vā eṣha ekātithih, sa eṣha juhvatsu vasati 10 tad yad ado  
gāthā bhavaty 11

anenasam enasā so 'bhiṣastād

enasvato vāpabarād enaḥ |

ekātithim apa sāyam ruṇaddhi

bisāni steno apa so jahārety

12 eṣha ha vai sa ekātithih, sa eṣha juhvatsu vasaty. etām  
vāva sa devatām aparūṇaddhi, yo 'lam agnihotrāya san  
nāgnihotram juhoti. tam eṣhā devatāparuddhāparūṇaddhy  
asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-  
trāya san nāgnihotram juhoti 13 tasmād yo 'lam agniho-  
trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-  
rudhya ity 15 etad aha sma vai tad vidvān Nagari Jānaṣru-  
teya uditahominam Aikādaśakṣham Mānutantavyam uvāca:  
prajāyām enam vijñātā smo yadi vidvān vā juhoty avi-  
dvān veti. tasyo haikādaśakṣhe rāshṭram iva prajā ba-  
bhūva. rāshṭram iva ha vā asya prajā bhavati ya evaṁ  
vidvān udite juhoti. tasmād udite hotavyām || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīm  
saṁdadhāti. sa yo 'nudite juhoti. yathā kumārāya vā va-  
tsāya vājātāya stanam pratidadhyāt tādṛik tad. atha ya  
udite juhoti. yathā kumārāya vā vatsāya vā jātāya stanam  
pratidadhyāt tādṛik tat. tam asmaḥ pratidhiyamānam ubha-  
yor lokayor annādyam anu pratidhiyate 'smāc ca lokād  
amushmāc cobhābhyām 2 sa yo 'nudite juhoti, yathā puru-  
shāya vā hastine vāprayate hasta ādadhyāt tādṛik tad.

atha ya udite juhōti, yathā purushāya vā hastine vā prāyate hasta ādadhāt tadrik tat. tam esha etenaiva haste-nordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni prāṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsyā samprati hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 4 esha ha vai satyam vadan satye juhōti, yo 'stamite sāyam juhōty udite prātar. bhūr bhuvāḥ svar o3m Agnir jyotir jyotir Agnir iti sāyam juhōti, bhūr bhuvāḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyam hāsyā vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6 .

prātaḥ-prātar anṛitam te vadanti

purodayāj juhvati ye 'gnihotram |

divā kīrtiyam adivā kīrtayantaḥ

Sūryo jyotir na tadā jyotir eshām

iti || 31 || 6 ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemañl lokān asṛijata: prithivīm antariksham divam. tāñl lokān abhyatapat, tebhyo 'bhitaptebhyas trīṇi jyotiñshy ajāyantāgnir eva prithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāñi jyotiñshy abhyatapat, tebhyo 'bhitaptebhyas trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tāñ vedāñ abhyatapat, tebhyo 'bhitaptebhyas trīṇi śukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuvā iti yajurvedāt, svar iti sāmavedāt 2 tāñi śukrāṇy abhyatapat, tebhyo 'bhitaptebhyas trayo varṇā ajāyantākāra ukāro makāra iti. tāñ ekadhā samabharat, tad etad o3m iti. tasmād om-om iti prānauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa rīcaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai śukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyah samprāyachat, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta rīcaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai śukram, tena brahmatvam akurvaṁs 5 te devā abruvan Prajāpatim: yadi no yajña rīkta ārtiḥ syād yadi yajusṭo yadi sāmato yady avi-jñātā sarvavyāpad vā. kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña rīkta ārtir bhavati, bhūr iti gārhapatyē juhavātha; yadi yajusṭo, bhūva ity āgnīdhriye 'nvāhāryapacane vā havir-rajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avi-jñātā sarvavyāpad vā. bhūr bhūvaḥ svar iti sarvā anu-drutya āhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam śaṁdadhyād, yathā parvaṇā parva yathā śleshmaṇā carmanyam vānyad vā viśliṣṭam saṁśleshayed: evam evaitābhir yajñasya viśliṣṭam śaṁdadbhāti. saishā sarvapṛāyaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe pṛāyaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvadā3ḥ | yad rīcaiva hautram kriyate yajushādhvaryavam sāmnodgītham. vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata\* iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manas ca vartanyau, vācā ca hi manasā ca yajño vartata. iyam vai vāg ado manas, tad vācā trayyā vidyayāikam pakṣham saṁskurvanti, manasaiva brahmā saṁskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgāṇ jāpitvā bhāṣhamāṇā upāsate. tad dbaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāṣhamāṇam dṛiṣṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣṣakro vā ratho vartamāno bhresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham aṇu yajamāno bhresham nyeti 4 tasmtād brahmo-pākṛite prātaranuvāke vācamyamaḥ syād opāṇṣvantaryāmayor homād, upākṛiteshu pavamāneshv odrīco. 'tha yāni stotrāṇi saṣaṣtrāṇy, ā teshāṃ vashaṭkārād vācamyama eva syāt. tad yathobhayatahpāt purusho yann ubhayataṣṣakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati 33 || s ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutiṁ me 'haushīd ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṁsīn me 'yākṣhīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'krītvāho svid eva haratā iti 2 yajñasya haisha bhiṣhag yad brahmā, yajñāyaiva tad bheshajam kṛtvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rasenārtvijyam karoti yad brahmā, tasmād brahmā.rdhabbhāg gha vā esha itareshām ṛitvijām agra āsa yad brahmā.rdham eva brahmaṇa āsārdham itareshām ṛitvijām 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gā-rhapatyē juhuyād; yadi yajushṭo, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvah svar iti sarvā anudrutyaāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva iti mādhyandine savane brūyād, indravantaḥ studhvam iti; svar iti ṛitīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvah svar iti ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6 sa yad āhendravantaḥ studhvam ity,  
 aindro vai yajñā, Indro yajñasya devatā. sendram eva  
 tad udgīthaṁ karotīndrān mā gād. indravantaḥ studhvam  
 ity evaināns tad āha tad āha 34

Iti pañcamapañcikāyām pañcama dhyaṇyaḥ.

Iti pañcaviṁśadhyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānaṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sarpaṛiṣhir mantrakṛid: ekā vai vo hotrākṛitā, tāṃ vo ḍhaṃ karavāny, atha pāpmānam apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyam̐dine-madhyam̐dina evopodāsarpad, grāvṇo 'bhishṭauti 2 tasmān madhyam̐dine-madhyam̐dina eva grāvṇo 'bhishṭuvanti tadanukṛiti 3 sa ha sma yenopodāsarpad, tad dhāpy etarhy Arbudodāsarpaṇī nāma prapad asti 4 tān ha rājā madayāṃ cakāra, te hōcur: āśivisho vai no rājānam avekshate, hantāsyoshṇīshenākshyāv apinahyāmeti. tatheti. tasya hoshṇīshenākshyāv apinahyus, tasmād ushṇīsham eva paryasya grāvṇo 'bhishṭuvanti tadanukṛiti 5 tān ha rājā madayāṃ eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishṭautiti, hantāsyānyābhir ṛigbhir mantram āprīncāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na madayāṃ cakāra. tad yad asyānyābhir ṛigbhir mantram āprīncanti, śāntiā eva 6 te ha pāpmānam apajaghnire. teshāṃ anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvāṃ jirṇāṃ tvacaṃ navayaiva prayanty 7 apa pāpmānam hate ya evaṃ veda || 1 ||

1 Tad āhuḥ: kiyatibhir abhisṭuyād iti. śatenety āhuḥ. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti 2 trayastriṃśatyā vety āhus. trayastriṃśato vai sa devānāṃ pāpmāno 'pāhaṃs, trayastriṃśad vai tasya devā ity 3 aparimitābhir abhisṭuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotriyā, tasyāṃ sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtānti, sarveshām kāmānām avaruddhyai  
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-  
 rimitābhir evābhishtuyāt 6 tad āhuḥ: katham abhishtuyād  
 ity. aksharaṣāḥ | caturaksharaṣāḥ | pacchāḥ | ardharcā-  
 ṣāḥ | rikṣāḥ iti | tad yad rikṣo na tad avakalpate, 'tha  
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaḥ  
 caturaksharaḥ vi tathā chandānsi lupyeran bahūni tathā-  
 ksharāni hīyerann. ardharcāḥ evābhishtuyāt, pratishthāyā  
 eva 7 dvipratishtho vai puruṣaḥ catuṣpādāḥ paśavo, ya-  
 jamānam eva tad dvipratishtham catuṣpātsu paśuṣu pra-  
 tishthāpayati. tasmād ardharcāḥ evābhishtuyāt 8 tad āhur:  
 yaṃ madhyamdine-madhyamdina eva grāvno 'bhishtānti,  
 katham asyetarayoḥ savanayor abhishtutam bhavatīti. yad  
 eva gāyatrībhir abhishtānti, gāyatraṃ vai prātaḥsavanam,  
 tena prātaḥsavane; 'tha yaj jagatībhir abhishtānti, jagatam  
 vai tritīyasavanam, tena tritīyasavana 9 evaṃ u hāsya ma-  
 dhyamdine-madhyamdina eva grāvno 'bhishtuvataḥ sarve-  
 shu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad  
 āhur: yad adhvaryuḥ evānyān ṛitvijāḥ sampreshyaty, atha  
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano  
 vai grāvastotriyāsampreshitam vā idam manas, tasmād esha  
 etām asampreshitaḥ pratipadyate || 2 || 2

1 Vāg vai subrahmanyā, tasyai somo rājā vatsaḥ.  
 some rājani krite subrahmanyām āhvayanti yathā dhenum  
 upahvayet, tena vatsena yajamānāya sarvān kāmān duḥe  
 2 sarvān hāsmāi kāmān vāg duḥe ya evaṃ veda 3 tad  
 āhuḥ: kiṃ subrahmanyāyai subrahmanyātvam iti. vāg eveti  
 brūyād, vāg vai brahma ca subrahma eoti 4 tad āhur: atha  
 kasmād enam pumānsaṃ santam strīm ivācakshata iti. vāg  
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-  
 dītara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmanyā,  
 katham asyāntarvedy ārtvijyaṃ kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evōtkare tishṭhann āhvayatīti  
brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan su-  
brahmanyām āhvayatīti. ṛishayo vai satram āsāta. tesbām  
yo varshishṭha āsīt tam abruvan: subrahmanyām āhvaya,  
tvam no nedishṭhād devān hvayishyasiti. varshishṭham  
evainam tat kurvanty. atho vedim eva tat sarvām prīṇāti  
7 tad āhuḥ: kasmād asmā ṛishabham dakṣhiṇām abhṛāja-  
ntīti. vṛishā vā ṛishabho yoshā subrahmanyā tan mithu-  
nam, tasya mithunasya prajātyā ity 8 upāṇṣu pātnīvatasya-  
gnīdhro yajati. reto vai pātnīvata, upāṇṣv iva vai retasah  
siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvasha-  
ṭkāro: ned retah samsthāpayānity. asamsthitam vai reta-  
sah samṛiddham. tasmān nānuvashaṭkaroti 10 neshtur upa-  
stha āsīno bhakshayati. patnībhājanam vai neshtāgniḥ pa-  
tnīshu reto dadhāti prajātyā. Agninaiva tat patnīshu reto  
dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evam  
veda 12 dakṣhiṇā anu subrahmanyā samtishṭhate. vāg vai  
subrahmanyānam dakṣhiṇānnādya eva tad vāci yajñam  
antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || \* ||

Iti shashṭhapañcīkayām prathamō 'dhyāyah.

Iti shaḍviṃśādhyāye tṛtīyah khaṇḍah.

1 Devā vai yajñam atanvata, tāns tanvānān asurā  
abhyāyan: yajñaveśasam eshām karishyāma iti. tām da-  
kṣhiṇata upāyan, yata eshām yajñasya tanishṭham ama-  
nyanta. te devāḥ pratibudhya Mitrāvaruṇau dakṣhiṇataḥ  
paryauhañs, te Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥ-  
savane 'surarakṣhānsy apāghnata. tathaivaitad yajamānā  
Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥsavane 'surara-  
kṣhānsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ  
prātaḥsavane śaṁsati, Mitrāvaruṇābhyām hi devā dakṣhiṇa-  
taḥ prātaḥsavane 'surarakṣhānsy apāghnata 2 te vai dakṣhi-  
ṇato 'pahatā asurā madhyato yajñam prāviśaṁs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhya-  
 taḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad  
 yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshā-  
 ṁsy apaghnate. tasmād aindram brāhmaṇācchaṁsī prātaḥ-  
 savane śaṁsatindreṇa hi devā madhyataḥ prātaḥsavane 'su-  
 rarakshāṁsy apāghnata 3 te vai madhyato 'pahatā asurā  
 uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgni  
 uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prā-  
 taḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā  
 Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy  
 apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane  
 śaṁsatindrāgnibhyām hi devā uttarataḥ prātaḥsavane 'su-  
 rakshāṁsy apāghnata 4 te vā uttarato 'pahatā asurāḥ pura-  
 stāt paryadravan samanikatas. te devāḥ pratibudhyāgnim  
 purastāt prātaḥsavane paryauhaṁs, te 'gninaiva purastāt  
 prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yaja-  
 mānā Agninaiva purastāt prātaḥsavane 'surarakshāṁsy apa-  
 ghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam  
 hate ya evaṁ veda 6 te vai purastād apahatā asurāḥ pa-  
 ṣcāt parītya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān  
 ātmānam paṣcāt tṛtīyasavane paryauhaṁs, te Viṣvair eva  
 devair ātmabhiḥ paṣcāt tṛtīyasavane 'surarakshāṁsy apā-  
 ghnata. tathaivaitad yajamānā Viṣvair eva devair ātma-  
 bhiḥ paṣcāt tṛtīyasavane 'surarakshāṁsy' apaghnate. ta-  
 smād vaiṣvadevaṁ tṛtīyasavanam 7 apa pāpmānam hate  
 ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sa-  
 rvasmād eva yajñāt. tato vai devā abhavan, parāsurā  
 9 bhavaty ātmānā, parāsyā dvishan pāpmā bhrātrīvyo bha-  
 vati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpā-  
 surān pāpmānam aghnatājayan svargaṁ lokam 11 apa ha  
 vai dvishantam pāpmānam bhrātrīvyam hate, jayati svar-

gam lokam ya evaṃ veda yaś caivaṃ vidvān savanāni kapayati 1 4 1 1

1 Stotriyāṃ stotriyaśyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ kurvanty, avāreṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyam̐dine. śrīr vai priṣṭhāni. tāni tasmai na tatsthānāni yat stotriyaṃ stotriyaśyānurūpaṃ kuryus 3 tayaiva vibhaktiā tritīyasavane na stotriyaṃ stotriyaśyānurūpaṃ kurvanti 1 5 1 2

1 Athāta ārambhaṇiṃyā eva 2 ṛijunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇāṃ yan maitrāvaruṇas, tasmād eshā praṇetrimati bhavati 3 Indram vo viṣvatas parīti brāhmaṇācechaṇsino, havāmahe janebhya itindram evaitayāhar-ahar nihvayante 4 na haishām vihave 'nya Indram vṛīṅkte yatratraivaṃ vidvān brāhmaṇācechasy etām ahar-abah śaṁsati 5 yat soma ā sute nara ity achāvākasyendrāgni ajoj havur itindrāgni evaitayāhar-ahar nihvayante. na haishām vihave 'nya indrāgni vṛīṅkte yatraivaṃ vidvān achāvāka etām ahar-abah śaṁsati 6 tā vā etāḥ svargasya lokasya nāvaḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisamtaranti 1 6 1 3

1 Athātaḥ paridhāniṃyā eva 2 te syāma dēva varuṇeti maitrāvaruṇasyesham svaś ca dhīmahiṭy. ayam vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāv ārabhante 3 vy antariksham atirad iti brāhmaṇācechaṇsino, vivattricam svargam evaibhya etayā lokam vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavati bhavaty 6 ud gā ājad āngirobhya āvish kṛiṇvan gubā satih | arvāṇcam nunude valam iti, sanim evaibhya etayāvarunddha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiṇhitāni ca |  
sthirāni na parāṇuda iti 9 svarga evaitayā loke 'har-  
aḥaḥ pratitishṭhanto yanty 10 āhām sarasvatīvator ity  
achāvākasya. vāg vai Sarasvatī. vāgvator iti haitad āhe-  
ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ pri-  
yam dhāma yad vāg iti. priyeṇaivainau tad dhāmnā sa-  
maudhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda  
|| 7 || 4 ||

1 Ubhayyāḥ paridhāniyā bhavanti hotrakāṇām prātaḥ-  
savane ca mādhyamdine cāhīnāḥ caikāhikāḥ ca 2 tata aikā-  
hikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na  
pracyavate 3 'hīnābhir achāvākāḥ, svargasya lokasyāptyā  
4 ubhayībhir brāhmaṇācchaṇsī. teno sa ubhau vyanvāra-  
bhamāṇa etimam cāmum ca lokam, atho maitrāvaruṇam  
cāchāvākam cātho ahīnam caikāham cātho samvatsaram  
cāgṇishṭomam caivam u sa ubhau vyanvārabhamāṇa ety  
5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām pari-  
dhāniyā bhavanti. pratishṭhā vā ekāhāḥ, pratishṭhāyām  
eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam  
prātaḥsavane yajed 7 ekām dve na stomam atisaṇset. tad  
yathābhibeshate pipāsate kshipram prayachet, tādrīk tad.  
atho kshipram devebhyo 'nnādyam somapītham prayachā-  
nīti. kshipram hāsmiṇi loke pratitishṭhaty 8 aparimitābhir  
uttarayoh savanayor. aparimito vai svargo lokāḥ, svarga-  
sya lokasyāptyai 9 kāmam tad dhotā ṣaṇsed yad dhotra-  
kāḥ pūrvedyuh ṣaṇseyur. yad vā hotā tad dhotrakāḥ.  
prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayaṃ prāṇo  
'ṅgāny anusamcarati. tasmāt tat kāmam hotā ṣaṇsed yad  
dhotrakāḥ pūrvedyuh ṣaṇseyur, yad vā hotā tad dhotra-  
kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva  
tṛitīyasavane hotrakāṇām paridhāniyā bhavanty. ātmā vai  
hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānām antās, tasmāt

samānya eva tritīyasavane hotrakāṇām paridhāniyā bhavanti bhavanti || 8 || 5 ||

Iti 'shashṭhapañcīkāyām dvitīyo 'dhyāyaḥ.

Iti saptaviṃśādhyāye pañcamah khaṇḍah.

1 Ā tvā vahantu haraya iti prātaḥsavane unnīyamānebhya 'nvāha vṛshanvatīḥ pītavatiḥ sutavatiḥ madvati rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatraṁ vai prātaḥsavanaṁ 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ śicyate 5 daśa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthavishṭham bhavati 6 nava nyūnās tritīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajāyati yajñād devayonyai 8 te haike sapta-saptānvāluḥ sapta prātaḥsavane sapta mādhyamdine sapta tritīyasavane: yāvatyo vai puronuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyā iti vadantas 9 tat tathā na kuryād, yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṁ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargaṁ lokam abhi 11 na ha vai te yajamānam svargaṁ lokam abhi voḥum arhanti ye sapta-saptānvāluḥ 12 tasmāt kevalaśa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakṣhād aindriḥbhyām yajato hotā caiva brāhmaṇācchaṁsī ce, daṁ te somyam madhv iti hotā yajati, ndra tvā vṛishabham vaṣam iti brāhmaṇācchaṁsī, nānādevatyābhir itare: katham teshām aindryo bhavantīti 2 mitram vayam havāmaha iti mai-

trāvaruṇo yajati, varuṇam somapītaya iti. yad vai  
 kīmea pītavat padam tad aindram rūpam, tenendram prī-  
 nāti 3 māruto yasya hi kshaya iti potā yajati, sa su-  
 gopātamo jana itūndro vai gopās, tad aindram rūpam,  
 tenendram prīnāty 4 agne patnīr ihā vaheti neshṭā ya-  
 jati, tvashṭāram somapītaya itūndro vai Tvasṭā, tad  
 aindram rūpam, tenendram prīnāty 5 ukshānnāya vaṣā-  
 nnāyety āgnīdbro yajati, somapṛishṭhāya vedhasa  
 itūndro vai vedhās, tad aindram rūpam, tenendram prīnāti  
 6 prātaryāvabhir ā gataṁ devebhir jenyāvasū | in-  
 drāgnī somapītaya iti svayam samṛiddhāchāvākāsyai-  
 7vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenā-  
 nyā devatāḥ prīnāti 9 yad u gāyatriyas, tenāgneyya 10 etad  
 u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devam gorijīkam andha iti madhyamdina  
 unnīyamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr  
 madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñās.  
 trishṭubho 'nvāha, traishṭubham vai mādhyamdinam sava-  
 nam 3 tad āhur: yat tṛtīyasavanasyaiva rūpam madvad,  
 atba kasmān madhyamdine madvatīr anu cāha yajanti cā-  
 bhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva  
 tṛtīyasavane mādayante. tasmān madhyamdine madvatīr  
 anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyam-  
 dine prasthitānām pratyakshād aindribhir yajanty 6 abhi-  
 triṇṇavatībhir eke 7 pibā somam abhi yam ugra tarda  
 iti hotā yajati 8 sa īm pāhi ya rījīshī tarutra iti mai-  
 trāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti  
 brāhmaṇēcchānsī yajaty 10 arvān ehi somakāmaṁ  
 tvāhur iti potā yajati 11 tavāyam somas tvam ehy  
 arvān iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā  
 ity achāvāko yajaty 13 āpūrṇo asya kalasaḥ svāhety  
 āgnīdro yajati 14 tāsām etā abhitriṇṇavatyo bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-  
dinam savanam abhyatṛiṇad. yad abhyatṛiṇat, tasmād etā  
abhitṛiṇavatṛo bhavanti 11

1 Ihopa yāta śavaso napāta iti tṛitīyasavana unni-  
yamānebhyo 'nvāha vṛishanvatīḥ pītavatiḥ sutavatiḥ madvati  
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:  
yan nārbhavishu stuvate, 'tha kasmād ārbhavaḥ pavamāna  
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān  
sato 'martyān kṛtvā tṛitīyasavana ābhajat, tasmān nārbha-  
vishu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:  
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ  
prātaḥsavane trishṭubho mādhyamdine, 'tha kasmāj jāgate  
sati tṛitīyasavane trishṭubho 'nvāheti 5 dhitarasaṁ vai tṛi-  
tīyasavanam. athaitad adhītarasaṁ śukriyaṁ chando yat  
trishṭup savanasya sarasatāyā iti brūyād, atho Indram  
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhayaṁ  
vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane  
prasthitānām pratyakshād aindrārbhavyā yajati, indra ri-  
bhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-  
devatyābhir itare, katham teshām aindrārbhavyo bhavanti-  
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo  
yajati, yuvo ratho adhvaram devavitāya iti bahūni  
vāha. tad Rībhūṇām rūpam 8 indraś ca somam piba-  
tam bṛihaspataḥ iti brāhmaṇācchaṁsi yajaty, ā vām vi-  
śantv indavaḥ svābhava iti bahūni vāha. tad Rībhū-  
ṇām rūpam 9 ā vo vahantu saptayo raghushyada  
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir  
iti bahūni vāha. tad Rībhūṇām rūpam 10 ame va naḥ su-  
havā ā hi gantaneti neshtā yajati, gantaneti bahūni  
vāha. tad Rībhūṇām rūpam 11 indravishṇu pibatam  
madhvo asyety achāvāko yajaty, ā vām andhāṁsi ma-  
dirāṇy agmann iti bahūni vāha. tad Rībhūṇām rūpam

12 imam stomam arhate jātavedasa ity āgnīdhro yajati, ratham iya sam mahemā manīshayeti bahūni vāha. tad Ribhūnām rūpam 13 evam u haitā āindrārbhavyo bhavanti 14 yān nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṁ vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthīnyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthīnyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthīnyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthīnyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātaḥsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavati 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti 7 brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti 9 brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsra ukthīnyo hotrāḥ, katham itarā ukthīnyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatiyam potriyāyā, vaiśvadevam neshtriyaḥ. tā vā etā hotrā evamnyāṅgā eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad etāsām hotrāṇām Indra ukthāni parilupyā hotre pradadau: yūyam mābhyahvayadhvam yūyam asyāvedisṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. 5 āgnīdhriyām prabhāvayām cakrus, tasmāt tasyaikayareā bhūyasyo yājyā bhavanti 6 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty. atha kasmād ahotribhyaḥ sadbhyo hotrāśaṁsibhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo vai hotā prāṇaḥ sarva ritvijah, prāṇo yakshat prāṇo ya-

kshad 'ity eva tad āhā7thābāsty udgātriṇām praishā3h |  
 nā3h iti | astīti brūyād. yad evaitat prasāstā japaṃ japi-  
 tvā studhvaṃ ity āha, sa eshām praisho 8 'thābāsty achā-  
 vākasya pravara3h | nā3h iti | astīti brūyād. yad evainam  
 adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho  
 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas  
 tṛtīyasavane śaṁsaty, atha kasmād asyāgneṃyau stotriyānu-  
 rūpau bhavata ity. Agninā vai mukhena devā asurān  
 ukthebhyo nirjaghnus, tasmād asyāgneṃyau stotriyānurūpau  
 bhavato 10 'thāha: yad aindrābārhaspatyaṃ brāhmaṇācchā-  
 ṇsī tṛtīyasavane śaṁsaty aindrāvaishṇavam achāvākaḥ. ka-  
 tham enayor aindrāḥ stotriyānurūpā bhavantīti, ndro ha sma  
 vā asurān ukthebhyah prajigāya, so 'bravīt: kaṣ cāhaṃ  
 cety. ahaṃ cāhaṃ ceti ha sma devatā anvavayanti. sa  
 yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-  
 triyānurūpā bhavanti. yad v ahaṃ cāhaṃ ceti ha sma de-  
 vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ " 14 ||. ||

1 Athāha: yad vaiṣvadevaṃ vai tṛtīyasavanam, atha  
 kasmād etāny aindrāṇi jāgatāni sūktāni tṛtīyasavana āra-  
 mbhaṇīyāni śasyanta itīndram evaitair ārabhya yantīti  
 brūyād. atho yaj jāgataṃ vai tṛtīyasavanam, taj jagatkā-  
 myaiva. tad yat kiṃcāta ūrdhvaṃ chandaḥ śasyate, tad  
 dha sarvaṃ jāgataṃ bhavaty etāni ced aindrāṇi jāgatāni  
 sūktāni tṛtīyasavana ārambhaṇīyāni śasyante 2 'tha trai-  
 shṭubham achāvāko 'ntataḥ śaṁsati: saṃ vām karmaṇeti.  
 yad eva panāyyaṃ karma, tad etad abhivadati 3 sam  
 ishety. annaṃ vā isho, 'mnādyasyāvaruddhya 4 arishtaṃ  
 naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-  
 ahaḥ śaṁsaty 5 athāha: yaj jāgataṃ vai tṛtīyasavanam,  
 atha kasmād eshāṃ trishṭubhaḥ paridhāṇīyā bhavanti.  
 vīryaṃ vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto  
 śantīḥyam indraṃ varuṇam aśṭa me gir iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇācchaṁsina, ubhā jigyathur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoḥ kataraḥ cana parājigya 10 indraḥ ca viśhno yad apaspridhethām tredhā sahasram vi tad airayethām itillndraḥ ca ha vai Viśhṇuḥ cāsuirair yuyudhāte, tām ha sma jivocatuḥ: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśhṇuḥ trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñl-lokān vicakrame 'tbo vedān atho vācam. tad āhuḥ: kim tat sahasram itīme lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agniśtome hotātīrātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣiñi 3m | nābhyasye 3t iti | 'abhyasyed, ity āhuḥ, katham anyeshv ahasv abhyasyati. katham atra nābhyasyed iti. tasmād abhyasyet || 15 || १ ||

1 Athāha: yaṁ nārāṣaṁsam vai tṛitīyasavanam. atha kasmād achāvāko 'ntataḥ ṣilpeshv anārāṣaṁsiḥ ṣaṁsatiti 2 vikṛitir vai nārāṣaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva ebandaḥ ṣithiram yaṁ nārāṣaṁsam. athaisho 'ntyo yad achāvākas. tad dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ ṣilpeshv anārāṣaṁsiḥ ṣaṁsati: dṛiḷhatāyai dṛiḷhe pratishṭhāsyāma iti dṛiḷhe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcīkāyām tṛitīyo 'dhyāyah.

Ity aśṭāvīṁśādhyāye 'śṭamah khaṇḍaḥ.

1 Yaḥ śvaḥstotriyas, tam anurūpaṁ kurvanti prātaḥ-savane 'hinasamtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathaikāhasya sutasya savanāni saṁtishṭhamānāni yanty, evam evāhīnasyāhāni saṁtishṭhamānāni yanti. tad

yac chyaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-  
saṃtatvā, ahīnam eva tat saṃtanvanti 3 te vai devāḥ ca  
rishayaḥ cādriyanta: samānena yajñam saṃtānavāmeti, ta  
etat samānam yajñasyāpaśyan: samānān pragāthān samā-  
nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. ya-  
tra vā Indraḥ pūrvam gachaty, aiva tatrāparam gachati,  
yajñasyaiva sendratāyai 17 1.

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apa-  
syaṭ, tān Viṣvāmitreṇa drishtān Vāmadevo 'srījatai, va tvām  
indra vajrinn atra. yan na indro jujushe yac ca  
vashtī. kathā mahām avṛidhat kasya hotur iti, tān  
kshipraṃ samapataḥ. yat kshipraṃ samapataḥ. tat sampā-  
tānām sampātātvaṃ 2 sa hekshām cakre Viṣvāmitro: yān  
vā ahaṃ sampātān apaśyaṃ tān Vāmadevo 'srīṣṭa, kāni  
nv ahaṃ sūktāni sampātāns tatpratimān srījeyeti. sa etāni  
sūktāni sampātāns tatpratimān asrījata: sadyo ha jāto  
vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam  
arkair, imām ūshu prabhṛitiṃ sātaye dhā, ichā-  
nti tvā somyāsaḥ sakhāyaḥ. śāśad vahnir duhitur  
naptyaṃ gād. abhi tashteva dīdhayā manīṣhām  
iti 3 ya eka id dhavyaḥ carshaṇinām iti Bharadvājo;  
yas tigmaśṛiṅgo vṛishabho na bhīma, ud u bra-  
hmāny airata śravasyeti Vasīṣṭho, 'smā id u pra-  
tavase turāyēti Nodhās 4 ta ete prātaḥsavane śaḥa-  
stotriyān chastvā mādhyandine 'hīnasūktāni śaṁsanti 5 tāny  
etāny ahnasūktāny: ā satyo yātu maghavan rījīṣhīti  
satyavan maitrāvaruṇo; 'smā id u pra tavase turāye,  
ndrāya brahmāṇi rātataṃ | indra brahmāṇi go-  
tamāso akrann iti brahmaṇyad brāhmaṇacchaṁsi; śāśad  
vahnir -- janayanta vahnim iti vahnivad achāvākas  
6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubha-  
yatra śaṁsati parañcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvrico, vahnivad etat suktam. vāhati  
 ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko va-  
 hnivad etat sūktam ubhayatra śaṁsati parāñcishu caivāha-  
 ssv abhyāvartishu ca 8 tāni pañcasv abassu bhavanti: ca-  
 turviṁśe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha  
 vā etāny ahāni, na hy eshu kiṁ cana hīyate. parāñcīni ha  
 vā etāny ahāny anabhyāvartini, tasmād enāny eteshv aha-  
 ssu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargān lokān  
 sarvarūpān sarvasamṛiddhān avāpnayāmeti 10 yad evaināni  
 śaṁsantīndram evaitair nihvayante, yatha ṛishabham vāṣi-  
 tāyai 11 yad v evaināni śaṁsanty, ahīnaśya samtatvā, ahī-  
 nam eva tat samtanvanti 18 2 2

• 1. Tato vā etāns trīn sampātān maitrāvaruṇo viparyā-  
 sam ekaikam ahar-ahāḥ śaṁsaty 2 evā tvām indra va-  
 jrinā atreti prathame 'hani. yan na indro jujushe  
 yae ca vashṭiti dvitiye, kathā mahām avṛidhat ka-  
 sya hōtur iti tritiye 3 trīn eva sampātān brāhmaṇāccha-  
 nśi viparyāsam ekaikam ahar-ahāḥ śaṁsati, ndraḥ pūr-  
 bhīd ātirad dāsam, arkair iti prathame 'hani. ya eka  
 id dhavyaṣ carshaṇīnām iti dvitiye, yas tigmaṣṛiṅgo  
 vṛishabho na bhīma iti tritiye 4 trīn eva sampātān  
 achāvāko viparyāsam ekaikam ahar-ahāḥ śaṁsati, mām ū  
 shu prabhuṣitīm sātaye dhā iti prathame 'hani, chanti  
 tvā somyāsaḥ sakbhāya iti dvitiye, śāśād vahnir du-  
 hitur nāptyam gād iti tritiye 5 tāni vā etāni nava  
 6 trīni cāharahāṣṣāyāni 7 tāni dvādaśa sampadyante:  
 dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpa-  
 tiḥ, Prajāpatir yajñas. tat samvatsaram Prajāpatiḥ ya-  
 jñam āpnuvanti. tat samvatsare Prajāpatau yajñe 'har-ahāḥ  
 pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann  
 9 anyūnkhyā virājo vaimadiṣ caturthe 'hani, paṅktiḥ pa-  
 ṇcame, pārucchepiḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa  
 āvapeta, vane na vā yo ny adhāyi cākann iti brāhma-  
 nācchaṁsy, ā yāhy arvān upa vandhureshṭhā ity achā-  
 vāka 11 etāni vā āvapauṇāny. etair vā āvapauair devāḥ  
 svargam lokam ajayann etair ṛishayas. tathaivaitad yaja-  
 mānā etair āvapanaib svargam lokam jayanti 19 3 1

1 Sadyo ha jāto vṛishabhah kanina iti maitrā-  
 varuṇaḥ purastāt sūktānām ahar-ahāḥ ṣaṁsati 2 tad etat  
 sūktam svargyam. etena vai sūktena devāḥ svargam lo-  
 kam ajayann etena ṛishayas. tathaivaitad yajamānā etena  
 sūktena svargam lokam jayanti 3 tad u vaiṣvāmītram. vi-  
 śvasya ha vai mītram Viśvāmītra āsa 4 viśvam bāsmāi mī-  
 tram bhavati ya evam veda yeshām caivam vidvām etan  
 maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ ṣaṁsati 5 tad  
 ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat  
 pañcarecam bhavati. pañcapadā pañktiḥ. pañktir vā annam,  
 annādyasyāvaruddhyā 7 ud u brahmāny airata śrava-  
 syeti brāhmaṇācchaṁsi brahmaṇvat samṛiddham sūktam  
 ahar-ahāḥ ṣaṁsati 8 tad etat sūktam svargyam. etena vai  
 sūktena devāḥ svargam lokam ajayann etena ṛishayas. ta-  
 thaivaitad yajamānā etena sūktena svargam lokam jayanti  
 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam  
 dhāmopāgachat. sa paramam lokam ajayad 10 upendrasya  
 priyam lokam gachati, jayati paramam lokam ya evam  
 veda 11 tad vai śaḥṛicam. śaḥ vā ṛitava, ṛitūnām āptyai  
 12 tad uparishṭāt sampātānām ṣaṁsaty. āptvaiva tat sva-  
 rgam lokam yajamānā asmīn loke pratitishṭhanty 13 abhi  
 tasṭeva dīdhayā manīṣhām ity achāvāko ahar-ahāḥ  
 ṣaṁsaty abhivat tatyai rupam 14 abhi priyāni marmṛi-  
 śat parāṇīti. yāny eva parāny ahāni tāni priyāni, tūny  
 eva tad abbimarmṛiśato yanty abhyārabhamāṇāḥ. paro vā  
 asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīṇr ichāmi samdriṣe suṃedhā iti 16 ye vai te na ri-  
shayaḥ pūrve pretās te vai kavayas, tān eva tad abhyati-  
vadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai mitraṃ Vi-  
śvāmitra āsa. viṣvaṃ hāsmāi mitraṃ bhavati ya evaṃ  
veda 18 tad aniruktam prajāpatyaṃ ṣaṁsaty. anirukto vai  
Prajāpatiḥ, Prajāpater āptyai 19 sakriḍ Indram nirāha, te-  
naindrād rūpān na pracyavate 20 tad vai daṣarcam. daṣā-  
ksharā virāl, annaṃ virāl, annādyasyāvaruddhyai 21 yad  
eva daṣarcāḥ | daṣa vai prāṇāḥ, prāṇān eva tad āpuva-  
nti, prāṇān ātman dadhate 22 tad upariśṭāt sampātānāṃ  
ṣaṁsaty. āptaiva tat svargaṃ lokam yajamānā asmiṇ loka  
pratitishṭhanti || 20 || 4 ||

• 1. Kas tam indra tvāvasuṃ, kaṇ nayo atasī-  
nām, kad ū nv asyākṛitam iti kadvantaḥ pragāthā  
āraṇbhaṇīyā ahar-ahaḥ ṣasyante 2 ko vai Prajāpatiḥ, Pra-  
jāpater āptyai 3 yad eva kadvantāḥ | annaṃ vai kam,  
annādyasyāvaruddhyai 4 yad v eva kadvantāḥ | ahar-aha-  
r vā ete śāntāny ahīnasūktāny upayūñjānā yanti, tāni ka-  
dvadblhiḥ pragāthaiḥ ṣamayanti. tāny ebhyaḥ śāntāni kam  
bhavanti, tāny enāḥ chāntāni svargaṃ lokam abhi vahanti  
5 trisṭubhaḥ sūktapratipadaḥ ṣaṁseyus 6 tā haika purastāt  
pragāthānām ṣaṁsanti dhāyā iti vadantas 7 tat tathā na  
kuryāt 8 kṣatram vai hotā viṣo hotrāṣaṁsināḥ, kṣatrā-  
yaiva tad viṣam pratyudyāminīm kuryuḥ, pāpavasyasaṃ  
9 trisṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad  
yathā samudram praploveram, evaṃ haiva te praplavante  
ye samvatsaram vā dvādaśaṃ vāsate. tad yathā sairā-  
vatīm nāvam pārakāmāḥ samāroheyur, evaṃ evaitās tri-  
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā  
svargaṃ lokam upāvartate, vīryavattamaṃ hi 12 tābhyo  
na vyāvayīta, samānaṃ hi chando, 'tho ned dhāyāḥ ka-  
ravāṇīti 13 yad enāḥ ṣaṁsanti: prajānābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 1 yad evaināḥ śaṁsantīndram  
evaitābhir nihvayante, yatha rishabham vāṣitāyai. yad v  
evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam ēva tat śaṁ-  
tanvanti | 21 | 5 |

1 Apa prāca indra viṣvān amitrān iti maitrāva-  
ruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsaty 2 apāpāco  
abhibhūte nudasva | apodīco apa śūrādharāca urau  
yathā tava śarman mademety 3 abhayasya rūpam,  
abhayam iva hi yann ichati 4 brahmaṇā te brahma-  
yujā yunajmīti brāhmaṇācchaṁsy ahar-ahāḥ śaṁsati.  
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam  
5 uruṇ no lokam anu neshi vidvān ity achāvāko 'har-  
ahāḥ śaṁsaty. anu neshīty, etiva hy ahīno, 'hīnasya rū-  
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā ahar-ahāḥ śa-  
syante 8 samānībhiḥ paridadhyur 9 okaṣsārī haishām Indro  
yajñam bhavati | yatha rishabho vāṣitam yathā vā gauḥ  
prajñātam goshtam, evam haishām Indro yajñam aiṣa  
gachati 10 na śunamhuvīyavāhīnasya paridadhyāt. ksha-  
triyo ha rāshtrāc cyavate, yo haiva paro bhavati, tam  
abhibhavyati | 22 | 6 |

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-  
ksham atirad ity ahīnam yunkta, eved indram iti vi-  
muñcaty 3 āham sarasvatīvator, nūnam sō ta ity ahī-  
nam yunkte 4 te syāma deva varuṇa, nū shṭuta iti  
vimuñcaty 5 esha ha vā ahīnam tantum arhati ya enam  
yoktum ca vimoktum ca veda 6 tad yac caturviṁśe 'han  
yujyante sā yuktir. atha yat purastāt udayanīyasyātira-  
trasya vimucyante sā vimuktis 7 tad yac caturviṁśe 'ham  
aikāhikābhiḥ paridadhyur, atrāhaiva yajñam samsthāpa-  
yeyur, nahīnakarma kuryur. atha yad ahīnaparādhānīyā-  
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-  
vam yajamānā utkrītyerann. ubhayibhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokṣaṃ yāyāt, tādrik tat 9 saṃtato  
 baishāṃ yajño bhavati<sup>3</sup> | vy ū muñcanta 10 ekāṃ dve na  
 dvayoh savanayoh stomam atīṣaṃsed 11 dīrghātanyāni ha  
 vai bhavanti yatra bahvībhiḥ stoma tiṣasyate 12 'parimitā-  
 bhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya  
 lokasyāptyai 13 saṃtato hāsyābhyārabdho 'visrasto 'hīno  
 bhavati ya evaṃ vidvān ahīnaṃ tanute || 23 | 7 |

1 Devā vai vale gāḥ paryapaśyaṃs, tā yajñenaive-  
 psaṃs, tāḥ shashthenāhnāpnuvaṃs. te prātaḥsavane Nabhā-  
 kena valam anabhayaṃs. tam yad anabhaya<sup>3</sup> | aśratha-  
 yam evainaṃ tat. ta u tṛtīyasavane vajreṇa vālakhilyā-  
 bhiḥ vācaḥ kṛtēnaikapadayā valaṃ virūjya gā udājaṃs  
 2 tathāivaitad yajamānāḥ prātaḥsavane Nabhākena valaṃ  
 nabhayanti. tam yaṃ nabhayanti<sup>3</sup> | śrathayanty evainaṃ  
 tat. tasmād dhotrakāḥ prātaḥsavane nabhākāṃs tṛcāṃ cha-  
 ṃsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ,  
 pūrvīṣṭha indropamātaya iti brāhmaṇācehaṃsī. tā hi  
 madhyam bharaṇāṃ ity achāvakas 4 ta u tṛtīyasavane  
 vajreṇa vālakhilyābhiḥ vācaḥ kṛtēnaikapadayā valaṃ viru-  
 jya gā āpnuvasi 5 pacchaḥ prathamam shad vālakhilyā-  
 nāṃ sūktāni viharaty, ardhareṇa dvitīyam, rikṣas tṛtīyam.  
 sa paccho viharan pragāthe-pragātha evaikapadāṃ dadhyāt,  
 sa vācaḥ kṛṣas 6 tā etāḥ pañcaikapadaḥ. eatasro daśamād  
 ahna, ekā mahāvratād 7 athāśṭāksharaṇi mātānāmanāni  
 padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti śaṃsen, ne-  
 tarāṇy ādriyeta 8 thardhareṇa viharāṃs tāḥ caivaikapadāḥ  
 śaṃset tāni caivāśṭāksharaṇi mātānāmanāni padāny 9 atha  
 rikṣo viharāṃs tāḥ caivaikapadāḥ śaṃset tāni caivāśṭā-  
 ksharaṇi mātānāmanāni padāni 10 sa yat prathamam shad  
 vālakhilyānāṃ sūktāni viharati, prāṇam ca tad vācam ca  
 viharati. yad dvitīyam, cakshuḥ ca tan manaḥ ca viharati.  
 yat tṛtīyam, śrotam ca tad ātmānam ca viharati. tad

upāpto vihāre kāma. upāpto vajre vālakhilyāsūpāpto vācaḥ  
 kūṭa ekapadāyām, upāptaḥ prānakliptyām 11 avibhritān eva  
 caturtham pragāthān chaṁsati. paśavo vai pragāthāḥ, pa-  
 śūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad  
 atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt pa-  
 śūn nirhaṇyād. ya enam tatra brūyād: vācaḥ kūṭena ya-  
 jamānāt paśūn niravadhīr, apaśum enam akar iti, saṣvat  
 tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-  
 evottame sūkte paryasyati, sa eva tayoṛ vihāras 16 tad etat  
 Saubalāya Sarpir Vātsih śaśaṁsa. sa hovāca: bhūyishthān  
 aham yajamāne paśūn paryagrahaisham, akanishthā u mām  
 āgamishyantīti. tasmai ha yathā mahadbhyaḥ ṛitvighbha  
 evaṁ nināya. tad etat paśavyam ca svargyam ca śastraṁ,  
 tasmād etac chaṁsati || 24 || 8 ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre  
 paśukāmasya rohed, aindrā vai paśavas 3 taj jāgataṁ syāj,  
 jāgatā vai paśavas 4 tan mahāsūktam syād, bhūyishtheshv  
 eva tat paśushu yajamānam pratishthāpayati 5 Barau rohet,  
 tan mahāsūktam ca jāgataṁ ca 6 indrāvaruṇe pratishthākā-  
 masya rohed. etaddevatā vā eshā hotraitatpratishthā yad  
 aindrāvaruṇā. tad enat svāyām eva pratishthāyām antataḥ  
 pratishthāpayati 7 yad evaindrāvaruṇāḥ | eshā ha vā atra  
 nivin, nividā vai kāmā āpyante. sa yady indrāvaruṇe  
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma,  
 upāptaḥ sauparṇe || 25 || 9 ||

1 Tad āhuḥ: samśaṁset shashthe 'hāḥ | na samśaṁset  
 iti | 2 samśaṁsed ity āhuḥ 3 katham anyeshv ahassu sam-  
 śaṁsati, katham atra na samśaṁsed ity 4 atho khalv āhur:  
 naiva samśaṁset 5 svargo vai lokāḥ shashtham ahar, asa-  
 māyī vai svargo lokāḥ, kaścid vai sarge loka sametīti. sa  
 yat samśaṁset, samānam tat kuryād. atha yan na sam-  
 śaṁsati | tat svargasya lokasya rūpam. tasmān na sam-

ṣaṁsed. yad eva na saṁsaṁsati3n | 6 ātmā vai stotriyāḥ  
 prāṇā vālakhilyāḥ. sa yat saṁsaṁsed. etābhyāṁ devatā-  
 bhyāṁ yajamānasya prāṇān viyād. ya enam tatra brūyād:  
 etābhyāṁ devatābhyāṁ yajamānasya prāṇān vyagāt, prāṇa  
 enam hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṁsaṁset  
 7 sa yad īkṣhetāsaṁsisham vālakhilyā banta purastād dūro-  
 hanasya saṁsaṁsānūti, no eva tasyāśām iyāt 8 tam yadi  
 darpa eva vinded, uparishṭād dūrohanasyāpi bahūni śatāni  
 ṣaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam  
 9 aindriyo vālakhilyās, tāsāṁ dvādaśāksharāṇi padāni. tatra  
 sa kāma upāpto ya aindre jāgate. thedam aindrāvaruṇam  
 sūktam, aindrāvaruṇi paridhāniyā. tasmān na saṁsaṁset  
 10 tad āhur: yathā vāva stotram evaṁ ṣastram. vihrītā  
 vālakhilyāḥ ṣasyante, vihrītāṁ stotrā3m | avihritā3m iti |  
 11 vihrītam iti brūyād, aśtākshareṇa dvādaśāksharam iti  
 12 tad āhur: yathā vāva ṣastram evaṁ yājyā. tisro deva-  
 tāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-  
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-  
 ṇas. tad apy etad rishinoktam: tvam agne varuṇo jā-  
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir  
 anantarito 'nantaritaḥ | 26 || 10 |

Iti shashṭhapañcikāyāṁ caturtho 'dhyāyāḥ.

ky ekonatrinādhyaḥ dāṣamaḥ khaṇḍaḥ.

1 Ṣilpāni ṣaṁsanti 2 devaṣilpāny, eteshāṁ vai ṣilpānām  
 anukṛitīḥ ṣilpaṁ adhigamyate. hasti kaṁso vāso hira-  
 nyam aṣvatarirathaḥ ṣilpaṁ 3 ṣilpaṁ hāsimim adhigamyate  
 ya evaṁ veda 4 yad eva ṣilpān3n | 5 ātmasaṁskṛitir vāva  
 ṣilpāni, chandomayaṁ vā etair yajamāna ātmānam saṁ-  
 skurute 6 nābhānedishṭham ṣaṁsati 7 reto vai Nābhānedi-  
 shṭho, retas tat siṁcati 8 tam aniruktaṁ ṣaṁsaty. aniruktaṁ  
 vai reto guhā yonyāṁ sicyate 9 sa retomiṣro 'bhavati:  
 kshmayā retāḥ saṁjagmāno ni shiṁcad iti, retāḥ-

samṛiddhyā eva 10 tam sanārṣaṁsaṁ saṁsati. prajā vai naro vāk saṁsaḥ. prajāsv eva tad vācam dadhāti. tasmād iṁaḥ prajā vadatyō jāṅante 11 tam haikē puraścāc chaṁsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva saṁsen. madhyāyatanā vā iyaṁ vāg 14 upariśtānneḍiyasīvopariśtān neḍiyasīva vā iyaṁ vāk 4 tam hotā retobhūtaṁ si-ktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1

1 Vākhilyāḥ saṁsati. prāṇā vai vākhilyāḥ. prāṇān evāsya tat kalpayati 2 tā viḥritāḥ saṁsati. viḥritā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, rikṣas tṛitīye 4 sa yat prathame sūkte viharati, prāṇaṁ ca tad vācam ca viharati. yad dvitīye, cakṣuṣ ca taṁ manaṣ ca viharati. yat tṛitīye. śrotraṁ ca tad ātmānaṁ ca viharati 5 te haikē saha bṛihatyaṁ saha satobṛihatyaṁ viharanti. tad apāptō vihāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vākhilyās, tasmād atimarṣam eva vihareḍ. yad evātimarṣāḥ 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṁsati, sa ātmātha satobṛihatīm, te prāṇā: atha bṛihatīm atha satobṛihatīm, tad ātmānaṁ prāṇāḥ paribṛihaṁ eti. tasmād atimarṣam eva vihareḍ 8 yad v evātimarṣāḥ | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṁsati, sa ātmātha satobṛihatīm, te paṣavo: 'tha bṛihatīm atha satobṛihatīm, tad ātmānaṁ paṣubliḥ paribṛihaṁ eti. tasmād atimarṣam eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva tayoṛ viharas 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṁsine samprayachaty: etaṁ tvam prajānayet || 28 || 2

1 Sukīrtiṁ saṁsati. devayonir vai Sukīrtis. tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṃ ṣaṁsaty. ātmā vai Vṛishākapiṃ, ātmānam evāśya tat kalpayati 3 tam nyūṅkhayaty. annam vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vibito: lomāni tvaṅ māṁsam asthi majjā. sa yāvān eva puruṣas, tāvantaṃ yajamānam saṁskaroti 5 tam brāhmaṇacchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishthāṃ kalpayeti || 29 || 3 ||

\* 1 Evayāmarutaṃ ṣaṁsati. pratishthā vā evayāmarut, pratishthāṃ evāśya tat kalpayati 2 tam nyūṅkhayaty. annam vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā 4 sa u māruta. āpo vai Maruta āpo 'nuam, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni sabacarāṇīty ācakshate: nābhānedishtham vālakhilyā vṛishākapiṃ evayāmarutaṃ. tāni saha vā ṣaṁset saba vā na ṣaṁsed 6 yad enāni nānā ṣaṁsed, yathā puruṣam vā reto vā vi-chindyāt tādṛik tat. tasmād enāni saha vā ṣaṁset saba vā na ṣaṁset 7 sa ha Bulila Āsvatara Āsvir vaiśvajito hotā sann ikshāṃ cakra: eśhāṃ vā eśhāṃ śilpānām viśvajiti sām̐vatsarīke dve madhyam̐dinam abhi pratyector hantāham ittham evayāmarutaṃ ṣaṁsayānīti. tad dha tathā ṣaṁsayāṃ cakāra 8 tad dha tathā ṣasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te ṣastraṃ vicakram plavata iti 9 kim hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyam̐dinaḥ. kathendram madhyam̐dinān ninīśhasīti 11 nendram madhyam̐dinān ninīśhāmīti hovāca 12 chandas tv idaṃ amadhyam̐dinasācy. ayam jāgato vātijāgato vā. sarvaṃ vā idaṃ jāgataṃ vātijāgataṃ vā. sa u māruto. maiva ṣaṁsishtēti 13 sa hovācāramāchāvakety. atha hāsmiṁn anuṣāsanam īshe 14 sa hovācaindram

esha viṣṇunyaṅgam śaṁsatv. atha tvam etaṁ hotar upari-  
 śtād raudryai dhāyāyāi purastān māṛutasyaṇḍḍasyāthā  
 iti 15 tad dḥa tathā śaṁsayāṁ cakāra. tad idam apy eta-  
 rhi tathaiva śasyate | 30 | 4 |

1 Tad āhur: yad asmin viṣvajity atirātra evaṁ shashṭhe  
 'hani kalpate yajñah kalpate yajamānasya prajātiḥ. katham  
 atraṣasta eva Nābhānedishṭho bhavaty atha maitrāvāṇo  
 vāḷakhilyāḥ śaṁsati. te prāṇā — reto vā agre 'tha prāṇā  
 — evaṁ brāhmaṇācchansy: aṣasta eva Nābhānedishṭho bha-  
 vaty atha Vṛishākapiṁ śaṁsati. sa ātmā — reto vā āgre  
 'thātmā — katham atra yajamānasya prajātiḥ, katham  
 prāṇā aviklīptā bhavantīti 2 yajamānaṁ ha vā etena sa-  
 rveṇa yajñakratunā samskurvanti. sa yathā garbho yonḍam  
 antar. evaṁ sambhavaṇ chete. na vai sakṛid evāgre sarvaḥ  
 sambhavaty. ekaikaṁ vā aṅgaṁ sambhavataḥ sambhavāti  
 3 sarvāṇi cet samāne 'han kriyeran. kalpata eva yajñah  
 kalpate yajamānasya prajātir. athaitaṁ hotaivayāmaruṭam  
 tritīyasavane śaṁsati, tad yasya pratishṭhā tasyāṁ evainam  
 tad antataḥ pratishṭhāpayati | 31 | 5 | .

1 Chandasāṁ vai shashṭhenāhnāptānāṁ raso 'tyanedat.  
 sa Prajāpatir abibhet: parāṇ ayaṁ chandasāṁ raso lokān  
 atyeshyatīti. tam parastāc chandobhiḥ paryagriḥṇān: nā-  
 rāṣaṁsyā gāyatrīyā, raibhyā trishṭubhaḥ, pāriksīṭīyā jaga-  
 tyāḥ, kāravayānushṭubhas. tat punaṣ chandassu rasam  
 adadhāt 2 sarasair bāsyā chandobhir ishṭam bhavati, sara-  
 saiḥ chandobhir yajñam tanute ya evaṁ veda 3 nārāṣaṁsiḥ  
 śaṁsati. prajā vai naro vak śaṁsah, prajāsv eva tad vācam  
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ  
 veda yad eva nārāṣaṁsiḥ | 4 śaṁsanto vai devāḥ ca ṛisha-  
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamāṇāḥ śa-  
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrahaṁ śaṁsati  
 yathā Vṛishākapiṁ, vārshākapaṁ hi. Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām  
 nyūṅkho 7 raibhīḥ śaṁsati 8 rebhanto vai devāḥ ca ṛisha-  
 yaḥ ca svargam lokam āyaṁs. tathaivaitad yajamānā re-  
 bhanta eva svargam lokam yanti 9 tāḥ pragrāham śaṁsati  
 yathā Vṛishākapiṁ, vārshākapaṁ hi. Vṛishākapes tan  
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet, sa hi tā-  
 sām, nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Agnir vai pari-  
 kṣhid, Agnir hīmāḥ prajāḥ parikshety, Agniṁ hīmāḥ pra-  
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-  
 katām aṣnute ya evam veda 13 yad eva pārikṣitīḥ |  
 14 samvatsaro vai parikṣhit. samvatsaro hīmāḥ prajāḥ pari-  
 ksheti, samvatsaram hīmāḥ prajāḥ parikshiyanti 15 sam-  
 vatsarasyaiva sāyujyam sarūpatām salokātām aṣnute ya  
 evam veda. tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ,  
 vārshākapaṁ hi, Vṛishākapes tan nyāyam eti. tāsū na  
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-  
 ravyāḥ śaṁsati 17 devā vai yat kiṁca kalyāṇam karmaku-  
 rvaṁs tat kāravyābhir āpnuvaṁs, tathaivaitad yajamānā  
 yat kiṁca kalyāṇam karma kurvanti tat kāravyābhir āpnu-  
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ, vār-  
 shākapaṁ hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-  
 űkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām  
 klīptīḥ śaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca śa-  
 ṁsati. pañca vā imā diṣaḥ, cetasras tiraṣeya, ekordhvā  
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā  
 diṣo nyūṅkhayānti 22 tā ardhareṣaḥ śaṁsati, pratishthāyā  
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva  
 tat kalpayitvā tāsū prajāḥ pratishthāpayati 24 tāsū na  
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-  
 űkhayānti. tā ardhareṣaḥ śaṁsati, pratishthāyā eve 25 ndra-  
 gāthāḥ śaṁsatindragāthābhir vai devā asurān abligāyāthai-  
 nān atyāyaṁs, tathaivaitad yajamānā indragāthābhir evā-

prīyam bhrātrīvyam abhigāyāthainam atiyanti 26 tā ardha-  
reasaḥ saṁsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṁ saṁsaty 2 Aitaṣo ha vai mūnir agner  
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bra-  
vit putrān: putrakā agner āyur adarṣam, tad abhilapi-  
shyāmi, yat kiṁca vadāmi tan me mā parigāteti. sa pra-  
tyapadyatai, tā aśvā ā plavante pratīpam prātisaṁva-  
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhīhāya mu-  
kham apyagrihṇād: adripan naḥ piteti 4 tam hovācāpehy,  
alaso 'bhūr yo me vācam avadhīḥ. śatāyum gām akāri-  
shyam sahasrāyum puruṣam, pāpishṭhām te prajām ka-  
romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya  
Aitaṣāyanā Aurvānām pāpishṭhā iti 6 tam haika bhūyānsaṁ  
saṁsanti 7 sa na nishedhed, yāvatkāmaṁ saṁsaty eva brū-  
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya  
pratārayati ya evaṁ veda 9 yad evaitaṣapralāpāḥ | 10 cha-  
ndasām haisha raso yad aitaṣapralāpaḥ, chandassv eva tad  
rasaṁ dadhāti 11 sarasair hāsyā chandobhir isṭam bha-  
vati, sarasais chandobhir yajñam tate ya evaṁ veda  
12 yad v evaitaṣapralāpāḥ | 13 ayātayāmā vā akshitir ai-  
taṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe  
'sad iti 14 tam vā etam aitaṣapralāpaṁ saṁsati padāvagrā-  
ham yathā nividaṁ 15 tasyottamena padena prānti yathā  
nividaḥ 16 pravallhikāḥ saṁsati. pravallhikābhir vai devā  
asurān pravallhyāthainān atyāyaṁs, tathaivaitad yajamānāḥ  
pravallhikābhir evāpriyam bhrātrīvyam pravallhyāthainam  
atiyanti 17 tā ardhareasaḥ saṁsati. pratishṭhāyā eva 18 ji-  
jñāsenyāḥ saṁsaty. ājijñāsenyābhir vai devā asurān ājijñā-  
yāthainān atyāyaṁs, tathaivaitad yajamānā ājijñāsenyābhir  
evāpriyam bhrātrīvyam ājijñāyāthainam atiyanti. tā ardha-  
reasaḥ saṁsati, pratishṭhāyā eva 19 pratirādham saṁsati.  
pratirādhenā vai devā asurān pratirādhyāthainān atyāyaṁs,

tathaivaitad yajamānāḥ pratirādhenaivāpriyam bhrātrivyaṁ  
pratirādhyāthainam atiyanti 20 ativādam śaṁsaty. ativā-  
dena vai devā asurān atyudyāthainān atyāyaḥ, tathaivai-  
tad yajamānā ativādenaivāpriyam bhrātrivyaṁ atyudyā-  
thainam atiyanti. tam ardharcasaḥ śaṁsati, pratishṭhāyā  
eva || 33 || 7 ||

1 Devanītham śaṁsaty 2 Ādityāś ca ha vā Aṅgirasas  
ca svarge loka 'spardhanta: vyaṁ pūrva eshyāmo vyaṁ  
iti. te hāṅgirasas pūrve śvaḥsutyām svargasya lokasya  
dadṛṣus. te 'gnim prajighyur — Aṅgirasām vā eko 'gniḥ  
— parehy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya  
prabrūhīti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyām  
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyām  
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vyaṁ  
tubhyaṁ sadyaḥsutyām svargasya lokasya prabrūmas, tva-  
yaiva vyaṁ hotrā svargaṁ lokam eshyāma iti. sa ta-  
thety uktvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-  
cāḥ iti | prāvocam iti hovācātho me pratiprāvocann iti.  
no hi na pratyajñāsthāḥ iti | prati vā ajñāsam iti hovāca  
4 yaśasā vā esho 'bhyaīti ya ārtvijyena, tam yaḥ pratiru-  
ndhet yaśas sa pratirundhet, tasmān na pratyarautsīti  
5 yadi tv asmād apojjigāṁsed, yajñenāsmād apodiyāt | yadi  
tv ayājyaḥ, svayam apoditam tasmāt || 34 || 8 ||

1 Te hādityān Aṅgirasō yājayaṁs, tebhya yājayadbhya  
imām prīthivīm pūrṇām dakṣiṇānām adadus. tān iyaṁ  
pratigrīhītāpat. tāṁ nyavṛiṇjan. sā sinhi bhūtvā vijri-  
mbhanti janān acarat. tasyaḥ śocatyā ime pradarāḥ prā-  
diryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā  
2 tasmād āhur: na nivṛittadakṣiṇām pratigrīhṇīyān: nen  
ma śuḡā viddhā śucā vidhyād iti 3 yadi tv eṇām pratigrī-  
hṇīyād, apriyāyainām bhrātrivyaṁ dadyāt, parā haiva  
bhavaty 4 atha yo 'sau tapatiḥ | esho 'śvaḥ śyeto rūpaṁ  
kritvāśvābhidhānyapihitenātmanā praticakrama. imam vo

nayānna iti, sa esha devanītho 'nūcyata 5 ādityā ha jari-  
 tar aṅgirobhyo dakṣhiṇām 'anayan | 6 tām ha jari-  
 tar na praty āyann iti. na hi ta imām pratyāyaṅs  
 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum  
 āyaṅs 8 tām ha jaritar na praty aḡribhṇann iti. na  
 hi ta imām pratyagribhṇaṅs 9 tām u ha jaritaḥ praty  
 aḡribhṇann iti. prati hi te 'mum aḡribhṇann 10 ahā  
 neta sann avicetanānīty. esha ha vā ahnām vicetayitā  
 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai  
 yajñānām purogavi. yathā ha vā idam ano 'purogavaṃ  
 rishyaty, evaṃ haiva yajño 'dakṣhiṇo rishyati. tasmād  
 āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy  
 12 uta śveta āsupatvā | 13 uto padyābhīr jayī  
 śhṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā ru-  
 drā vasavas tveṇate | 16 idam rādhaḥ prati ḡri-  
 bhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann  
 17 idam rādho bṛihat prithu | 18 devā dadatv ā va-  
 ram | 19 tad vo astu sucetanam | 20 yushme astu  
 dive-dive | 21 praty eva ḡribhāyateti. praty evainam  
 tad ajagrabhaisham 22 tam vā etam devanītham śaṅsati  
 padāvagrāham yathā nividam. tasyottamena padena pra-  
 nauti yathā nividaḥ || 35 || 9 ||

1 Bhūtechadaḥ śaṅsati 2 bhūtechadbhir vai devā asu-  
 rān upāsacantoteva yuddhenoteva māyayā. teshām vai devā  
 asurānām bhūtechadbhir eva bhūtaṃ chādayitvāthainān  
 atyāyaṅs. tathaivaitad yajamānā bhūtechadbhir evāpriyasya  
 bhrātṛivyasya bhūtaṃ chādayitvāthainam atiyanti 3 tā  
 ardharasaḥ śaṅsati, pratishṭhāyā evā 4 hanasyāḥ śaṅsaty  
 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante,  
 prajātim eva tad dadhāti 6 tā daśa śaṅsati. daśākṣharā  
 virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ  
 prajāyante. prajātim eva tad dadhāti 7 tā nyūnkhayaty.  
 annam vai nyūnkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvno<sup>o</sup> akā-  
 risham iti dadhikrīm̐ śaṁsati. devapavitram vai dadhikrā-  
 idam vā idam vyāhanasyām vācam avādīt, tad devapavi-  
 treṇa vācam punīte 9 sānushṭub bhavati. vāg vā anushṭup,  
 tat svena chandasā vācam punīte 10 sutāso madhuma-  
 ttamā iti pāvamāniḥ śaṁsati 11 devapavitram vai pāvamā-  
 nya. idam vā idam vyāhanasyām vācam avādīt. tad deva-  
 pavitreṇaiva vācam punīte. tā anushṭubho bhavanti. vāg  
 vā anushṭup, tat svenaiva chandasā vācam punīte 12 'va  
 drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ  
 trīcam śaṁsati 13 viṣo adevīr abhy ācarantīr bṛi-  
 haspatinā yujendraḥ sasāha ity 14 asuraviṣam ha  
 vai devān abhy udācārya āsīt, sa Indro Bṛihaspatinaiva  
 yujāsuryaṃ varṇam abhidāsantam apāhaṁs. tathaivaitad  
 yajamānā Indrābṛihaspatibhyām eva yujāsuryaṃ varṇam  
 abhidāsantam apaghñate 15 tad āhuḥ: samśaṁset shasṭhe  
 'hā3n | na samśaṁse3t iti | samśaṁsed ity āhuḥ. katham  
 ānyeshv ahassu samśaṁsati, katham atra na samśaṁsed  
 ity. atho khalv ābur: naiva samśaṁset. svargo vai lokāḥ  
 shasṭhām ahar, asamāyī vai svargo lokāḥ, kaścid vai  
 svarge loke sametīti. sa yat samśaṁset, samānam tat ku-  
 ryād. atha yan na samśaṁsati3n | tat svargasya lokasya  
 rūpam. tasmān na samśaṁsed. yad eva na samśaṁsati3n |  
 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishā-  
 kapiṛ evayāmarut. sa yat samśaṁsed, apaiva sa eteshu  
 kāmam rādhnuyād 17 aindro vṛishākapiḥ. sarvāṇi chandā-  
 ṁsy aitaṣapralāpas. tatra sa kāma upāpto ya aindre jāgate.  
 'thedaṃ aindrābarhaspatyaṃ sūktam, aindrābārhaspatyā  
 paridhāniyā. tasmān na samśaṁsen na samśaṁset || 36 || 10 ||

Iti shasṭhapañcikāyām pañcama 'dhyāyaḥ.

Iti trīṁśadhyāye daṣamaḥ khaṇḍaḥ.

1 Athātaḥ paṣor vibhaktis, tasya vibhāgam vakshyāmo  
 2 hanū sajiḥve prastotuḥ. syenaṃ vaksha udgātuh, kaṇṭhaḥ  
 kākudraḥ pratihartur, dakṣiṇā śronir hotuḥ. savyā bra-  
 hmaṇo, dakṣiṇaṃ sakthi maitrāvaruṇasya, savyam •brā-  
 hmaṇācebaṇsino, dakṣiṇam pārṣvam sāṇsam adhvaryoḥ,  
 savyam upagāṭrīnām, savyo 'ṇsaḥ pratiprasthātur. dakṣi-  
 ṇaṃ dor neshtuḥ, savyam potur. dakṣiṇa ūrur achāvākā-  
 sya, savya āgnīdhraśya, dakṣiṇo bāhur ātreyaśya, savyaḥ  
 sadasyaśya, sadam cānūkam ca grīhapater, dakṣiṇau •pā-  
 dau grīhapater vratapradasya, savyau pādau grīhapater  
 bhāryāyai vratapradasyau, shṭha enayoḥ sādharāṇo bhavati,  
 tam grīhapatir eva praśiṇshyāj. jāghaṇīm patnībhyo hara-  
 nti, tām brāhmaṇāya dadyuḥ. skandhyāś ca manikās ti-  
 sraś ca kikasā grāvastutas, tisraś caiva kikasā ardham ca  
 vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-  
 mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.  
 chirāḥ subrahmanyāyai, yaḥ śvaḥsutyām prāha •asyājinaṃ,  
 ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇṣatam ekapadā  
 yajñam vahanti. shattriṇśadaksharā vai bṛihati, bārhatāḥ  
 svargā lokāḥ. prāṇāṇś caiva tat svargāṇś ca lokān āpnu-  
 vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-  
 shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evaṃ  
 vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-  
 pakṛito vā paṣum vimathnīraṇś tādṛik tat 6 tām •vā etām  
 paṣor vibhaktim Srautarishir Devabhāgo vidām cakāra,  
 tām u hāprocyaiṇasmāl lokād uccakramat 7 tām u ha

Girijāya Bābhavyāyāmanuṣhyaḥ provāca. tato hāinām  
etadarvān manuṣhyā adbhīyate 'dbhīyate || 1 || 1 ||

Iti saptamapañcikāyām prathamō 'dhyāyaḥ.

Ity ekatrinṣādhyaḥ prathamah khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham  
asya yajñah syād iti. nainam yājayed, ity āhur, anabhi-  
prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-  
ṣṛite 'gnihotre sāmnyāye vā havishshu vā mriyeta, kā tatra  
prāyaścittir ity. atraivaināny anuparyādadhyaḥ yathā sa-  
rvānī samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya  
āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaṣci-  
ttir iti. yābhya eva tāni devatābhyo havīnshi grīhītāni  
bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahunti  
juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ  
prāṣasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-  
vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad  
abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-  
syāṅpi vā yata eva kutaṣca payasā juhuyur 6 athāpy  
āhur: eṣam evainān ajasrān ajuhvata indbīrann ā śarīrā-  
nām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśaraḥ  
shasṭis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam  
iva kṛtvā tasmiṁs tām āvṛitaṁ kuryur, athainān charīrair  
āhṛitaiḥ saṁsparṣyodvāsayeyur 8 adhyardhaśatam kāye,  
saktini dvipañcāṣe ca viṁṣe co, rū dvipañcaviṁṣe. ṣeṣam  
tu śirasya upari dadhyāt 9 sā tatra prāyaścittih || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvasṛiṣṭā duhyamānopa-  
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād  
bhīṣhā nishīdasi tato no abhayaṁ kṛidhi | paśūn  
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām  
utthāpayed: ud asthād devy aditir āyur yajñapatāv  
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-  
ṇaya cety. athāsyā udapātram ūdhasi ca mukhe copa-

grihñiyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-  
 ścittis 3 tad āhur: yasyāgnihotry upāvasṛiṣṭā duhyamānā  
 vāsyeta, kā tatra prāyaścittir ity. aśanāyām ha' vā eshā ya-  
 jāmnāsya pratikhyāya vāsyate. tām annam apy ādayec chā-  
 ntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā  
 iti. sā tatra prāyaścittis 4 tad āhur: yasyāgnihotry upāvasṛi-  
 ṣṭā duhyamānā syandeta. kā tatra prāyaścittir iti. sā yat  
 tatra skandayet, tad abhimriṣya japed: yad adya du-  
 gdham pṛithivīm asṛipta yad oshadhīr atyasṛipad  
 yad āpah ! payo grīheshu payo aghnyāyām payo  
 vatseshu payo astu tan mayitī. tatra yat pari-  
 ṣiṣṭam syāt, tena juhuyād yady alam homāya syād.  
 yady u vai sarvaṃ siktaṃ syād, athānyām āhūya tām  
 dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.  
 sā tatra prāyaścittih 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmṇāyām du-  
 shyed vāpahared vā, kā tatra prāyaścittir iti. prātar-  
 dugdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya  
 tena yajeta: sā tatra prāyaścittis 2 tad āhur: yasya prātar-  
 dugdham sāmṇāyām dushyed vāpahared vā, kā tatra prā-  
 yaścittir ity. aindraṃ vā mātendram vā puroḷāṣam tasya  
 sthāne nirupya tena yajeta. sā tatra prāyaścittis 3 tad  
 āhur: yasya sarvaṃ eva sāmṇāyām dushyed vāpahared  
 vā, kā tatra prāyaścittir ity. aindraṃ vā mātendram veti  
 samānam. sā tatra prāyaścittis 4 tad āhur: yasya sarvāṇy  
 eva havīṃshi dushyeyur vāpahareyur vā, kā tatra prāya-  
 ścittir ity. ājyasyaināni yathādevatam parikalpya tayājya-  
 havisheshtyā yajetāto 'nyām ishtim anulbaṇām tanvīta. ya-  
 jñō yajñasya prāyaścittih 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣṭitam amedhyam  
 āpadyeta, kā tatra prāyaścittir iti. sarvaṃ evainat srucy  
 abhiparyāsicya prāñ udetyāhavanīye baitām samidham

abhyādadbhāty, athottarata āhavanīyasyoshṇam bhasma nirūhya juhuyān mṇasā vā prajāpatyayā varcā. tad dbutam cāhutam ca' sa yady ekasminn unūte yadi dvayor, esha eva kalpas. tac cēd vyapanayitum śaknuyān, nishshicyaitad dushtam adushtam abhiparyāsicya tasya yathonnīti syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgnihotram adhiṣṛitam skandati vā vishyandate vā. kā tatra prāyaścittir iti. tad adbhīr upaninayec chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāṇinābhimṛīṣya japati 3 divam tṛtiyaṃ devān yajño 'gāt tato mā draviṇam āśtāntarikṣam tṛtīyam pitrīn yajño 'gāt tato mā draviṇam āśṭa, pṛthivīm tṛtīyam manuśhyān yajño 'gāt tato mā draviṇam āśṭa 4 yayor ojasā skabhitā rajāṅsīti vaiśṇuvāruṇīm ṛicam japati. Viṣṇur vai yajñasya durishtam pāti Varunaḥ svishṭam, taylor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgnihotram adhiṣṛitam prāu udāyan skhalate vāpi vā bhrāṅsate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upaviśṭāyaitam agnihotrāparīṣesham āhareyus, tasya yathonnīti syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sruccam āhṛity juhuyād, athaitām sruccam bhinnām āhavanīye 'bhyādadbhāt prāgdandām pratyakpuṣṭikarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye hāgnir vidyētātha gārhapatyā upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāṇcam uddharet prāyatanāe cyaveta, yat pratyāṇcam asuravad yajñam tanvīta, yan manthed bhrātrīvyam yajamānasya janayed. yad anugamayet prāṇo yajamānam jahyāt. sarvaṃ evainam sahabhasmānam samopya gārhapatyāyatane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupasyed, udāhya pūrvam aparāṃ nidadhyād. yady u nānupasyet, so 'gnāye 'gnivate 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṃsṛijyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agna ā yāhi vītaye. yo agnim devāvītaya ity. āhutim vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarya evāgnayo mithaḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: svar na vastor ushasām aroci. tvām agne mānushīr ilate viṣa ity. āhutim vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: akrandaḥ agni stanayann iva dyaus, adhā yathā naḥ pitarāḥ parāsa ity. āhutim vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyenāgninā saṃdahyeran, kā tatra prāyaścittir iti. so 'gnaye saṃvargāyāshtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: kuvit su no gavishtāye, mā no asmin mahādhana ity. āhutim vāhavanīye juhuyād: agnaye saṃvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṃsṛijyeran, kā tatra prāyaścittir iti. so 'gnaye psumate 'shtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: apsv agne sadbhiḥ tava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutiṃ vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: ya-syāgnayaḥ 'śavāgninā samśrijyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājñānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutiṃ vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnaya āraṇyenāgninā samdahyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāśtākāpālam purolāṣaṃ nirvapet. tasyokte yājñānuvākye. āhutiṃ vāhavanīye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittih || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvita, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājñānuvākye: tvam agne vratabhṛic chueir, vratāni bibhrad vratapā adabdhā ity. āhutiṃ vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājñānuvākye: tvam agne vratapā asi, yad vo vaya pramināma vratānity. āhutiṃ vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir amāvāsyām paurṇamāsim vātiyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājñānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutiṃ vāhavanīye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upaśāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvaka-vate 'śtākāpālam pu-

rolāṣaṃ nirvapet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā kavate svāheti. sā tatra prāyaścittih '8 67'

1 Tad āhur: ya āhitāgnir āgravaṇenānīṣṭvā navānnam prāṣṇiyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: vaiṣvānaro ajījanat, prīṣṭho divi prīṣṭho agniḥ prīthivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naṣyet, kā tatra prāyaścittir iti. so 'śvibhyām dvikapālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: aṣvīnā vartir asmad ā gomatā nāsātyā rathenety. āhutim vāhavanīye juhuyād: aṣvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naṣyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiraṇyaṃ naṣyet, kā tatra prāyaścittir iti. so 'gnaye hiraṇyavate 'śtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: hiraṇyakeṣo rājaso visāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hiraṇyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnibotram juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālam puroḷāṣaṃ nirvapet. tasya yājyānuvākye: tvam no agne varuṇasya vidvān, sa tvam no agne vamo bhavotīty. āhutim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtakā-

nam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye tantumate 'śhṭākāpālam purolāṣam nirvapet. tasya yājyānuvākye: tantum tanvan rajaso bhānum anvīhy, akshānahō nahyatanōta somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaścittis 7 tad āhur: ya āhitāgnir jīve mṛitaṣabdam śrutvā, kā tatra prāyaścittir iti. so 'gnaye surabhimate 'śhṭākāpālam purolāṣam nirvapet. tasya yājyānuvākye: agnir hotā nyasīdad yajīyān, sādhvīm akar devavītiṃ no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhitāgnir yaśya bhāryā gaur vā yamau janayet, kā tatra prāyaścittir iti. so 'gnaye marutvate trayodaśakāpālam purolāṣam nirvapet. tasya yājyānuvākye: maruto yasya hīkshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaścittis 9 tad āhur: apatniko 'py agnihotram āhareṣt | nāhareṣt iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpuruṣaḥ 12 ko 'naddhāpuruṣa iti. na devān na pitṛīn na manuṣyān iti 13 tasmād apatniko 'py agnihotram āharet 14 tad eshābhi yājñagāthā gīyate 15

yajet sautrāmaṇyām apatniko 'py asomapaḥ |

mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyam yājayet „9 || 8 || •

(1 Tad āhur: vācāpatniko 'gnihotram katham eva juhōti 2 nivīṣṭe mṛitā patnī nashṭā vāgnihotram katham agnihotram juhōti 3 putrān pauṭrān naptṛīn ity āhur: asmiṃṣ ca loke 'muṣmiṃṣ cāsmiṃl loke 'yaṃ svargo 'svargeṇa svargam lokam ārurohety. amuṣyaiva lokasya samtatim dhārayati yasyaishām patnīm naichet. tasmād apatnika-syādhānam kurvanti 4 apatniko 'gnihotram katham agnihotram juhōti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyaṃ tad ity uttamam mithuṇaṃ, śraddhayā satyena mithunena svargāṇi lokāṇi jayatīti || 10 || 9 ||

(1 tad āhur: yad darsapūrṇamāsayor upavāsati, na ha vā avratasya devā havir aṣṇanti. tasmād upavasaty: uta me devā havir aṣṇiyur iti 2 pūrvām paurṇamāsīm upavasēd iti Paiṅgyam, uttarām iti Kaushītakaṃ. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmātāsyā sā Sinivālī, yottarā sā Kulūr 4 yām paryastamiyād abhyudiyād iti sā tithih 5 pūrvām paurṇamāsīm upavasēd. anirjñāya purastād amāvāsyāyām candramasaṃ yad upaiti yad yajate, tena somam kriṇanti tenottarām. uttarām upavasēd. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upāvaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyūdīyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśamyet, kā tatra prāyaścittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai śukraṃ hiraṇyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotishā mṛityum tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣṭā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantum tannvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad ābuh: katham agnīn anvādadhāno 'nvāhāryapacanam āhārayeṣt | nāhārayeṣt iti | 5 āhārayed ity ābuh. prāṇān vā esho 'bhyātmanam dhatte yo 'gnīm ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutim juhojy: agnaye 'nnādāyānna-  
 pataye svāhety 6 annādo hānnapatir bhavaty, aṣṇute  
 prajāyānnādyam ya evaṃ vedāntareṇa gārhapatyāhava-  
 nīyau hoshyan saṃcaretāitena ha vā enaṃ saṃcaramāṇam  
 agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya  
 saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apaha-  
 taḥ, so 'pabatapāpmordhvaḥ svargam lokam etīti vai brā-  
 hmaṇam udāharanti 8 tad āhuḥ: katham agnīm pravatsyann  
 upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm  
 ity āhuḥ. tūshṇīm vai śreyasa ākāṅkshante. 'thāpy āhur:  
 ahar-ahar yā ete yajamānasyāśraddhayodvāsanāt praplā-  
 vanād bibhyati. tān upatishṭhetai vābhayaṃ vo 'bha-  
 yaṃ me 'stv ity. abhayaṃ haivāsmāi bhavaty abhayaṃ  
 haivāsmāi bhavati || 12 || 11 ||

Iti saptamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvātriṃśadhyaḥ ekādaśaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa.  
 tasya ha śatam jāyā babhūvus, tāsu putram na lebhe. ta-  
 sya ha Parvatanāradau grīha ūshatuh, sa ha Nāradam pa-  
 pracha 2

yaṃ nv imam putram ichanti ye vijānanti ye ca na |  
 kim svit putreṇa vindate tan ma ācakshva Nāradeti

3 sa ekayā prishṭo daśabhiḥ pratyuvāca 4

ṛinam asmin saṃnayaty amṛitatvaṃ ca gachati |  
 pitā putrasya jātasya paśyee cej jīvato mukham ||

5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |  
 yāvanto apsu prāṇinām bhūyāu putre pitus tataḥ ||

6 śasvat putreṇa pitaro 'tyāyan bahulam tamaḥ |  
 ātmā hi jajūa ātmanaḥ sa irāvaty atitāriṇī ||

7 kim nu malam kim ajinaṃ kim u śmaśrūṇi kim tapaḥ |  
 putram brahmāṇa ichadhvaṃ sa vai loko 'vadāvadaḥ ||

8 annaṃ ha prāṇaḥ śaraṇaṃ ha vāso

rūpaṃ hiraṇyaṃ paśavo vīvāhāḥ |  
sakhā ha jāyā kṛipāṇaṃ ha duhitā,  
jyotir ha putrah parame vyoman |

9 patir jāyām praviṣati garbho bhūtvā sa mātaram |  
tasyām punar navo bhūtvā daśame māsi jāyate |

10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |  
ābhūtir eshābhūtir bījam etan nidhīyate |

11 devāḥ caitām ṛishayaḥ ca tejaḥ samabharan mahat |  
devā manushyān abruvan eshā vo janani punaḥ ||

12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |  
tasmāt tu putro mātaram svasāram cādhirohati |

13 esha panthā urugāyaḥ suśevo  
yam putriṇa ākramante viśokāḥ |  
tam paśyanti paśavo vayānsi ca  
tasmāt te mātṛāpi mithanibhavanti || 14 ||

ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: pu-  
tro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ  
rājānam upasasāra: putro me jāyatām, tena tvā yajā iti.  
tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācā-  
jani vai te putro, yajasva māneneti. sa hovāca: yadā vai  
paśur nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo  
nv astv. atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa.  
taṃ hovāca: nirdaśo nv abhūd, yajasva māneneti. sa ho-  
vāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bha-  
vati. dantā nv asya jāyantām. atha tvā yajā iti. tatheti  
5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā,  
yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ pa-  
dyante, 'tha sa medhyo bhavati. dantā nv asya padya-  
ntām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire.  
taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa  
hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv aśya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. tam hovācājñata vā aśya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāmṇāhuko bhavaty, atha sa medhyo bhavati. samṇāham nu prāpnoty. atha tvā yajā iti. tatheti 8 sa ha samṇāham prāpat. tam hovāca: samṇāham nu prāpuṇod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adadād, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāraṇyam apāstasthau, sa samvatsaram araṇye cacāra " 14 " ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajñe. tad u ha Rohitaḥ suśrāva, so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr asīti Rohita suśrūma |

pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||  
caraiveti 2 caraiveti vai mā brāhmaṇo 'vocad, iti ha dvitīyam samvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

pushpiṇyau carato jaṅghe bhūshnur ātmā phalagrahiḥ |

śere 'śya sarve pāpmānaḥ śrameṇa prapathe hatāḥ ||  
caraiveti 3 caraiveti vai mā brāhmaṇo 'vocad, iti ha tritīyam samvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhathi tishṭhataḥ |

śete nipadyamānasya carāti carato bhagaḥ ||  
caraiveti 4 caraiveti vai mā brāhmaṇo 'vocad, iti ha catuṛtham samvatsaram araṇye cacāra. so 'raṇyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

Kaḥ śayāno bhavati samjīhānas tu Dvāparaḥ |

uttishṭhāns Tretā bhavati Kṛitam sampadyate caraṇḥ ||  
caraiveti 5 caraiveti vai mā brāhmaṇo 'vocad, iti ha pañca-

mam samvatsaram aranye cacāra. so 'raṇyād grāmam  
eyāya, tam Indrah purusharūpeṇa paryetyovāca:

caran vai madhu vīdati caran svādum udambaram |  
sūryasya paśya śremāṇam yo na tandraiyate carauṣ ||  
caraiveti 6 caraiveti vai mā brāhmaṇo 'voca, iti ha sha-  
shṭham samvatsaram aranye cacāra. so 'jigartam Sauyava-  
sim rishim aśanayāparitam aranya upeyāya 7 tasya ha  
trayaḥ putrā āsuh: Śunahpuchaḥ Śunahṣepaḥ Śunolāṅgūla  
iti. tam hovāca: rishe 'ham te śatam dadāmy. aham eshām  
ekenātmānam nishkrīṇā iti. sa jyeshṭham putram nigri-  
hṇāna uvāca: na nv imam iti, no evamam iti kanishṭham  
mātā. tau ha madhyame sampādayām cakratuḥ Śunahṣepe.  
tasya ha śatam dattvā sa tam ādāya so 'raṇyād grāmam  
eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam  
nishkrīṇā iti. sa Varuṇam rājānam upasasārānena tvā  
yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti  
Varuṇa uvāca. tasmā etam rājasūyam yajñakratum pro-  
vāca. tam etam abhishecauṇye purusham paśum ālebhe  
|| 15 || 3 ||

1 Tasya ha Viṣvāmitro hotāsīj, Jamadagnir adhvaryur,  
Vasishṭho brahmāyasya udgātā. tasmā upākṛitāya niyo-  
ktāram na vividuḥ. sa hovācājigartam Sauyavasir: mabyam  
aparam śatam dattāham enam niyokshyāmīti. tasmā apa-  
ram śatam dadus, tam sa niniyoja 2 tasmā upākṛitāya ni-  
yuktāyāprītāya paryagnikṛitāya viśasitāram na vividuḥ. sa  
hovācājigartam Sauyavasir: mahyam aparam śatam dattā-  
ham enam viśasishyāmīti. tasmā aparam śatam daduḥ, so  
'sim niḥśāna eyāya 3 tha ha Śunahṣepa ikshām cakre: 'mā-  
nusham iva vai mā viśasishyanti, hantāham devatā upa-  
dhāvāmīti. sa Prajāpatim eva prathamam devatānam upa-  
sasāra: kasya nūnam katamasyāmṛitānām ity etaya-  
reā 4 tam Prajāpatir uvācāgnir vai devānām nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayanī prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām īṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tricenā 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṇṣatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛdayatamas, tam nu stuhya atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṇṣatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhya, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamas, tam nu stuhya, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caiteṇa sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiraṇyāratham dadau. tam etayā pratiyāya: śaṣvad indra iti 11 tam Indra uvācāṣvinau nu stuhya, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa tricenā 12 tam Aṣvinā ūcatur: Ushasam nu stuhya, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa tricenā 13 tasya ha smarey-ṛicy uktāyām vi pāṣo mumuce, kaṇīya Aikshvākaśodaram bhavaty; uttamasyām evarey uktāyām vi pāṣo mumuce, 'gada Aikshvāka āsa | 16 || \* ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha haitam Ṣuṇaḥṣepo 'ñjaḥsavam dadarṣa, tam etābhiḥ cetasṛibhir abhisushāva: yac cid dhi tvam grīhe-grīha ity. athainam dṛonakalaṣam abhyavanināyoc chisṭam camvor bharety etayarcātha hāsmim anvāraddhe pūrvābhiḥ cetasṛibhiḥ sasvāhākārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cie che-  
pam niditam sahasrād ity 2 atha ha Śunaḥṣepo Viṣvā-  
mitrasyāṅkam āsāda. sa hovācājigartaḥ Sauyavasir: riṣhe  
pūnar me putraṃ debīti. neti hovāca Viṣvāmitro, devā vā  
imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmitra āsa.  
tasyaite Kāpileyabābhraṇvāḥ 3 sa hovacājigartaḥ Sauyava-  
sis: tvam vehi vihvaṇvabā iti. sa hovācājigartaḥ Sau-  
yavasir:

Āṅgirasō janmanāsy Ājigartiḥ ṣrutāḥ kavīḥ |  
riṣhe paitāmahāt tantor māpagāḥ pūnar ehi mām ||  
iti. sa hovāca Śunaḥṣepo:

'darṣus tvā śāsahastam na yac chūdrēshv alapsata |  
gavām trīṇi śatāni tvam avrīṇīthā mad Āṅgira • •  
iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |  
tad aham nihnave tubhyam pratiyantu śatā gavām ||  
iti. sa hovāca Śunaḥṣepo:  
yaḥ sakṛit pāpakam kuryāt kuryād enat tato 'param |  
nāpāgāḥ śaudrān nyāyād asaṃdheyam tvayā kṛitam ||  
ity 5 asaṃdheyam iti ha Viṣvāmitra upapapāda. sa hovāca  
Viṣvāmitro:

bhīma eva Sauyavasīḥ śāsena viśiṣāsishuḥ |  
asthān, maitasya putro bhūr mamaivopehi putratām ||  
iti 6 sa hovāca Śunaḥṣepaḥ:

sa vai yathā no jūnapayā rājaputra tathā vada |  
yathaivāṅgirasah sann upeyām tava putratām ||  
iti. sa hovāca Viṣvāmitro:

jyeshtho me tvam putrāṇām syās tava śreshthā prajā syāt |  
upeyā daivam me dāyam tena vai tvopamantraya  
iti 7 sa hovāca Śunaḥṣepaḥ:

saṃjñāwāneshu vai brūyāt sauhardvāya me śriyai |  
yathāham bharatarishabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ śṛiṇotana Rishabho Reṇur Ashtakah |

ye keca bhṛtaraḥ sthanāsmāi jyaishthīyāya kalpadhvaṃ ||  
iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuḥ pañcā-  
śad eva jyāyāṁso Madhuchandasah pañcāśat kanīyāṁsas  
2 tad. ye jyāyāṁso, na te kuśalam menire. tām anuvyāja-  
hārāntām vaḥ prajā bhakshīṣṭeti. ta etc 'ndhrāḥ Puṇḍrāḥ  
Śabarāḥ Pulindā Mūtibā ity udantya bahavo bhavanti Vai-  
śvāmītrā dasyūnām bhūyishthāḥ 3 sa hovāea Madhuchandāḥ  
pañcāśatā sārḍham:

yan naḥ pitā sanjānīte tasmiṁs tishthāmahe vayam |

4 puras tvā sarve kurmahe tvām anvañco vayanī smasī-  
ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāns tushṭāva 5

tē vai putrāḥ paṣumanto vīravanto bhaviṣyatha |

ye. mānam me 'nugriḥṇanto vīravantam akarta mā ||

6 puraetṛā vīravanto Devarātena Gāthīnāḥ |

sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||

7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |

yushmāṁś ca dāyam ma upetā vidyām yām u ca vidmasi ||

8 te samyañco Vaiṣvāmītrāḥ sarve sākam sarātayaḥ |

Devarātāya tasthire dhrityai śraishthīyāya Gāthīnāḥ ||

9 adhīyata Devarāto rikthayor ubhayor rīṣih |

Jahnūnām cādhipatyē daive vede ca Gāthīnām ||

10 tad etat parāriksatagātham ṣaunaḥṣepam ākhyānam 11 tad  
dhotā rājñe 'bhīṣiktāyācasṭe 12 hiraṇyakaṣīpāv āsīna āca-  
sṭe, hiraṇyakaṣīpāv āsīnaḥ pratigriṇāti. yaśo vai hira-  
ṇyam, yaśasaivainam tat samardhayaty 13 om ity rīcaḥ  
pratigara, evam tatheti gāthayā. om iti vai daivam, ta-  
theti mānusham. daivena caivainam tan mānushena ca pā-  
pād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy  
ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānam,

na hāsminn alpam canainaḥ pariśiṣhyate 16 sahasram  
ākhyātre dadyāc chatam pratigaritra ete caivāsane, śvetas  
cāṣvatarīratḥo hotuḥ 16 putrakāmā hāpy akṣāpayaṇāḥ,  
lābhante ha putrāṇi labhante ha putrān. || 18 || 6 ||

Iti saptamapañcikāyaṁ tṛtīyo 'dhyāyaḥ.

Iti trayastrīṣādhyaḥ sashṭhaḥ khaṇḍaḥ

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu bra-  
hmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā  
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ  
kshatram anv ahutāda. etā vai prajā hutādo yad. brā-  
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tā-  
bhyo yajña udakrāmat. tam brahmakshatre anvaitām. yāny  
eva brahmaṇa āyudhāni tair brahmānvaīd, yāni kshatra-  
sya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad ya-  
jñāyudhāny, athaitāni kshatrasyāyudhāni yad aṣvataṁḥ  
kavaca ishudhanva 3 tam kshatram ananvāpya nyavarta-  
tā, yudhebhyo ha smāsya vijamānaḥ parāṇ evaity. athainam  
brahmānvait, tam āpnot, tam āptvā parastān nirudhyāti-  
shṭhat. sa āptaḥ parastān niruddhas tiṣṭhān jñātvā svāny  
āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño  
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat ksha-  
tram anvāgachāt, tad abravīd: upa māsmin yajñe hvaya-  
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni  
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā  
yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny  
āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma  
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo  
yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyu-  
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate  
|| 19 || 1 ||

1 Athāto devayajanasyaiva yācnyas. tad āhur: yad  
brāhmaṇo rājanyo vaiśyo dikshishyamāṇaḥ kshatriyaṁ

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ. 3 sa yad ahar dikshishyamāno bhavati, tad ahar pūrvāhṇa evodyantam Ādityam upatishṭhete, dam śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi devayajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasyo-ttarottariṇim ha śriyam aśnute, 'śnute ha prajānām aiśvaryaṁ ādhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dikshate kshatriyah san || 20 || 2 ||

1 Athāta ishṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dikshāyā āhutim juhuyāc caturgrīhitam ājyam ābavanīya ishṭāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishṭam pūrtam dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishṭam pūrtam svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḥir: ajītapunarvaṇyam vā etad yajete āhuti iti. yathā ha kāmaveta tathaite kuryād, ya ito 'nuśasanam kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itīḥ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dikshate. tam brahma prapannam kshatram na parijināti. brahma mā kshatrād gopāyaty ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīnāti. tad enat prītam kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

upariṣṭhāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheṭi. tat-tad iti3ū | kshatram vā esha prapadyate. yo rāshṭram prapadyate. kshatram hi rāshṭram. tam kshatram prapannam brahma na pariḥināti. kshatram mā brahmaṇo gopāyativ ity āha, yathainam kshatram brahmaṇo gopāyet. kshatrāya svāheṭi, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭhāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete eva hotavye 22 || 4 ||

1 Athaindro vai devatāyā kshatriyo bhavati, trishṭubhaḥ chandaśā, pañcadaśaḥ stomena. somo rājyena, rājanyo bandhunā. sa ha dīkshamāṇa eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dikshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamāṇasyendra evendriyam ādatte, trishṭub vīryam. pañcadaśaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutiṃ hutvāhavanīyam upatiṣṭheta 3 nendra devatāyā emi, na trishṭubhaḥ chandaso, na pañcadaśāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita. mā trishṭub vīryam, mā pañcadaśaḥ stoma āyur, na somo rājyam, mā pitaro yaśas kīrtim. sahendriyeṇa vīryeṇāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivritam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaśaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutiṃ hutvāhavanīyam upaśhāya dīkshate kshatriyaḥ san || 23 || 5 ||

1 Athagneyo vai devatāyā kshatriyo dikshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhūnā. sa hodavasyam eṣa kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gāyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati. kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām upariśṭād dhutvāhutim āhavanīyam upatiśṭheta 3 nāgnir devatāyā emi, na gāyatrīyāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita. mā gāyatrī vīryam. mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. sāha tejasā vīryeṇāyushā brahmaṇā yaśasā kīrtyendram devatām upaimi trishṭubham chandaḥ pañcadaśam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idaṁ iṣṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashṭāyam Vāyur upaśrotāsā, Ādityo 'nukhyātedam aham ya evāsmi 4 so 'smi 4 tasya ha nāgnis teja ādatte na gāyatrī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dikshāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikshitasya brāhmaṇo 'dikshishṭeti dikshām āvedayanti, katham kshatriyasyāvedayed iti 2 yathaivaitad brāhmaṇasya dikshitasya: brāhmaṇo 'dikshishṭeti dikshām āvedayanty, evam evaitat kshatriyasyāvedayet, purohitasyārsheyeneti 3 tat-tad iti 3 || 4 nidhāya vā esha svāny āyudhāni brahmaṇa avāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikshām āvedayeyuḥ, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāśnīyāt kshatriyo yajamānabhāgāḥ 3 | na prāśnīyāḥ 3 | 2 yat prāśnīyād alutād dhutam prāśya pāpīyān syād: yaṁ na prāśnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihrītyaḥ 4 purohitāyatanam vā etat kshatriyasya yad brahmārdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāśitanūpam āpnoti, nāya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñāḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṁ. tad vai nātiricyate, tad enam na hinasti. tasmāt sa brahmaṇe parihrītyo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṁs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānam ha so 'gnau pravṛṇakti. ya enam tatra brūyād: yajamānam agnau prāvārkshih, prāśyāgnih prāṇān dbakshyati, marishyati yajamāna iti: śasvat tathā syāt. tasmāt tasyāśam neyād āśam neyāt || 26 || ॥

Iti saptamapañcīkāyām caturtho 'dhyāyaḥ.

Iti catustriṁśadhyāye 'śṭamaḥ khaṇḍaḥ.

1 Viṣvaṁtaro ha Saushadmanah Śyāparṇān parica-kshāno viśyāparṇam yajñam ājahre. tad dhātvaśyāparṇās tam yajñam ājagmus, te ha tadantarvedy āśam cakrire. tān ha dṛishṭvovāca: pāpasya vā ime karmaṇaḥ kartāra āsate 'pūtāyai vāco vaditāro yae Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayām cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavirebhyo 'sitamrigaḥ Kaśyapānām somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaśyape yāḥ, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyati 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu rājann itthāṃvidam veder utthāpayantīti. yas tvaṃ katham vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiṇjan: Viṣvarūpaṃ Tvā-  
shṭram abhyamaṇṣta, Vṛitram aṣṭrita. yatin sālāvrikebhyah  
prādād, arurmaghān avadhīd. Brihaspateḥ pratyavadhīd  
iti: tatrendraḥ somapīthena vyārdhyatendrasyānu vyṛiddhim  
kshatraṃ somapīthena vyārdhyatāpīndraḥ somapīthe 'bha-  
vat Tvasṭur āmushya somam. tad vyṛiddham evādyāpi  
kshatraṃ somapīthena. sa yas tam bhakshaṃ vidyād yaḥ  
kshatrasya somapīthena vyṛiddhasya yena kshatraṃ samṛi-  
dhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa  
tvaṃ tam bhakshāṃ | veda hīti. tam vai no brāhmaṇa brū-  
hīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇāṃ bhakshāṇāṃ ekam āharishyanti: somam  
vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānāṃ sa bha-  
ksho: brāhmaṇāṇs tena bhakshēṇa jinviśyasi, brāhmaṇa-  
kalpas te prajāyāṃ ājanishyata ādāyy āpāyy āvasāyī ya-  
thākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati,  
brāhmaṇakalpo 'sya prajāyāṃ ājāyata. īṣvaro hāsmād dvi-  
tiyo vā tṛtiyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-  
bandhavena jījyūshito 3 'tha yadi dadhi, vaiśyānāṃ sa bha-  
ksho: vaiśyāṇs tena bhakshēṇa jinviśyasi, vaiśyakalpas  
te prajāyāṃ ājanishyate 'nyasya balikṛid anyasyādyo ya-  
thākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vai-  
śyakalpo 'sya prajāyāṃ ājāyata. īṣvaro hāsmād dvitiyo  
vā tṛtiyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyū-  
shito 4 'tha yady apah, śūdrāṇāṃ sa bhakshaḥ: śūdrāṇs  
tena bhakshēṇa jinviśyasi, śūdrakalpas te prajāyāṃ āja-  
nishyate 'nyasya preshyah kāmottāpyo yathākāmavadhyo.  
yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛtīyo vā śūdra-  
tām abhyupaitoh, sa śūdratayā jījyūshitah || 29 || 3 ||

1 Ete vai te trayo bhakshā rājann, iti hovāca, yeshām  
āṣām neyāt kshatriyo yajamāno 2 'thāsyaiṣa svo bhaksho:  
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āśva-  
tthāni plākshāṇy abhishunuyāt tāni bhakshayet. so 'sya  
svo bhaksho 3 yato vā adhi devā yajñeneshtvā svargam  
lokam āyaṁs. tatraitāṁś camasān nyubjaṁs, te nyagrodhā  
abhavan. nyubjā iti bāpy enān etarhy ācakshate Kurukshe-  
tre. te ha prathamajā nyagrodhānām, tebhyo hānye 'dhi-  
jātās 4 te yaṁ nyañco 'rohaṁs tasmān nyañ rohati nya-  
groho, nyagroho vai nāma. taṁ nyagrohaṁ śantan nyā-  
grodha ity ācakshate paroksheṇa, parokshapriyā iva hi  
devāḥ || 30 || 4 ||

1 Teshām yaṣ camasānām raso 'vān ait te 'varodhā  
abhavann, atha ya ūrdhvas tāni phalāṇy 2 esha ha vāva  
kshatriyaḥ svād bhakshān naiti, yo nyagrodhasyāvarodhāṁś  
ca phalāni ca bhakshayaty. upāha paroksheṇaiva somapi-  
tham āpnoti. nāsyā pratyaksham bhakshito bhavati. paro-  
ksham iva ha vā esha somo rājā yaṁ nyagrodhāḥ, paro-  
ksham ivaisha brahmaṇo rūpam upanigacchati yat kshatri-  
yaḥ: purodhayaiva dikshayaiva pravareṇaiva 3 kshatram  
vā etad vanaspatinām yaṁ nyagrodhāḥ, kshatram rājanyo.  
nitata iva liha kshatriyo rāshṭre vasaṁ bhavati pratishṭhita  
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita  
iva 4 tad yat kshatriyo yajamāno nyagrodhasyāvarodhāṁś  
ca phalāni ca bhakshayaty, ātmany eva tat kshatram va-  
naspatinām pratishṭhāpayati kshatra atmānam 5 kshatra  
ha vai sa ātmani kshatram vanaspatinām pratishṭhāpayati,  
nyagrodha ivāvarodhair bhūmyām prati rāshṭre śishṭhaty,  
ugram kāśya rāshṭram avyathyam bhavati ya evam etam  
bhaksham bhakshayati kshatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad andumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatinām: ūrjam evāsminś tad annādyam ca bhaujyaṃ ca vanaspatinām kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad āṣvatthaḥ, sāmrājyaṃ vā etad vanaspatinām; teja evāsminś tat sāmrājyaṃ ca vanaspatinām kshatre dadhāty 3 atha yat plākshāni. yaśaso vā esha vanaspatir ajāyata yat plakshaḥ, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatinām; yaśa evāsminś tat svārājyavairājye ca vanaspatinām kshatre dadhāty 4 etāny asya purastād upaklīptāni bhavanty, atha somam rājānam kṛiṇanti. te rājña evāvṛitopavasathāt prativeṣaiḥ caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādbhishavaṇam carmādbhishavaṇe phalake droṇakalaṣam daśāpavitram adrīṇ pūtabhṛitam cādhvaniyam ca sṭhālīm udañcanam camasam ca. tad yad etad rājānam prātar abhishuṇvanti, tad enāni dvedhā vigṛihṇīyād: abhy anyāni sunuyān, mādhyamdināyānyāni pariśiṁshyāt || 32 || 6 ||

1 Tad yatraitāṅś camasān unnayeyus, tad etam yajamānacamasaṃ unnayet. tasmin dve darbhataruṇake prāste syātām. tayoṛ vashaṭkṛite 'ntahparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvābhakārayā, nuvashaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭir iti 2 tad yatraitāṅś camasān āhareyus, tad etam yajamānacamasaṃ āharet. tān yatrodgṛihṇīyus, tad enam upodgṛihṇīyāt. tad yadelām hotopahvayeta, yadā camasaṃ bhakshayed, athainam etayā bhakshayed 3 yad atra śishṭam rasinaḥ sutasya yad indro apibae chaci-bhiḥ | idam tad asya manasā śivena somam rājānam iba bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsyā rāshṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 śaṃ na edhi hṛide pī-  
taḥ pra ṇa āyur jīvase soma tārīr, ity ātmanaḥ pra-  
tyabhimarṣa 6 iṣvaro ha vā esho 'pratyabhimṛiṣṭo manu-  
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatiti.  
tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata  
7 ā pyāyasva sam etu te, sam te payānsi sam u  
yantu vājā iti camasam āpyāvayaty abhirūpābhyāu yad  
yajñe 'bhirūpam tat samṛiddham 33 7 ||

1 Tad yatraitāṃś camasān sādāyeyus, tad etaṃ yaja-  
mānacamasam sādāyet. tān yatra prakampayeyus, tad  
enam anuprakampayed. athainam āhṛitam bhakshayen:  
narāṣaṃsapītasya deva soma te mativida ūmaiḥ  
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane  
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti  
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā  
dhyamdine kāvyās trītiyasavane, tad etat pitṛin evāmṛitān  
savanabhājah karoti 3 sarvo haiva so 'mṛita, iti ha śmāha  
Priyavrataḥ Somāpo, yaḥ kaśca savanabhāg ity 4 amṛitā  
ha vā asya pitarāḥ savanabhājo bhavanty, ugram hāsyā  
rāshṭram avyathyam bhavati ya evam etaṃ bhaksham bha-  
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyā-  
bhimarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-  
nasyaivāyritā prātaḥsavane careyur, mādhyamdivasya mā-  
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etaṃ  
bhaksham provāca Rāmo Mārgaveyo Viśvamtaraḥ Sausha-  
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa  
tubhyam dadmaḥ, saśyāparṇa u me yajña ity 9 etaṃ u haiva  
provāca Turāḥ Kāvasheyo Janamejayāya Pārikshitāyaitam  
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya.  
Sahadevāya Sārṇjayāya, Babhrave Daivāvṛidhaya, Bhī-  
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva  
provācāgnih Sanaśrutāyārimdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te  
 ha te sarva eva mahaj jaginur etam bhaksham bhakshayi-  
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām  
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvahaṇta  
 10 Āditya iva ha vai śriyām pratishṭhitā tapati, sarvābhyo  
 digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam  
 bhavati ya evam etam bhaksham bhakshayati kshatriyo  
 yajamāno yajamānaḥ : 34 || 8 ||

Iti saptamapañcīkāyām pañcama 'dhyāyah.

Iti pañcatrinṣādhyaḥ 'shṭamaḥ khaṇḍaḥ.

1 Athātaḥ stutaṣaṣtrayor evai2kābikam prātaḥśva-  
nam, aikābikam tritīyasavanam. ete vai śānte kṛipte pra-  
tishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhi-  
tyā apracyutya 3 ukto mādhyam̐dinaḥ pavamāno ya ubha-  
yasāmno bṛihatprishṭhasyobhe hi sāmānī kriyete 4 ā tvā  
ratkaṁ yathotaya, idaṁ vaso sutam andha iti rā-  
thaṁtari pratipad rāthaṁtaro 'nucaraḥ. pavamānoktvaṁ  
vā etad yaṁ marutvatīyam. pavamāne vā atra rathaṁta-  
raṁ kurvanti bṛihat prishṭhaṁ, savivadhatīyai. tad idaṁ  
rathaṁtaraṁ stutam ābhyāṁ pratipadanucaraḥābhyāṁ anu-  
śaṁsaty 5 atho brahma vai rathaṁtaraṁ kshatram bṛihad,  
brahma khalu vai kshatrāt pūrvam: brahmapurastān ma  
ugraṁ rāshṭram avyathyam asad ity. āthānnaṁ vai rathaṁ-  
taram, annam evāsmāi tat purastāt kalpayaty. ātheyyaṁ  
vai pṛithivī rathaṁtaram, iyaṁ khalu vai pratishṭhā, pra-  
tishṭhāṁ evāsmāi tat purastāt kalpayati 6 samāna indrani-  
havo 'vibhaktāḥ, so 'hnām. udvān brāhmaṇaspatya ubha-  
yasāmno rūpam, ubhe hi sāmānī kriyete 7 samānyo dhā-  
yyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragā-  
thaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahasa turāyeti sūktam ugra-  
vat sahasvat, tat kshatrasya rūpam. mandra ojishṭha  
ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity  
abbivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty,  
ekādaśāksharā vai trishṭup, traisṭubho vai rājanya. ojo  
vā indriyaṁ vīryaṁ trishṭub, ojaḥ kshatram vīryaṁ rāja-

nyas: tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatiyaṁ samṛiddhaṁ yad gaurivītaṁ, tasyoktaṁ brāhmaṇaṁ 2 tvāṁ id dhi ha-vāmaha iti bṛihatpṛishṭhaṁ bhavati. kshatram vai bṛihat, kshatreṇaiva tat kshatram samardhayaty. atho kshatram vai bṛihad, ātmā yajamānasya nishkevalyaṁ. tad yad bṛihatpṛishṭhaṁ bhavati. kshatram vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishṭhyaṁ vai bṛihaj, jyaishṭhyenaivainam tat samardhayaty. atho śraishṭhyaṁ vai bṛihac, chraishṭhyenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti ratham̐taram anurūpaṁ kurvanty. ayam vai loko ratham̐taram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṁ loko 'nurūpas. tad yad ratham̐taram anurūpaṁ kurvanty, ubhāv eva taḥ lokau yajamānāya sambhoginau kurvanty. atho brahma vai ratham̐taram kshatram bṛihad, brahmaṇi khalu vai kshatram pratishṭhitaṁ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyā, tasyā uktam brāhmaṇaṁ 5 ubhayaṁ śyina vac ca na iti sām pragātha ubhasāmnō rūpaṁ, ubhe hi sāmānī kriyete || 2 || 2 ||

1 Tam u sṭuḥi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpaṁ 2 aśhālham ugraṁ sahamānam ābhir ity agravat sahamānavat, tat kshatrasya rūpaṁ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṁ vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājaṁ bhavati. bhāradvājaṁ vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatpṛishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra pṛishṭhaṁ syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kṛiptāḥ pratishṭhita hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishṭhityā apra-

cyutvai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-  
rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sa-  
rvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād  
yatra kvacaikāhā asarvastomā asarvapṛishthā, aikāhikā  
eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam  
pañcadaśaḥ syād, ity āhur. oja vā indriyaṃ vīryam pañca-  
daśa, ojaḥ kshatram vīryam rājanyas, tad enam ajasā  
kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaśa-  
strāṇi bhavanti. triṇṣadaksharā vai virāḍ, virāḍ annādyam,  
virāḍy evainam tad annādye pratishṭhāpayati. tasmāt tad-  
ukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotishtoma evāgni-  
shtomaḥ syād 5 brahma vai stomānām trivṛit kshatram pa-  
ñcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapurā-  
stān nīa ugraṃ rāshṭram aavyathyam asad iti. viṣaḥ sapta-  
daśaḥ śaudro varṇa ekaviṃśo, viṣaṃ caivāsmāi tae chāu-  
draṃ ca varṇam anuvartmānau kurvanty. atho tejo vai  
stomānām trivṛit vīryam pañcadaśaḥ prajātiḥ sapta-daśaḥ,  
pratishṭhāikaviṃśas, tad enam tejasā vīryeṇa prajātyā pra-  
tisṭhāyāntataḥ samardhayati. tasmāḥ jyotishtomaḥ syāt  
6 tasya caturviṃsatīḥ stutaśastrāṇi bhavanti. caturviṃsatya-  
rdhamāso vai samvatsaraḥ, samvatsare kṛitsnam annādyam,  
kṛitsna evainam tad annādye pratishṭhāpayati. tasmāḥ jyo-  
tishtoma evāgnishtomaḥ syād agnishtomaḥ syāt 4 || 4 ||

Ity aṣṭamapañcikaḥ prathamō 'dhyāyāḥ.

Iti śattriṇṣādhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ha vā asya  
kshatram, yo dīkshate kshatriyaḥ san. sa yadāvabhrītād  
udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyā-  
yām samsthitāyām punar abhishīṅcanti 3 tasyaite purastād  
eva sambhārā upaklīptā bhavanti: audumbary āsādi: ta-  
syaī prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śirshanyā-  
nūcyāni. mauñjam vivayanam, vyāghracarmāstarāṇam, au-

dumbaraṣ camasa, udumbaraṣākhā. tasminn etasmiṁṣ ca-  
mase 'shtātayāni nishutāni' bhavanti: dadhi madhu sarpir  
ātapavarsīyā āpaḥ ṣaṣpāni ca ſokmāni ca surā dūrvā  
4 tad yaishā dakṣhiṇā sphāvartanir veder bhavati. tatṛai-  
tām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau  
pādaḥ bhavato bahirvedi dvāv. iyaṁ vai śrīs. tasyā etat  
pariṇitam rūpaṁ yad antarvedy, athaisha bhūmāparimito  
yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato  
bahirvedi dvā, ubhayoh kāmāyor upāptyai yaṣ cāntarvedi  
yaṣ ca bahirvedi || 5 ||

1 Vyāghracarmanāstriṇāty uttaralomnā prācīnagrīveṇa.  
kshatram vā etad āraṇyānām paśūnām yad vyāghraḥ ksha-  
tram rājanyaḥ. kshatreṇaiva tat kshatram samardhayati.  
tām paṣcāt prān upaviṣyācya jānu dakṣhiṇam abhiman-  
trayata ubhābhyām pāṇibhyām ālabhyāgnish tvā gā-  
yatrīyā sayuk chandasārohatu Savitoshṇihā Somo  
'nushṭubhā Bṛihaspatir bṛihatya Mitrāvaruṇau pa-  
ñktyendras trishṭubhā Viṣve devā jagatyā. tān  
aham anu rājyāya sām rājyāya bhaujyāya svārā-  
jyāya vairājyāya pārameshṭhyāya rājyāya mātā-  
rājyāyādhipatyāya svāvaṣyāyātishṭhāyārohamīty  
etām āsandīm ārohed dakṣhiṇenāgre jānunātha savyena  
5 tat-tad. it. 2n | 6 caturuttarair vai devāṣ chandobhiḥ sayug  
bhūtva itām śriyam ārohan yasyām eta etarhi pratishṭhitā:  
Agnir gāyatrīyā Savitoshṇihā Somo 'nushṭubhā Bṛihaspatir  
bṛihatya Mitrāvaruṇau pañktyendras trishṭubhā Viṣve devā  
jagatyā 7 te ete abhyanūcyete: agner gāyatrīy abhavat  
sayugveti 8 kalpate ha vā asmai yogakṣhema, uttarotta-  
riṇīm ha śriyam aśnute, 'śnute ha prajānām aiśvaryam  
ādhipatyam ya evam etā anu devatā etām āsandīm ārohati  
kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim  
vācayati 10 śivena mā cakshushā paśyatāpaḥ śivayā

tanvōpa sprīṣata tvacam me | sarvāñ agnīñr apsu-  
shado huve vo mayi varco 'balam oḥo ni dhatteti  
11 naitasyābhihishicāṇasyāśāntā āpo vīryam nīthanann iti  
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardhāyābhihishīca-  
ti 2 mā āpaḥ śivatamā imāḥ sarvasya bhesajih |  
imā rāshṭrasya vardhanīr imā rāshṭrabhrīto 'nū-  
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-  
mam rājānam varuṇam yamam manum | tābhir  
adbhir abhihishīcāmi tvām aham rājñām tvam adhi-  
rājo bhaveha || 4 mahāntam tvā mahīnam samrājām  
carshañinām devī janitry ajījanad bhadrā janitry  
ajījanad 5 devasya tvā savituh prasave 'śvinor  
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-  
ryasya varcasendrasyndriyeṇābhihishīcāmi | bā-  
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched  
imam eva praty: annam adyād ity, atha ya iched dyipu-  
rusham bhūr bhuvā ity, atha ya ichet tripurusham vā-  
pratimam vā bhūr bhuvāḥ svar iti, 7 tad dhaika ābuh:  
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāśya pa-  
rasmai kṛitam bhavatīti; tam etenābhihishīced: devasya  
tvā savituh prasave 'śvinor bāhubhyām pūshṇo  
hastābhyām agnes tejasā sūryasya varcasendra-  
syendriyeṇābhihishīcāmi | balāya śriyai yaśase  
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa  
vāco 'bhishikto bhavatiṣvaro ha tu purāyushaḥ praitor, iti  
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir  
nābhihishīcantīti 9 śvaro ha sarvam āyur aitoḥ, sarvam āpnod  
vijayenety u ha smāhoddālaka Āruṇir, yam etābhir vyāhṛi-  
tibhir abhihishīcantīti. tam etenaivābhihishīced: devasya  
tvā savituh prasave 'śvinor bāhubhyām pūshṇo  
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishhiñcāmi | balāya śriyai yaśase  
'nnādyāya bhūr bhuvah svar ity 10 athaitāni ha vai  
kshatriyād 'ijānād vyutkrāntāni bhavanti: brahmakshatre  
ūrg annādyam apām oshadhīnām raso brahmavarecasam irā  
pushṭiḥ prajātiḥ. kshatrarūpam tad, atho annasya rasa  
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād  
āhuti. juhoti, tad asmin brahmakshatre dadhāti 7

1 Atha yad audumbary āsandi bhavaty audumbaraḥ  
camasa udumbaraśākhorg vā annādyam udumbara: ūrjam  
evāsmins tad annādyam dadhāty 2 atha yad dadhi madhu  
ghṛitam bhavaty, apām sa oshadhīnām raso: 'pām evāsmins  
tad oshadhīnām rasam dadhāty 3 atha yad ātapavarshyā  
āpo •bhavanti, tejaś ca ha vai brahmavarecasam cātapava-  
rshyā āpas; teja evāsmins tad brahmavarecasam ca dadhāty  
4 atha yac chashpāni ca tokmāni ca bhavantīrāyāi tat pu-  
shṭyai rūpam atho prajātyā: irām evāsmins tat pushṭim  
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-  
rūpam tad atho annasya rasah; kshatrarūpam evāsmins tad  
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,  
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-  
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-  
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-  
teva. tad •yad dūrvā bhavaty, oshadhīnām evāsmins tat  
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny  
asmād 'ijānād vyutkrāntāni bhavanti, tāny evāsmins tad  
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-  
kaṁsam hasta ādadhāti 9 svādishṭhayā madishṭhayā  
pavasva soma dhārayā | indrāya pātave suta 10 ity  
ādhāya śāntim vācayati 11 nānā hi vām devahitam  
sadas •ṛitam mā sam śrikshāthām parame vyo-  
mani | surā tvam asi śushminī soma esha rājā mai-  
nam hinsisṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛttiḥ 13 pītva yam  
rātim manyeta tasmā enām prayachet. tad dhi mitrasya  
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-  
thā hi mitre pratitishṭhati 14 pratitishṭhati ya evam veda  
॥ 8 ॥ ॥ ॥

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā  
annādyam udumbara, ūrjam eva tad annādyam abhi pra-  
tyavarohaty 2 upary evāsīno bhūmau pādau pratishṭhāpya  
pratyavaroham āha 3 pratitishṭhāmi dyāvāprithivyoḥ,  
pratitishṭhāmi prāṇāpānayoḥ, pratitishṭhāmy aho-  
rātrayoḥ, pratitishṭhāmy annapānayoḥ, prati bra-  
hman prati kshatre praty eshu trishu lokeshu ti-  
shṭhāmīty 4 antataḥ sarveṇātmanā pratitishṭhati. sarva-  
smin ha vā etasmin pratitishṭhaty, uttarottariṇīm ha śriyam  
asṇute, 'sṇute ha prajānām aiśvaryam ādhipatyam ya evam  
etena punarabhishekenābhishiktaḥ kshatriyaḥ pratyavaro-  
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā  
prāṇ āsīno: namo brahmaṇe namo brahmaṇe namo  
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam  
dadāmi jityā abhijityai vijityai samjityā iti vācam  
visrijate 6 sa yan: namo brahmaṇe namo brahmaṇe  
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,  
brahmaṇa eva tat kshatram vaśam eti. tad vatra vai bra-  
hmaṇaḥ kshatram vaśam eti. tad rāshṭram samṛiddham tad  
vīravat, ā hāsmīn vīro jāyate 7 tha yad: varam dadāmi  
jityā abhijityai vijityai samjityā iti vācam visri-  
jata, etad vai vāco jitam yad dadāmiy āha. yad eva vāco  
jitam | tan ma idam anu karma samtishṭhātā iti 8 visrija  
vācam upotthāyāhavanīye samidham abhyādadhāti 9 samid  
asi sam v enkshvendriyeṇa vīryeṇa svāhe 10 ndri-  
yeṇaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya  
samidham triṇi padāni prāṇ udān abhyutkrāmati 12 kṛi-

ptir asi diṣām mayi deyeḥbhyāḥ kalpata | kalpa-  
tām me yogakṣhemō 'bhāyam me 'stv 13 ity aparā-  
jitām diṣām upatiṣṭhate jitasyaivāpunahparājayāya. tat-  
tad iti 3 || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetire. ta etasyām  
prācyām diṣi yetire, tāns tato 'surā ajayaṁs. te dakṣhiṇa-  
syām diṣi yetire, tāns tato 'surā ajayaṁs. te pratīcyām  
diṣi yetire, tāns tato 'surā ajayaṁs. ta udīcyām diṣi yetire.  
tāns tato 'surā ajayaṁs. ta etasmīn avāntaradeṣe yetire  
ya esha prāṇ udān. te ha tato jigyus 2 tam yadi kṣatriya  
upadhāvet senayoh samāyatvos: tathā me kuru yathāham  
imām senām jayānīti: sa yadi tatheti brūyād, vanaspate  
vīdvaṅgo hi bhūyā ity aśya rathopastham abhimṛiṣyā-  
thainam brūyād 3 ātiṣṭhasvaitām te diṣam abhimu-  
khāḥ samnaddho ratho 'bhipravartatām, sa udān  
sa pratyaṇ sa dakṣhiṇā sa prāṇ so 'bhy ami-  
tram. ity 4 abhivartena havishety evainam avartayed,  
athainam anvīkshetāpratirathena śāsenā sauparṇeti 5 ja-  
yati ha tām senām 6 yady u vā enam upadhāvet samgrā-  
mam samyatishyamānas: tathā me kuru yathāham imām  
samgrāmam samjayānīty, etasyām evainam diṣi yātayej.  
jayati ha tam samgrāmam 7 yady u vā enam upadhāved  
rāshṭrād aparādhyamānas: tathā me kuru yathāham idaṁ  
rāshṭram punar avagachānīty. etām evainam diṣam upa-  
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-  
sthāyāmitrāṇām vyapanuttim bruvan grīhān abhyety: apa-  
prāca indra viśvān amitrān iti, sarvato hāsmā anami-  
tram abhāyam bhavaty, uttarottarinīm ha śrīyam aśnute,  
'śnute ha prajānām aiśvaryam ādhipatyam ya evam etām  
amitrāṇām vyapanuttim bruvan grīhān abhyety 9 etya  
grīhān paścād grīhyasyāgner upaviṣṭhāyānvārābhdhāya ri-  
tvig antataḥ kausena caturgrīhītās tisra 'ājyāhutir ain-

driḥ prapadam juhoty anārtyā arishtyā ajyānyā abhayaḥ || 10 || 6 ||

1 Pary ū shu pra dhanva vājasatayé pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paśubhir — ni sakshaṇir dvishas taradhyā riṇayā na iyase svāhā || 2 anu hi tvā sutam soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paśubhi — ryarājye vājān abhi pavamāna pra gāhaṣe svāhā || 3 ajījano hi pavamāna sūryam vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paśubhiḥ — kmanā payo gojīrayā ranhamāṇaḥ puramdhyā svāhety 4 anārto ha vā arishto 'jitaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusamcaraty aindre loke pratishṭhito, yasmā etā ritvig antataḥ kaṁsena caturgrīhītās tisra ajyālutir aindriḥ prapadam juhoty 5 athāntataḥ prajātim āśāste gavām aśvānām puruṣhāṇām: iha gāvāḥ pra jāyadhvam ihāśvā iha pūruṣhāḥ | iho sahasradakṣiṇo vīras trātā ni shīdatv iti 6 bahur ha vai prajayā paśubhir bhavati ya evam etām antataḥ prajātim āśāste gavām aśvānām puruṣhāṇām 7 esha ha vāva kshatriyo 'vikṛiṣto, yam evamvido yājayanaty 8 atha ha tam vy eva karshante — yathā ha vā idam nishādā vā selagā vā pāpakṛito vā vittavantam puruṣham aranye grīhitvā kartam anvasya vittam ādāya dravanty, evam eva ta ritvijo yajamānam kartam anvasya vittam ādāya dravanti — yam anevamvido yājayanaty 9 etad dha sma vai tad vidvān āha Janamejayaḥ Pārikṣita: evamvidam hi vai mām evamvido yājayanti, tasmād aham

jayāmy abhītvarīm senām, jayāmy abhītvarā senayā. na mā divyā na mānushya ishava richanty, eshyāmi sarvam āyuh, sarvabhūmir bhaviṣhyāmīti 10 na ha vā enam divyā na mānushya ishava richanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evam vido yajāyanti yajāyanti || 11 || 7 ||

Ity ashtama pañcīkāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mabābhishekas 2 te devā abruvan sa-  
prajāpatikā: ayaṃ vai devānām ojishtho balishthaḥ sahi-  
shthaḥ sattamaḥ pārayishnūta, imam evābhishecāmahā  
iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm  
samabharān ricam nāma. tasyai bṛihas ca rathamtaram  
ca pūrvau pādāv akurvan, vairūpaṃ ca vairājam cāparau,  
śākvararaivate śīrshaṇye, naudhasam ca kāleyam cānūeye,  
ricam prācinātānān, sāmāni tiraścīnavāyān, yajūnshy atikā-  
śān, yaśa āstaraṇam, śriyam upabarhaṇam. tasyai Savitā  
ca Bṛihaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca  
Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūeye.  
sa etām āsandīm ārohad 4 Vasavas tvā gāyatrena  
chandasā trivṛitā stomena rathamtareṇa sāmnrō-  
hantu, tān anv ārohāmi sāmnrājyāya. Rudrās  
tvā traishṭubhena chandasā pañcadaṣena stomena  
bṛihatā sāmnrōhantu, tān anv ārohāmi bhau-  
jyāyā, dityās tvā jāgatena chandasā saptadaṣena  
stomena vairūpeṇa sāmnrōhantu, tān anv āro-  
hāmi svārājyāya. Viṣve tvā devā ānushṭubhena  
chandasaikaviṃṣena stomena vairājena sāmnrō-  
hantu, tān anv ārohāmi vairājyāya. Sādhyāḥ ca  
tvāptyāḥ ca devāḥ pāṇktena chandasā triṇavena  
stomena śākvareṇa sāmnrōhantu, tān anv āro-  
hāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā  
atichandasā chandasā trayastriṃṣena stomena rai-

vatena sāmnanārohantu, tām anv ārohāmi pārame-  
 shṭhyāya mähārājyāyādhipatyāya svavaśyāyāti-  
 shṭhyāyārohāmiti etām āsandīm ārohat 5 tam etasyām  
 āsandyām āsinam viṣve devā abruvan: na vā anabhyutkru-  
 shṭa Indro vīryam kartum arhaty, abhy enam utkroṣāmeti.  
 tatheti. tam viṣve devā abhyudakroṣann: imam devā  
 abhyutkroṣata samrājāṃ sāmrajyāṃ bhojāṃ bho-  
 japitaram svarājāṃ svārājyāṃ virājāṃ vairājyāṃ  
 rājānaṃ rājapitaram parameshṭhinam pārame-  
 shṭhyāṃ. kshatram ajani, kshatriyo 'jani, viśva-  
 sya bhūtasyādhipatir ajani, viśām attājani, pu-  
 rām bhettājany, asurāṇāṃ hantājani, brahmaṇo  
 goptājani, dharmasya goptājanīti 6 tam abhyutku-  
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata  
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |  
 sāmrajyāya bhaujyāya svārājyāya vairājyāya pā-  
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya  
 svavaśyāyātishṭhāya sukratur iti 2 tam etasyām  
 āsandyām āsinam Prajāpatiḥ purastāt tishṭhan prātyañmu-  
 kha audumbaryārdrayā śākhayā sapalāśayā jātārūpamayena  
 ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ śivatamā  
 ity etena trīcena, devasya tveti ca yajusmā, bhūr bhu-  
 vaḥ svar ity ētābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diśi Vasavo devāḥ shadbhiḥ caiva  
 pañcaviṃśair ahobhir abhyashiñcann etena ca trīcenaitena  
 ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmrajyāya 2 tasmād eta-  
 syām prācyāṃ diśi ye keca prācyānāṃ rājānaḥ sāmrajyā-  
 yaiva te bhishicyante, samrāj ity enān abhishiktān āca-  
 kshata etām eva devānāṃ vihitim anv 3 athainam dakshi-  
 nasyām diśi Rudrā devāḥ shadbhiḥ caiva pañcaviṃśair aho-  
 bhir abhyashiñcann etena ca trīcenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya. tasmād etasyām dakṣiṇāsyām  
 diṣi ye keca Satyaṭām rājāno bhaujyāyaiva te 'bhishicya-  
 nte, bhojety enān abhishiktān ācakshata etām eva devā-  
 nām vihitim anv. athainam praticyām diṣy Ādityā devāḥ  
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiṇcann etena  
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-  
 jyāya. tasmād etasyām praticyām diṣi ye keca nīcyānām  
 rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-  
 rāl ity enān abhishiktān ācakshata etām eva devānām vi-  
 hitim. anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ  
 caiva pañcaviṁśair ahobhir abhyashiṇcann etena ca trice-  
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-  
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam  
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te  
 'bhishicyante, virāl ity enān abhishiktān ācakshata etām  
 eva devānām vihitim anv. athainam asyām dhruvāyām  
 madhyamāyām pratishṭhāyām diṣi Sādhyāḥ cāptyāḥ ca de-  
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiṇcann  
 etena ca tricenaitena, ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-  
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-  
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnarā-  
 nām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān  
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-  
 yām diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva pa-  
 ñcaviṁśair ahobhir abhyashiṇcann etena ca tricenaitena ca  
 yajushaitābhiḥ ca vyāhṛitibhiḥ pāramesṭhyāya mākharājyā-  
 yādhipatyāya svāvasyāyātishṭhāyeti. sa paramesṭhī prajā-  
 patyo 'bhavat 4 sa etena mahābhishekenābhishikta Indraḥ sa-  
 rvā jitir ajayat, sarvāṇi lokāni avindat, sarveshām devānām  
 sraishṭhyam atishṭhām paramatām agachāt, sāmrajyam bhaui-  
 jyam svārajyam vairajyam pāramesṭhyam rajyam mākha-  
 rajyam ādhipatyam jītvāsmiṇi loke svayambhūḥ svarāl

amṛito, 'mushmin svarge loka sarvān kāmān āptvāmṛitaḥ  
samabhavat samabhavat || 14 || ३ ||

Ity ashtamapañcīkāyām tṛtīyo 'dhyāyah.

Ity ashtatṛiṣādhyahe tṛtīyah khaṇḍah.

1 Sa ya iched evaṃvit kshatriyam: ayaṃ sarvā jitir  
jayetāyaṃ sarvāṇ lokān vindetāyaṃ sarveshāṃ rājñāṃ  
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-  
jyam svārājyam vairājyam pārameshṭhyam rājyam mähā-  
rājyam ādhipatyam, ayaṃ samantaparyāyī syāt sārvaḥ  
mah sārvaḥ yusha, āntād ā pararārdhāt prithivyai saṃudra-  
paryantāyā ekaṛāl iti: tam etenaindreṇa mahābhishekeṇa  
kshatriyaṃ śāpayitvā 'bhishīced 2 yāṃ ca rātrīm ajā-  
yethā yāṃ ca pretāsi, tad ubhayaṃ antareṇe-  
shṭāpūrtam te lokam sukṛitam āyuh prajāṃ vṛi-  
ñjīyam yadi me druhyer iti 3 sa ya iched evaṃvit  
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāṇ lokān  
vindeyam, aham sarveshāṃ rājñāṃ śraishṭhyam atishṭhām  
paramatām gacheyam sāmrajyam bhaujyam svārājyam vai-  
rājyam pārameshṭhyam rājyam mähārājyam ādhipatyam,  
aham samantaparyāyī syāṃ sārvaḥ mah sārvaḥ yusha,  
āntād ā parārdhāt prithivyai saṃudraparyantāyā ekaṛāl  
iti: sa na vicikitset, sa brūyāt saha śraddhayā: yāṃ ca  
rātrīm ajāye 'ham yāṃ ca pretāsmi, tad ubhayaṃ  
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-  
jāṃ vṛiñjīthā yadi te druhyeyam iti || 15 || १ ||

1 Atha tato brūyāc: catusṭayāni vānaspatyāni sam-  
bharata, naiyagrodhāny audumbarāny āśvatthāni plākshā-  
nīti 2 kshatram vā etad vānaspatināṃ yan nyagrodho: yan  
naiyagrodhāni sambharanti, kshatram evāsmiṃs tad da-  
dhāti. bhaujyam vā etad vānaspatināṃ yad udumbaro:  
yad audumbarāni sambharanti, bhaujyam evāsmiṃs tad da-  
dhāti. sāmrajyam vā etad vānaspatināṃ yad āśvattho:

yad āśvatthāni sambharanti, sāmrajyam evāsmins tad dadhāti. svārājyam ca ha vā etad vairājyam ca vanaspatinām yat plakshoḥ: yat plākshāni sambharanti, svārājyavairājye evāsmins tad dadhāti 3 atha tato brūyāc: catusṭayāny aūshadhāni sambharata, tokmakṛitāni vṛihīnām mahāvṛihīnām priyamgūnām yavānām iti 4 kshatram vā etad oshadhinām yad vṛihayo: yad vṛihīnām tokma sambharanti, kshatram evāsmins tad dadhāti. sāmrajyam vā etad oshadhinām yan mahāvṛihayo: yan mahāvṛihīnām tokma sambharanti, sāmrajyam evāsmins tad dadhāti. bhaujyam vā etad oshadhinām yat priyamgavo: yat priyamgūnām tokma sambharanti, bhaujyam evāsmins tad dadhāti. sainānyam vā etad oshadhinām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmins tad dadhāti || 16 || 2 ||

\* 1 Athāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātri vodumbaraśākḥā. tān etān sambhārān sambhṛityaudumbaryām pātryām vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo bhyānīya pratishṭhāpyaitām āsandīm abhīmantrayeta 2 bṛīhae ca te ratham taram ca pūrvau pādaū bhavatām, vairūpam ca vairājyam cāparau, śākvararaivate śīrshaṇye, nau-dhasam ca śāleṇyam cānūeye, rīcaḥ prācīnātānāḥ, sāmāni tiraścīnavāyā. yajūnshy atikāṣā, yaṣa āstaranam. śīr upabarhanam. Savitā ca te Bṛihaspatiḥ ca pūrvau pādaū dhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūeye ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmārohanu, tān anv āroha sāmrajyāya. Rudrās tvā traishtubhena chandasā pañcadaṣena stomena bṛihatā sāmārohanu, tān anv

āroha<sup>1</sup> bhanjyāyā, dityās tvā jāgatena chandasā  
 saptadaṣena stomena vairūpeṇa sāmnrōhantu,  
 tān anv āroha svārājyāya. Viṣve tvā devā ānu-  
 śtubhena chandasaikaviṇṣena stomena vairājena  
 sāmnrōhantu, tān anv āroha vairājyāya. Marutaḥ  
 ca tvāṅgirasasḥ ca devā atichandasā chandasā  
 trayastriṇṣena stomena raivatena sāmnrōhantu,  
 tān anv āroha pārameshṭhyāya. Sādhyāḥ ca tvā-  
 ptyāḥ ca devāḥ pāṅktena chandasā triṇavena sto-  
 mena śākvareṇa sāmnrōhantu, tān anv āroha  
 rājyāya mähārājyāyādhipatyāya svāvaṣyāyāti-  
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām  
 āsandyām āsinam rājakartāro brūyur: na vā anabhyutkru-  
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-  
 ṣāmeti. tatheti. tam rājakartāro 'bhyutkroṣanti, maṃ janā  
 abhyutkroṣata samrājam sāmrajyam bhojam bho-  
 japitaram svarājam svārājyam virājam vairā-  
 jyam pārameshṭhinam pārameshṭhyam rājānam  
 rājapitaram. kshatram ajani, kshatriyo 'jani, vi-  
 ṣvasya bhūtasyādhipatir ajani, viṣām attājany,  
 amitrānām hantājani, brāhmaṇānām goptājani,  
 dharmasya goptājanīti 6 tam abhyutkrusṭam evaṃ-  
 vid abhishekshyann etayarcābhimantrayeta || 17 || ॥ ३ ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |  
 sāmrajyāya bhanjyāya svārājyāya vairājyāya pā-  
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya  
 svāvaṣyāyātishṭhāya sukratur iti. tam etasyām āsa-  
 ndyām āsinam evaṃvit purastāt tishṭhan pratyānmukha au-  
 dumbaryārdrayā śākbayā sapalāṣayā jātārūpamayena ca pa-  
 vitreṇāntardhāyābhishhīcatimā āpaḥ śivatamā ity etena  
 tricena, devasya tveti ca yajushā, bhur bhuvah svar  
 ity etābhiḥ ca vyāhṛitibhiḥ || 18 || ॥ १ ||

1 Prācyāṃ tvā diṣi Vasavo devāḥ shadbhiḥ  
 caiva pañcaviṁśair ahobhir abhishiñcantv etena  
 ca tricenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ  
 sāmraḥjyāya. dakṣiṇasyāṃ tvā diṣi Rudrā devāḥ  
 shadbhiḥ caiva pañcaviṁśair ahobhir abhishiñca-  
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca  
 vyāḥṛitibhir bhaujyāya. pratīcyāṃ tvā diṣy Ādi-  
 tyā devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir  
 abhishiñcantv etena ca tricenaitena ca yajushai-  
 tābhiḥ ca vyāḥṛitibhiḥ svārājyāyo, dīcyāṃ tvā diṣi  
 Viṣve devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir  
 abhishiñcantv etena ca tricenaitena ca yajushai-  
 tābhiḥ ca vyāḥṛitibhir vairājyāyo, rdhvāyāṃ tvā  
 diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva  
 pañcaviṁśair ahobhir abhishiñcantv etena ca tri-  
 cenaitena ca yajushaitābhiḥ ca vyāḥṛitibhiḥ pā-  
 rameshṭhyāyā, syāṃ tvā dhruvāyāṃ madhyamā-  
 yāṃ pratishṭhāyāṃ diṣi Sādhyas cāptyas ca de-  
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhishi-  
 ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca  
 vyāḥṛitibhiḥ rājyāya mārārājyadhipatyāya svāva-  
 syāyādhishṭhāyati. sa parameshṭhī prajāpatyo bhavati  
 2 sa etenāindreṇa mahābhishekeṇābhishiktaḥ kshatriyaḥ sa-  
 rvā jītiṃ jayati, sarvāṇi lokāni vindati, sarveshāṃ rājñāṃ  
 sraishṭhyam atishṭhāṃ paramatāṃ gachati, sāmraḥjyam bhau-  
 jyam svārājyam pārameshṭhyam rājyam mārārājyam ādhi-  
 patyam jītvāsmiṇi loke svayambhūḥ svarāṇi amṛito, 'mu-  
 shmin svarge loke sarvāni kāmāni āptvāmṛitaḥ sambhavati  
 yam etenāindreṇa mahābhishekeṇa kshatriyam śapayitvā-  
 bhishiṇti || 19 || 5 ||

1 Indriyam vā etad asmiṇi loke yad dadhi: yad da-  
 dhnabhishiñcatīndriyam evāsmiṇi tad dadhāti. raso vā esha

oshadhīvanaspatishu yan madhu: yan madhvābhishiñcati,  
 rasam evāsmiñs tad dadhāti. tejo vā etat paṣūnāṃ yad  
 ghṛitam: yad ghṛitenābhishiñcati. teja evāsmiñs tad da-  
 dhāti. amṛitam vā etad asmiñl loka yad āpo: yad adbhīr  
 abhishiñcaty, amṛitatvam evāsmiñs tad dadhāti 2 so 'bhi-  
 shikto 'bhishektre brāhmaṇāya hiraṇyaṃ dadyāt, sahasraṃ  
 dadyāt, kshetraṃ catuṣpād dadyād. athāpy āhur: asaṃ-  
 khyātam evāparimitam dadyād: aparimito vai kshatriyo  
 'parimitasyāvaruddhyā ity 3 athāsmāi surākaṇsaṃ hasta  
 ādadhāti: svādishtāyā madishtāyā pavasva soma  
 dhārāyā | indrāya pātave suta iti 4 tām pibed: yad  
 atra śishtaṃ rasinaḥ sutasya yad indro apibac  
 chacībhiḥ | idaṃ tad asya manasā śivena somaṃ  
 rājānam iha bhakshayāmi || abhi tvā vṛishabhā  
 sute sutam srijāmi pītaye | tṛimpā vy aṣṇuhī na-  
 dam iti 5 yo ha vāva somapīthaḥ surāyāṃ praviṣṭaḥ, sa  
 haiva tenaīndreṇa mahābhishekeṇābhishiktasya kshatriya-  
 sya bhakshito bhavati na surā 6 tām pītvābhimantrayetā,  
 pāma somaṃ, ṣaṃ no bhaveti 7 tad yathaivādaḥ pri-  
 yaḥ putraḥ pitaram priyā vā jāyā patim sukhaṃ śivam  
 upasprīṣaty ā visrasa, evaṃ haivaitenaīndreṇa mahābhi-  
 shekeṇābhishiktasya kshatriyasya surā vā somo vānyad  
 vāmnādyam sukhaṃ śivam upasprīṣaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aīndreṇa mahābhishekeṇa Turāḥ Kāva-  
 sheyo Janamejayam Pārikshitam abhishisheca. tasmād u  
 Janamejayaḥ Pārikshitaḥ samantam sarvataḥ pṛithivīm ja-  
 yan pariyayaṣvena ca medhyeneje 2 tad eshābhi yajñagāthā  
 gīyate | 3

Āsandivati dhānyādam rukmiṇam haritasrajam |  
 aṣvam babandha sārangam devebhyo Janamejya  
 ity 4 etena ha vā aīndreṇa mahābhishekeṇa Cyavano Bhā-  
 rgavaḥ Saryatam Manavam abhishisheca. tasmād u Śāryāto

Mānavah samantaṃ sarvataḥ pṛthivīm jayan parīyāyāṣvena  
 ea medhyeneje. 5 devānām hāpi satre grīhapatir āsai 5 tena  
 ha vā aindreṇa mahābhishekeṇa Somaṣuṣmā Vajaratnāya-  
 naḥ Śatanīkaṃ Sātrājitaṃ abhishishceea. tasmād u Śatanī-  
 kaḥ Sātrājitaḥ samantaṃ sarvataḥ pṛthivīm jayan parīyāyā-  
 ṣvena ea medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa  
 Parvatanāradaṃ Āmbāshṭhyam abhishishceatus. tasmād v  
 Āmbāshṭhyaḥ samantaṃ sarvataḥ pṛthivīm jayan parīyā-  
 yāṣvena ea medhyeneja 7 etena ha vā aindreṇa mahābhi-  
 shekeṇa Parvatanāradau Yudhāṃśrausṭim Augrasainyam  
 abhishishceatus. tasmād u Yudhāṃśrausṭir Augrasainyaḥ  
 samantaṃ sarvataḥ pṛthivīm jayan parīyāyāṣvena ea me-  
 dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo  
 Viṣvakarmāṇam Bhauvanam abhishishceea. tasmād u Viṣva-  
 karmā Bhauvanaḥ samantaṃ sarvataḥ pṛthivīm jayan pa-  
 ri-yāyāṣvena ea medhyeneje 9 bhūmir ha jagāv, ity udāha-  
 ranti 10

na mā martyaḥ kaṣ cana dātum arhati  
 Viṣvakarmaṃ Bhauvana maṃ didāṣitha |  
 nimaṅkshye haṃ salilasya madhye  
 moghas ta esha Kaśyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ  
 Sudāsanṃ Paijavanam abhishishceea. tasmād u Sudāḥ Pai-  
 javanaḥ samantaṃ sarvataḥ pṛthivīm jayan parīyāyāṣvena  
 ea medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa  
 Saṃvarta Āṅgirasō Maruttam Āvikshitaṃ abhishishceea. ta-  
 smād u Marutta Āvikshitaḥ samantaṃ sarvataḥ pṛthivīm  
 jayan parīyāyāṣvena ea medhyeneje 13 tad apy esha śloko  
 'bhigīto 14

Marutaḥ pariveshṭāro Maruttasyāvasau grīhe |  
 Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekeṇodamaya Atreyo  
 'ṅgam abhishishheca. tasmād v' Aṅgaḥ samantam sarvataḥ  
 prithivīm jayan pariyāvāṣvena ca medhyeneje 2 sa hovā-  
 cālopāngo: daśa nāgasahasrāṇi daśa dāsīsahasrāṇi dadami  
 te brāhmaṇopa māsmin yajñe hvayaśveti 3 tad apy ete  
 ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |  
 dve-dve sahasre badvānām Atreyo madhyato 'dadāt |  
 5 aṣṭāṣṭīsahasrāṇi śvetān Vairocano hayān |  
 praśtīm niseritya prāyachad yajamāne purohite |  
 6 deśād-deśāt samolhānām sarvāsām ādhyaduhitṛiṇām |  
 daśādadāt sahasrāṇy Atreyo nishkakaṇṭhyah |  
 7 daśa nāgasahasrāṇi dattvātreyo 'vacatnuge |  
 śrāntaḥ pārikuṭān praipsad dānenāngasya brāhmaṇaḥ ||  
 8 ṣaṭam tubhyam ṣaṭam tubhyam iti smaiva pratāmyati |  
 sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata  
 iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā  
 Māmateyo Bharataṃ Dauḥshantim abhishishheca. tasmād u  
 Bharato Dauḥshantiḥ samantam sarvataḥ prithivīm jayan  
 pariyāvāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-  
 gītāḥ | 3

hiraṇyena parivṛitān kṛishṇāṃ chukladatō mṛīgān |  
 Maṣṇāre Bhārato 'dadāc chatam badvanī sapta ca ||  
 4 Bharatasyaisha Dauḥshanter agniḥ Sācīgune citāḥ |  
 yasmin sahasram brāhmaṇā badvaṣo ga vibhejire ||  
 5 aṣṭāṣaptatim Bharato Dauḥshantir Yamunām anu |  
 Gaṅgāyām Vṛitraghne badhuāt pañcapañcāṣaṭam hayān ||  
 6 trayāstrīṇṣacechatam rājāśvān buddhvāya medhyān |  
 Dauḥshantir atyagād rājño māyām māyāvattatāḥ ||  
 7 mahākarma Bharatasya na pūrve nāpare janāḥ |  
 divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Brihaduktha  
 rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-  
 khah Pāñcālo rājā san vidyayā samantam sarvataḥ prithi-  
 vīm jayan pariṣyāya 9 tam ha vā aindram mahābhishekam  
 Vāsishṭhah Sātyahavyo 'tyarātaye Jānamtapaye provāca.  
 tasmād v Atyatrātir Jānamtapir arājā san vidyayā sama-  
 ntam sarvataḥ prithivīm jayan pariṣyāya 10 sa hovāca Vā-  
 sisṭhah Sātyahavyo: 'jaishir vai samantam sarvataḥ pri-  
 thivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir:  
 yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pri-  
 thivyai rājā syāh, senāpatir eva te 'ham syām iti. sa ho-  
 vāca Vāsishṭhah Sātyahavyo: devakshetram vai tan, na vai  
 tān martyo jetum arhaty: adruksho vai ma, āta idam dada  
 iti. tato hātyarātīm Jānamtapim ātavīryam niḥśukram Ami-  
 trāṭapanah Śushmīṇah Śaibyo rājā jaghāna 11 tasmād evaṃ  
 vidushe brāhmaṇāyaivam cakrushe na kshatriyo druhyen:  
 ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-  
 had iti || 23 || 9 ||

Ity aṣṭamaṇapañcīkāyām caturtho 'dhyāyah.

Ity ekonacetvāriṇṣṭadhyāye navamaḥ khaṇḍah.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rā-  
 jño devā annam adanti. tasmād rājā yakshyamāṇo brā-  
 hmaṇam purodhātā: devā me 'nnam adann ity 3 agnīm vā  
 esha svargyān rājoddharate yat purohitam 4 tasya purohita  
 evābhavāniyo bhavati. jāyā gārhapatyah, putro 'nvāhārya-  
 pacanaḥ. sa yat purohitāya karoty ābhavāniya eva taj ju-  
 hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,  
 atha yat putrāya karoty anvāhāryapacana eva taj juhoti.  
 ta enam śāntatanavo 'bhilutā abhipritāḥ svargam lokam  
 abhivānti kshatram ca balam ca rāshṭram ca viṣam ca  
 5 ta evainam aśāntatanavo 'nabhilutā anabhipritāḥ svargāl  
 lokān nudante kshatrāc ca balac ca rāshṭrāc ca viṣaḥ ca-

6gnir'vā esha vaiṣvānaraḥ pañcamenir yat purohitas. ta-  
 sya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛi-  
 daya ekopastha ekā. tābhīr jvalantībhīr dīpāmanābhīr  
 upodeti rājānam. sa yad āha: kva bhagavo 'vātsis, triṇāny  
 asmā āharateti, tenāsyā tām śamayati yāsyā vāci menir  
 bhavaty. atha yad asmā udakam ānayanti pādyaṃ, tenā-  
 syā tām śamayati yāsyā pādayor menir bhavaty. atha yad  
 enam alamkurvanti, tenāsyā tām śamayati yāsyā tvaci  
 menir bhavaty. atha yad enam tarpayanti, tenāsyā tām  
 śamayati yāsyā hṛidaye menir bhavaty. atha yad aśvānā-  
 ruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe  
 menir bhavati 7 sa enam śāntatanur abhīhuto 'bhīpṛītaḥ  
 svargam lokam abhivahati kshatram ca balam ca rāṣṭram  
 ca viṣam ca. sa evainam aśāntatanur anabhīhuto 'nabhi-  
 pṛītaḥ svargal lokān nudate kshatrāc ca balāc ca rāṣṭrāc  
 ca viṣaḥ ca 24 1 1

1 Agnir'vā esha vaiṣvānaraḥ pañcamenir yat purohitas.  
 tābhī rājānam parigrīhya tishṭhati samudra iva bhūmim  
 2 ayuvam āryasya rāṣṭram bhavati, nainam purāyushaḥ  
 prāṇo jahāty, ājarasaṃ jīvati, sarvam āyur eti, na punar  
 mriyate yasyaivam vidvān brāhmaṇo rāṣṭragopaḥ purohi-  
 taḥ 3 kshatreṇa kshatram jāyati, balena balam aśnute ya-  
 syaivam vidvān brāhmaṇo rāṣṭragopaḥ purohita 4 tasmai  
 viṣaḥ samjānate samnuḥkhā ekamanaso yasyaivam vidvān  
 brāhmaṇo rāṣṭragopaḥ purohitaḥ 25 1 2

1 Tad apy etad rishinoktam 2 sa id rājā prati ja-  
 nyāni viṣvā śushmeṇa tasthāv abhi vīryeṇeti 3 sa-  
 patnā vai dvishanto, bhrātrivā janyani, tām eva tac chu-  
 shmeṇa vīryeṇādhitishṭhati 4 Brihaspatim yaḥ subhṛi-  
 tam bibhartīti. Brihaspatir ha vai devānām purohitas,  
 tam anv anye manushyarājūnām purohitā. Brihaspatim  
 yaḥ subhṛitam bibhartīti yad aha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhlājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita ōkasi sva iti. grīhā vā okah, sveshv eva tad grīheshu subito vaśati 7 tasmā ilā pinvate viṣvadānīm ity. annam vā ilānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainam tat svayam upanamanti 9 yasmin brahmā rājani pūrva etiti. purohitam evaitad āhā<sup>10</sup>pratīto jayati sam dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātrivṛyā janyāni, tām apratīto jayaty 12 avasyave yo varivaḥ kṛṇotīti yā āhavasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 ||

1 Yo ha vai trīm purohitāns trīm purodhātṛīm veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntarikṣham purodhātādityo vāva purohito dyauḥ purodhātaiḥ, sha ha vai purohito ya evaṃ vedātha sa tirohito ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛithivī tvam, sāmāham rik tvam, tāv eha samvahaṇvahaḥ | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahviḥ ṣatavicakṣaṇāḥ | tā mahyam asminn āsane 'chidram śarma yachata ||

6 yā oshadhīḥ somarājñīr viśṭhitāḥ pṛthivīm .  
 anu | tā mahyam asmin āsane 'chidraṃ śarma  
 yachata || 7 asmin rāśṭre śriyam ā veśayāmy ato  
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādān  
 ava nenije 'smin rāśṭra indriyaṃ dadhāmi | sa-  
 vyam pādān ava nenije 'smin rāśṭra indriyaṃ  
 vardhayāmi | pūrvam anyam aparaṃ anyam pā-  
 dān ava nenije | devā rāśṭrasya guptyā abhaya-  
 syāvaruddhyai '9 āpaḥ pādāvanajanīr dvishantān  
 nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ  
 parimaram veda, pary enaṃ dvishanto bhrātrivyaḥ pari  
 sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam  
 etāḥ pañca devatāḥ parimriyante : vidyud vṛṣṭiḥ candramā  
 ādityo 'gnir 3 vidyud vai vidyutya vṛṣṭim anupraviṣati,  
 sāntardhīyate, tam na nirjānanti 4 yadā vai mriyate, 'thā-  
 ntardhīyate, 'thainam na nirjānanti 5 sa brūyād vidyuto  
 maraṇe : dvishan me mriyatām, so 'ntardhīyatām.  
 tam mā nirjñāsishur iti 6 kṣipraṃ haivainam na nir-  
 jānanti 7 vṛṣṭir vai vṛṣṭivā candramasaṃ anupraviṣati,  
 sāntardhīyate, tam na nirjānanti. yadā vai mriyate. 'thā-  
 ntardhīyate. 'thainam na nirjānanti. sa brūyād vṛṣṭer ma-  
 raṇe : dvishan me mriyatām, so 'ntardhīyatām, tam  
 mā nirjñāsishur iti. kṣipraṃ haivainam na nirjānanti  
 8 candramā vā amāvāsyayām ādityam anupraviṣati, so 'ntar-  
 dhīyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhi-  
 yate, 'thainam na nirjānanti. sa brūyād candramaso ma-  
 raṇe : dvishan me mriyatām, so 'ntardhīyatām, tam  
 mā nirjñāsishur iti. kṣipraṃ haivainam na nirjānanti  
 9 ādityo vā astam yam agnim anupraviṣati, so 'ntardhīyate,  
 tam na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thai-  
 nam na nirjānanti. sa brūyād ādityasya maraṇe. dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-  
 sishur iti. kshipram haivainam na nirjānanti 10 agnir vā  
 udvān vāyūm anupraviṣati. so 'ntardhīyate, tam na nirjā-  
 nanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nir-  
 jānanti. sa brūyād agner maraṇe: dvishan me mriya-  
 tām, so 'ntardhīyatām, tam mā nirjñāsishur iti.  
 kshipram haivainam na nirjānanti 11 tā vā etā devatā ata  
 eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān  
 mathyamāno 'dhi jāyate. tam dṛiṣṭvā brūyād: agnir jā-  
 yatām, mā me dvishañ jany, ata eva parāṇ pra-  
 jighyatv iti. ato haiva parāṇ prajighyaty 13 agner vā  
 ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām,  
 mā me dvishañ jany, ata eva parāṇ prajighyatv ity.  
 ato haiva parāṇ prajighyaty 14 ādityād vai candramā jāyate.  
 tam dṛiṣṭvā brūyād: candramā jāyatām, mā me dvi-  
 shañ jany, ata eva parāṇ prajighyatv iti. ato haiva  
 parāṇ prajighyati 15 candramaso vai vṛiṣṭīr jāyate. tam  
 dṛiṣṭvā brūyād: vṛiṣṭīr jāyatām, mā me dvishañ  
 jany, ata eva parāṇ prajighyatv ity. ato haiva parāṇ  
 prajighyati 16 vṛiṣṭer vai vidyuj jāyate. tam dṛiṣṭvā  
 brūyād: vidyuj jāyatām, mā me dvishañ jany, ata  
 eva parāṇ prajighyatv ity. ato haiva parāṇ prajighyati  
 17 sa eṣha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ  
 parimaram Maitreyaḥ Kaushāravaḥ Sutvane Kairiṣaye Bhā-  
 rgāyaṇāya rājñe provāca. tam ha pañca rājānaḥ parima-  
 nrus, tataḥ Sutvā mahaj jagāma 19 tasya vratam: na dvi-  
 shataḥ pūrva upaviṣed: yadi tishṭhantam manyeta, tishṭhe-  
 taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsīnam ma-  
 nyetāsītaiva. na dvishataḥ pūrvaḥ pravyāpād: yadi jāgra-  
 tam manyeta, jāgriyād eva<sup>20</sup> pi ha yady asyāśmamūrdhā  
 dvishan bhavati, kshipram haivainam stṛiṇute stṛiṇute

Ity ashtamapañcīkāyām pañcamo 'dhyāyaḥ.

Iti catvāriṃśādhyaḥ pañcamah khaṇḍah.

### Zu 7, 11.

Śāṅkhyānabrahmaṇa 3, 1.

Yad darṣapūrṇamāsāyor upavasati, na ha va avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavased iti Paingyām, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasam yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyam yac candramās, tasmād uttarām upavaset ||

## Anhang.

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1. Auszüge aus dem Commentare von Sāyaṇācārya.
2. Verzeichniss der erwähnten Verse.
3. Namenverzeichniss.
4. Anmerkungen.

1

2

3

4

5

## 1. Auszüge aus dem Commentare von Sāyaṇācārya.

### Pañcika I.

#### 1.

2. nirvāpanti | śakaṭāvasthṛpitavrihisamghān nishkṛishya mu-  
shṭicatushṭayaparimitānām vrihṇām gurpe prakshepo nirvāpaḥ | tat-  
pūrvako yāgo 'tra nirvāpaśabdenopalakshyate |

dikṣhaṇīyam | somayage pravṛttasya yajamānasya saṃskāro  
dikṣhaṇam | tasya ca saṃskārasya hetuḥ karmaviśesho dikṣhaṇīyāśa-  
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarṃasādhana-  
nam 'upalakshyate | tato dikṣhaṇīyākhyakarmasāadhanam puroḍāṣam  
iti sāmanādhikaranyam upapannam |

11. prajāyate | tīv etau puroḍāṣacarupakṣhāv Āpastambena  
darśitau | dikṣhaṇīyāśaḥ tantram prakramayati | āgnāvaiśhvavam ekā-  
daśakapālān nirvāpaty, āgnāvaiśhvavam vā ghrīte caruṇ | puroḍāṣo  
brahmavarecasakāmasya, ghrīte caruḥ prajākāmasya paśukāmasya vā |  
adityam ghrīte caruṇ dvitīyam paśukāmasyaika samāmanantitī |

12. āmāvāsyena | tad āhāvalāyanah ' darśapurṇamāsābhyām  
ishṭyeshṭiprasucāturmāsyair atha somena (4. 1. 1) iti ' yajeteti śeshah |  
ishṭir āgra-meshṭih paśur niruḍhapaśubandhah | Āpastambo 'py āha |  
atha darśapur- amāsāv arabhate tabhyām saṃvatsaram ishṭyā somena  
paśunā vā yajata iti |

esho ekā dikṣha ' eshapy eka dikṣha, evam ukte saty anyapi  
kāend dikṣhasṭitī sūcitam bhavati | ata evāvalāyana ishṭipurvratvam  
somapurvratvam cety ubhau pakṣhāv udajahara | urdhvam darśapu-  
rṇamāsābhyām yathopapatty eke prāg api somenauke (4. 1. 2) iti |  
upapattir dravyādisampattih | tam anatikramyeti yathopapatty | da-  
rśapurṇamāsābhyām urdhvam dravyādisampattau satyām somena ya-  
jeteti kṣhaṇeīn matam | tabhyām prag api sampattau somapānam  
ity aparesham matam | Taittirīyaś ceshṭipurvratvam abhipretya vasu-  
ntādiklavaiśesheshv adhanam āmnāya punaḥ somapurvatvam abhi-  
pretya kalānīyamam anantareṇadhanam āmananti | atho khalu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pidam eva somādhanam abhipretya vasantādikālaviśeshapratikṣhām varāyati | nartūn sūrkshen nā nakṣatram iti | tasmāt pakṣadvayam |

14. sapta-daśa sāmīdhenīḥ | pra vo vāja abhidyaiva ityādya ekādaśasamkhyākā rīco vahnīsamulhanahetutvāt sāmīdhenya ity ucyante | Āvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha triruttamām iti vacanāt, tāḥ pañcadaśa sampadyante ' prakṛitāv eva vihitāsu pañcadaśasv pīkṣhu codakapṛāptāsu, ye samīdhyamānā samīddhavyatyaū dve rīcau tayor madhye dhāyābhidhye rīcau prakṣheptavye | tathā cāvalāyanah | dikṣhāṇīyāyām dhāyve virājau (4, 2, 1) iti | tatra prithupājā anartya ity ekā, tam sabādho yatasruca iti dvitīyā | etae ca Prayogasamgrahakāreṇodāhṛitam | atha dikṣhāṇīyāyām dhāyve bhavataḥ | śociśhkeṣaṇi tam imāhe prithupājās tam sabādha iti |

## 3.

5. ājyam | ājyaghrītayor bhedaḥ pūrvacāryair udāhṛitah | sarpiṛ vilīnam ājyam syād ghaṇibhūtaṇ ghṛītaṇ vidur iti | īśhad vilīnam āyutam |

10. dikṣhitavimitam dikṣhitasya praveśārthan viśeshopa nīrmitaḥ prācīnavaiśo dikṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa imāha iti | pūrvayā dvārā prāgvaḥṣam praviṣyati |

19. muṣṭī kurute | yajamāno hastayor muṣṭīṇ kuryāt | tatprakāra Āpastambena spāṣṭam abhihītaḥ | athāṅgulir nyacati | svāhā yajñam manaseti dve svāha diva iti dve svāhā prithivya iti dve svāhoror antarikṣhād iti dve svāhā yajñam vātād a rabha iti muṣṭī karotīti |

21. na pūrvadīkṣhīṇaḥ dvayor vā bahunaṇ vā yajamānānāṃ sambhūya somābhiśhavaḥ saṃsavah | sa ca mahān doṣah | tasmīnn eva deśe tasmīnn eva kale matsarigrastair yajamānair pravaritātvat | nadya vā parvatena vā vyavadhanarāhitayoh samīpavartīnoḥ parasparamantradhyauṣṇavayogyaṇ deśayoh spardhamanābhyām yajamānābhyām pravartitau yau somayāgau tayor ayaṃ saṃsavakhyo doṣah | tathā ca Sutrakara āha saṃsavō 'nantarīteṣhu nadyā vā parvatena va (6, 6, 11) iti | so 'yaṃ doṣah pūrvadīkṣhīṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yah pūrvam dikṣhāṇīyeshṭīṇ karoti sa pūrvadīkṣhī |

samyeśāya tvopaveśāya tvetyādīmantreṇa yeyam saṃsavapraya-  
ṣcīttahutiḥ seyam aparādīkṣhīṇaiva kartavyā na pūrvadīkṣhīṇety arthaḥ |

## 4.

1. puraṇuvākye | tad ubhayam adhvaryuṇā preṣhito hotānu-brūyāt

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyāje bha-vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāṣabdasya purvanipāto drashtavyaḥ |

## 5.

1. gāyatriyau sa havyvavā amartya ity ekā gāyatri, agnir hotā purohita ity aparā gāyatrī | te ubhe svishṭakṛidyāgasya saṃ-yājye kuryāt

saṃyājyāṣaddārtham Āśvalāyana āha | svishṭakṛitah saṃyājye ity ukte sauvishṭakṛiti pratiyād (2, 1, 21) iti |

2. gāyatrī tat savitur vareṇyam ity asyām ſici yad gāyatrī-chandas, tasya tejobrahmavareṇa-asādhanaatvena tadrūpatvaṃ loke pra-siddham

4. uśhṇihau agne vājasya gomata ity ekoshṇik, sa idhāno vaśush kavir ity aparā |

7. anuṣṭubhau tvam agne vaśuṇ iti dve anuṣṭubhau |

10. bṛihatyaṃ enā vo agnim iti dve bṛihatyaṃ |

13. paṅkti | agniṃ tam manya iti dve paṅkti |

16. triṣṭubhau dve virupe carata iti dve triṣṭubhau |

19. jagatyaṃ janasya gopā iti dve jagatyaṃ |

22. virājau | preddho agna, imo agna iti dve virājau |

## 6.

2. na vā ekena | tatra preddho agna ity asyām ſicy ekonatri-ṅśad akṣarāṇy, imo agna ity asyām ſici dvātriṅśad akṣarāṇy, atas tayor na yirāṭtvaṃ iti cet | maivam | na vā ekenākṣareṇeti vākye-naiva parihṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣaracatusṭayātmako 'yam mantrah | tadyuktaṃ vakyam prayujīta | Devadattavicakṣaṇa gām ānaya, Yajñadattavicakṣaṇa gām badhānety evaṃ tatprayogaḥ | tad āhapastambah | canasitavicakṣaṇa iti nāmadheyanteshu dadhāti, canasiteti brāhmaṇaṃ vicakṣaṇeti rājanyavaiśyāv iti |

## 7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeṣahjñā-paṇāya dakṣiṇasyāṃ diśy avasthitam Agniṃ yajati, tasmāt kāraṇād Vindhya-parvatasya dakṣiṇabhāge vrīhyādyoshadhaḥyo 'gre'pacyamānā āyanti | tattatsvamigriheshv agachanti | Vindhya-yottarabhāge yava-

godhūmacaṇakādīdhānyaprācuryam | tāni ca dhānyāni māghaphā-  
lgunayoḥ pacyanta iti paścādbhāvīni | dakṣiṇaḍigbhāge tu yavādi-  
prācuryābhāvāt pracurāṇi ca vrīhyādīni kārttikamārgaḡrshayoḥ pa-  
cyamānatvād agre pāko 'bhīhitah

14. yad uttamām | atra Pathyādīnām cātaspiṇām devatānām  
ājyena yāgah | Adites tu caruṇeti drashṭavyam tad āhāpastambah  
catura ājyabhāgān pratidiṣam yajati, Pathyām svastim purastād Agnim  
dakṣiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditiṃ havi-  
sheti |

8.

1. prayājāhutībhiḥ | samidho yajati, Tanūnapātaṃ yajatītya-  
dinā vihītaḥ pañca prayājāhutayaḥ | tāsām prakritāv anuśīthāpapa-  
kāra Āpastambena darśitaḥ | pañca prayājān prāco yajati pratidiṣam  
vā | samidhaḥ purastāt Tanūnapātaṃ dakṣiṇata idūn paścād barhiḥ  
uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramaḥ | sa ca sutyā-  
dine prātaranuyākādīnā bhaviṣyati | tadapekṣayā prāyaṇīyesitīḥ  
prathamam yajñamukham |

11.

1. prayājāvat | prāyaṇīyeshter darśapūrṇamāsavikṛitatvāc  
codakena prayājā anuyājās ca prāptāḥ | samidho agna ājyasya (Āśva-  
lāyana 1, 5, 15) ityādya mantrasādhyāḥ prayājā, devam barhiḥ (Āśva-  
lāyana 1, 8, 7) ityādya mantrasādhyās trayo 'muyājāḥ | prāyaṇīyā-  
khyam karma pravājopetam anuyājavarjitam kartavyam iti śākhānta-  
riyā āhuḥ |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnam  
somakrayādīkam na pravarteta | eteshām ananushṭhānamātrena yajño  
'samāpto bhavati, tata uttarānushṭhānam nirvighnam pravartate |

7. nishkāsam bhāṇḍagato leparupo haviḥśeṣo nishkāśaḥ  
prāyaṇīyakarmasambandhīnam nishkāsam kasmīṃścit pātre sthā |  
tataḥ sutyādine somavāgasyāvasāna udayaṇīyeshtigatena haviḥśa saha  
tam nishkāsam abhinirvāpet

9. anuśmīn vā etena | atra brāhmanavādīnaḥ kāmēd doṣam  
āhuḥ | prāyaṇīyam ity evaṇvūlhanūmopetaṃ yat karmāsty, etena ka-  
rmanā yajamānāḥ svargaloka eva samriddhim prāpnuvanti nāsmīn  
loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛtvā ni-  
rvāpanti, caranākāle 'pi tathaiva caranti | caranam āhutiprākṣhepaḥ |  
tasya ca nāmno 'yam arthaḥ | anena karmāṇā yajamānā asmīn lokāt  
prayanty eva, na tv asmīn loke kāmēd kalam pratitishṭhanti | ta-

smāt prāyaṇīyanāma sampannam iti | śrauta itiṣabdo brahmavādyu-  
dbhāvitadoshasamāptiyarthah |

13. barsanaddhīyai | barso maṇyākāro granthivīśeṣah | tasya  
granther naddhir bandhanam | tat-iddhiyatham |

14. tejanyāḥ | tejani rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-  
ntyādiyirahitatvān malamāsa ity abhipretya tasmīn mase śiṣṭāḥ śu-  
bhakarmāṇi varjayanti | ata evedānīm api somavikrayi śiṣṭācārasyā-  
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bha-  
vati, tatrāpi yaḥ śreṣṭhātām prayogapāṭavābhimānam aṣṇute prāpnoti,  
sa tādṛśah puruṣah karmasamāptivyagratayā paṇḍitammanyatvena  
vā vaikalyaṁ kurvan kilbisham bhavati | pāpam prāpnoti |

• 12. mānuvocaḥ | tasmāñ yajamānā evam āhuḥ | he hotas tvam  
mānuvocaḥ | anyacittāḥ san puronuvākyām mā pāṭha | he adhvāryo  
mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā karṣhīḥ |  
nu kshipraṁ kurvanto bhavantaḥ kilbisham mā yātayan | mā prā-  
pnuvata |

26. varuṇadevatyaḥ | yāvatkālam soma upanaddha vastrā-  
dīnā baddhaḥ syāt | yāvac ca pariṣṛitām prācinavaḥśādisthānāni pra-  
padyate | tāvad eṣha soma varuṇadevatākaḥ | bandhanasya varuṇapā-  
śādhiṇatvād, āvarṇasyāpi varuṇādhiṇatvāt |

14.

1. anyataro naḍvān | krayadeṣe somam śakate prakshipya  
prācinavaḥśasamipe samāṇīya śakataḥbaddhāyor anaḍhūr madhye  
kaṇceid anaḍvāham vimucyetaṁ avimucya rājānam śakatād adha-  
stād rītvij | upāvāhareyuh |

4. cakriyāṇam | laukikīnām vaidikīnām | ca prajānām sva-  
rupam | yadvā cakri śakataṁ | tena cakriṇa yāntiti śakataṁ āruhya  
gachantyāḥ prajāḥ cakriyāḥ |

6. prāci tishṭhathi | etat sarvam abhipretyāpastambah sam-  
jagrāha | pra cyavasya bhuvā pata iti prāci | bhīpṛayāya pradakṣhi-  
ṇam āvartanta iti | agreṇa prāgvaṇṣam prāgisham udagīṣham vā śa-  
kaṭam avasthāpyeti |

15.

4. • ena chandasā | te ca yājñānuvākye Āśvalāyanena da-  
rṣite | idam vishṇur vi cakrame, tad aśya priyam abhi pāṭho aśyām  
(4, 5, 3) iti |

6. agnim manthanti atrāthiyeshṭimadhye 'gnimanthanam Āpa-  
stamba āha | ātithyam āsādy samahārayajuṣhi vyācashṭe yajamā-  
nam vācayatīty eke | paṣuvan nirmanthyaḥ sāmīdhenyaḥ ceti | Āśva-  
lāyano 'py āha | ātithyelaṅkā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāpāya āhavanīye prakshipyamāno 'yam ma-  
thitho 'gniḥ prahriyamānaḥ |

35. yajñena yajñam uttamayā cāmayā paridadhāti | anuvā-  
canam samāpayet | yad āhāṣvalāyanah | yajñena yajnam ayajanta  
devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16,  
7. 8) iti |

40. abrahmaṇoktaḥ | athavā smṛtiḥ | abrahmaṇatvena pra-  
tipādīto yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu  
shaṭ proktaḥ | itīti | Sātātapo 'bravīt | ādyaḥ tu rājabhṛityaḥ | syād dvitīyaḥ  
krayavikrayi | tṛtīyo bahuvyākhyas | caturtho 'śrautayājakaḥ | pa-  
ñcamam prahur | eteshām grāmasya nagarasya ca | anāgatām ta yaj  
pūrvām | sādityām | caiva | paṣṭimām | nopāsita dvijaḥ | saṁdhyām bra-  
hmanabandhuḥ | sa | garhitaḥ |

17.

6. jushāṇena | prakṛitāv āmnātau | jushāṇo 'gnir ājyasya vetu,  
jushāṇaḥ soma ājyasya havisho vetv | itīti | tenaiva mantrēṇa yajeta |

15. atiriktaṁ tat | ye ceme śīrasī योग्याḥ prāṇā ye 'py amī  
nīcadesasthītāḥ | prāpās te sarve sam u vidre | sambhuyaukatra śīrasī  
avatiṣṭheran | tae cātiriktaṁ | योग्याsthānīyād adhikam | śīrorūpam  
ātithyam karma cakshurādīnām | eva prāṇānām योग्याsthānam, na tv  
adhodesavartinām apānādīnām | tatrāvākāṣo 'stīty arthaḥ |

19.

4. abhi tyāṁ devam tā etāś catasra pīcaḥ śākhāntaragatā  
Āśvalāyanapaṭhītā drashavyāḥ (4, 6, 3) |

5. sam sīdasva | anena mantrēṇam pravargyākhyam ma-  
hāviraṁ kharāṣabdhābhidheye | saṁtāpanasthāne samasādayan | sthā-  
payeyur | ity arthaḥ |

7. patamgam | patamgam | itīti | saṁhitāyām āmnātayor dvayoḥ  
pratike, yo naḥ sanutya | itīti | dvayoḥ | pratike, bhavā no agna | itīti  
dvayoḥ |

9. catasra ekapātīnyāḥ | ekasya mantrasya pataḥ | pratikam  
ekapātāḥ | so 'yam yāv rikshu tā ekapātīnyāḥ | ekaikasyā pīcaḥ pra-  
tikāny etāni | militvā catasra | itīti | tātpariyārthaḥ |

## 20.

3. ayaṃ vai venāḥ śarīrāmadhye 'vasthitam nābhiṃ hastenā-  
bhiniya pradakṣyaṃ ayaṃ vai vena ity ucyate | tasya nābher vena-  
tvam katham iti cet ucyate | asmān nābher ūrdhvā anye prāṇāḥ ca  
kshurādayaḥ kecid prāṇaviśeṣā venanti caranti tathā nābher avā-  
ñco pānavāyvādayaḥ kecid venanti caranti tasmād venanty asmād  
avadhibhūtān nābher iti vyutpattiyā venaśabdavācye nābhiḥ | nābhi-  
śabdavācyaṃ katham iti cet | tad ucyate | ayaṃ nābhiḥ prāṇā-  
dhārātēna svayam prāṇarupāḥ sann itarān urdhvavartino 'dhovarti-  
naḥ ca prāṇān uddiṣya pratyeṣam nābher nābhaiḥ ity evaṃ va-  
dann iva maryādārupatvenāvasthitaḥ tasmād ayaṃ dehamadhyavarti  
nābhir bhavati naiva bhūtiṃ kurv ity abhipretya maryādātvenāva-  
sthānam eva nābher nābhiśabdaprayittinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

## 21.

4. apaṣyaṃ tvā etatsuktagatānām tīrṇām ricām prithagvi-  
niyogam Āṣvalāyana āha | apaṣyaṃ tvety etasyādyā yajamānam  
ikshate dvitīyāḥ patnīm tṛtīyātmānam (4, 6, 3) iti |

16. yābhir amum āvataṃ | Dieses bezieht sich auf die zweite  
Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviśeṣa Āṣvalāya-  
ñena darśitaḥ | prāḡ uttamāyā arūrucat ushaṣaḥ pṛṣṇir agriya ity  
āvapetottareṇārdhareṇa patnīm iksheta (4, 6, 3) iti |

20. iti nu purvam paṭalam | brahma jajāṇam (1, 19) ity  
ārabhya pṛithivī uta dyaur ityantenoktaprakāreṇābhishṭavasya purvo  
bhāgo varṇitaḥ | atra bhāgadvayakalpanam ekaikasmīn bhāge pratha-  
mottamayor ricor avṛtityartham | ata evoktam | ādyāntyātritvasi-  
ddhyartham paṭaladvitayam kṛtam | anyathābhishṭavasyaikyāt tri-  
tvam tatraiva vai bhaved iti |

## 22.

1. athottaram | paṭalaśabdaḥ samūhavācī | uttarabhāgastho  
mantrasamūhaḥ kathyata iti śeṣaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛṣiṣāpāratiḥ divaḥ.  
Āṣvalāyana 4, 7, 4.

ut tishṭha | tasya viniyogam Āṣvalāyana āha | ut tishṭha bra-  
hmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adhukṣad iti saptadaśi | tadviniyogam āha | dugdhayām  
adhukṣad (4, 7, 4) iti |

upa drava | tadviniyogam cāha | ahriyamāṇa upa drava (4, 7, 4)  
iti | seyaṃ śakṣāntaragatatvād Āṣvalāyanena paṭhitaḥ |

ā suta ity ekonaviṁśi ' ā nūnam iti viṁśi ' anayor vyatyayena  
prayogam āha | āśīyamāna ā nūnam aśvinor ṛishir iti gavya, ā sute  
sīncata śriyam ity āje (4, 7, 4) iti

sam u tya ity ekaviṁśi | tad viniyogam cāha āśīktayor sam u  
tye (4, 7, 4) iti | seyam ṛicām ekaviṁśatir gharṇaduho dhenor do-  
hanasyānurūpā, tāsṽ ṛikshu dohanocitānām (śabdānām) dṛiṣyamā-  
natvāt |

3. ud u shya devaḥ | mahāvīram ādāyottishṭhatsv anyeshu  
hotod u shya deva ity anena mantreṇa tān anūttishṭhet | teṣṭu ga-  
chatsu mantrepānugachet |

kharam | kharah pravṛṇjanasthānam |

tapto vām ity eṣā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā.  
4, 7, 4.

4. agne viḥiti | pūrvoktayor yājyayoh pāthānte vaushad iti  
yad uccāraṇam so 'yam prathamō vashaṭkārah | tata ūdhvam agne  
viḥity uccārya vaushad iti yat pāthanam so 'yam anuvashaṭkārah |  
etat mantram hotā paṭhet | he agne viḥi, khāda | bhakṣhayaty  
arthah | gharmasya yajety adhvaryuṇā preshito hotā pūrvoktam yā-  
jyādvayam savashaṭkāraṇ yadā paṭhati tadānim adhvaryur aśvinā  
gharmam pātām iti mantrēṇa juhōti | punar apy agne viḥiti hotrā  
paṭhite saty adhvaryuḥ svāhendrāya vad iti juhōti | tad etat śarvam  
Āpastamba āha | āśrāya pratyāśrāvite sampreshyati gharmasya ya-  
jety, aśvinā gharmam pātām iti vashaṭkṛite juhōti, svāhendrāya vad  
ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āśvalāyana 4, 7, 4.

6. trayāṇām | somo valliraso, gharmah pravargyaḥ avir, vāji-  
nam āmikshānuushyādi nīram | cteshām svishṭakṛiddartham avadānam  
na kuryuḥ |

7. viśvā āśā | Āśvalāyana 4, 7, 4.

8. svāhākṛitah | Āśvalāyana 4, 7, 4.

9. pāvakaśoce | hotur ekayarcā pravargyahaviḥśeṣhabhaksha-  
ṇapratikshām vidhatte |

11. ā yasmin | Āśvalāyana 4, 7, 4.

12. havir havishmah | bahushu dīneshu pūrvāhṇāparāhṇayoh  
pravargyākhyam karmānushṭhiyate | tatrottame dīne 'parāhṇakaline  
pravargyākhye kāmeid ṛicām adhikām vidhatte | havir havishma iti |

13. suyavasat | antimāt prācīneshu pravargyeshu pūrvoktām  
adhikām aprakṣhipyaivānyā paridadhyāt | antime tu tām prakṣhipya  
pāścādanāyā paridadhyāt | tad āhāśvalāyanah | suyavasād bhagavati  
hi bhūyā iti paridadhyāt, uttame prāg uttamāyā haviḥ havishmo  
mahi sadma darvyam ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmah | pravargyahavirāśrayabhuto mahāvīrākhyo

mṛinmayapātraviśeṣho yo 'sāv asti tac chiṣnam ' prajānanendriyaru-  
pani ' taptasya mahāvīrasya hastābhyāṃ grahitum asakyatvāt tadgra-  
hanasamarthodumbarakāśthānirmitau śaphau śaphanāmānau yau  
vidyete, tau prajānanendriyasya pārśvavartinau śaphāv iva saṃdri-  
ṣyete ca , udumbarakāśthābhyāṃ śaphanāmākābhyāṃ mahāvīrasya  
madhyabhāge dhrītātīvāt tasyādhistād ādhārārtham udumbarakā-  
śthānirmitopayamanīśabdavācā darvi yā vidyate, seyaṃ śarīrasa-  
mbandhini te śronīkapāle śronīdvayamadhyagatam asthīdvayam '

15. vedamayo brahmanamayaḥ ' vedasābdenātharvavedaḥ sa-  
rvaśvedasamaśtīyuktir vocyate ' brahmaśabdena hiraṇyagarbhāḥ |  
amṛitaśabdena paramātmā |

## 23.

• 2. upasada vai ' parakiyadurgasamipāvasthānena durgāvaro-  
dharupeṇaiva mahatyā senayā durgavesiṣṭhānena |

prathamām upasadam ' tatra yā te agne 'yāsayā tanur  
ity anena mantreṇa sādhyopasat prathamadine 'nushṭhitatvāt pra-  
thamā yā te agne rajāsayā tanur ity anena mantreṇa sādhyā  
'dvitīyadine 'nushṭheyatvād dvitīyā ' yā te agne harāsayeti ma-  
ntreṇa sādhyā tṛtīyadine 'nushṭheyatvāt tṛtīyā |

7. tāvantam eva , evaṃ sati yāvān ahorātrayos saṃdhyakālas  
tāvantam eva dvishate dveshiṇe lokam sthānaviśeṣam pariśinashti '  
itarasmat kālān niḥsaritatvena saṃdhyākālā evāsuraṇām pariśiṣhyate |  
atṛākaikasmin dīne dvir-dvir anushṭheyā upasado jyotiṣṭome trīṣṭu  
dīneṣu anushṭheyāḥ | agnicāyane śaṭsu dīneṣu , ahinasatrayor dvā-  
daśasu dīneṣu | tathā ca Taittirīyair āmnātam ' tīsra eva sāhnaśyo-  
pasado dvādaśāhinaśya yajñasya savitryatvāya (Ts. 6, 2, 5, 1) iti | ta-  
thā śaḍ upasado 'gneṣ cityasya bhavantīti śrutyantaram drasṭa-  
vyam | Āśvalāyanas tv evam āha | ekāhīnānām tīsraḥ śaḍ vā | ahi-  
nānām dvādaśa caturviṃśatiḥ saṃcare (4, 8, 13) iti | gavāmayanākhye  
saṃcare 'ity arthah |

## 24.

6. tat tānunaptram ' tasmād idam ājyasparśanākhyam tānu-  
naptram karmābhavat ' idam ca karmāpastambena viśpaṣṭam abhi-  
hitam , atithyāyā dhruvāt sruci camase vā tānunaptram samavadyati  
caturavattam pañcavattam vāpataye tvā grihṇamīty etaiḥ pratima-  
ntram anādhrīṣṭam asīti yajamāna-saptadaśa ritvijās tānunaptram  
samavamṛśanty anu me dikṣhām iti yajamāna iti

8. tasmāt yady apy etat tānunaptrikarmopasadbhyaḥ purvam  
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-  
tvād atrābhihitam |

## 25.

1. samānabarhishī ' ātithyākarmāny āstirpam barhir nāgnau prahṛitam ' idāntatvena tatra karma samāpanāt tac cūpastambenoktam idānta samtishṭhate dhārayanti dhrauvam ājyam iti śakṣhāntare ca barhishor anuvṛittir āmnātā yad ātithyāyam barhis tad upasadām tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni Varuṇo 'tra praśaṁsārtham evopādiyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyamānatvāt |

4. vratam upaiti vrataśabdenātra payahpānam ucyate |

5. trīn stanān etāsāṃ stanasamkhyānām uktāḥ kālavīṣeṣhā Āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trīn prātar dvau sāyam ekam uttama iti |

6. paro variyāṁsaḥ ' ime prithivyantarikshadyusaptalokāḥ paro variyāṁsaḥ ' parastād ūrdhva bhāge 'tiṣayena varā atyantavistṛitāḥ | arvāg adhobhāge 'nhiyāṁsaḥ atīṣayenānuvat samkūcitāḥ ' satyalokād anur dyulokaḥ ' tasmād apy anur antarikṣhalokaḥ ' tasmād apy anur bhūlokaḥ ' evaṃ saty upasado 'pi parastād ūrdhvalokaḥ sthāniyāt prathamādnād ārabhya tattaddīnāntaradīneshu stanasamkhyāhrāsenārvācīr upaity anutishṭhatiti yad asti, tad eshaṃ eva lokānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādya āmnātās tisra pīcaḥ pūrvaḥ sāmidhenyaḥ | inām me agna ityādika āmnātās tisra pīco 'parāḥ sāmidhenyaḥ |

8. jaghnivatīḥ | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā pīca udāharati |

13. grīvāsu | grīvāsthāniyāsūpasatsu gaṇḍamālākhyarogasthāniyam doshaṃ dadhyāt | utpādayet | tathā sati hotā yajamanasya glānivīṣeṣhāṇ janitor utpādayitum īṣyarah samartho bhavet |

15. tad u ha | tasmīn evoktārthe kaścid vṛttānta ucyata iti śeṣhaḥ | Upāvināmakaḥ kaścid ṛishih | sa tu Jānaśruteyo Jānaśrutāyāḥ striyo 'patyam | sa punān upasadām kila vā upasannāmakanāṃ karmaṇāṃ eva vidhāyake brāhmaṇe tad vākyam āha sma | kim aheti | tad ucyate | yasmāt kāraṇād aślīlasyāpi kurupasya śrotṛiṇasya vedaśāstravido mukhaṃ triptam iva dānyahīnatayā triptīyuktam eva rebhavatīva vedaśāstrapāthopetatvāc chaśad iva vy eva jñāyate viṣeṣheṇāvāṣyam pramiyate ity etad ṛisher vacanam tasya vacanaśyābhiprāya ucyate | grīvāsthāniyā upasada āyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukhaṃ śrotṛiṇyasambandhi triptyādyupetaṃ dṛiṣyate | tasmāt kāraṇāc chobhanagrīvāhitamukhasāmyam āyahavishkatvam ity abhipretya sa ṛishis tad vākyam āha |

## 26.

1. aprayājam 'tathā cāśvalāyana āha 'svishṭakṛīdādī lupyate prayajā ājyabhāgau sa (4, 8, 8) iti 'svishṭakṛīdādīshv antarbhāvād anuyājaloपो युक्ता एव |

atrāgnishomavishpaurupāṇām devānām bahutvenāśrāvapaṇṭham uttarasmād deśād āhavanīyasya dakṣiṇadeśam praty asakṛid atikramanam prāptam 'tad vārayitum āha 'sakṛid etc.

2 sakṛit vedyāhavanīyayor madhye sakṛid evātikramya dakṣiṇādīṣy avasthito bahushu yāgeshu pratyekam āśrāvapaṇṭham kuryāt | evaṁ saty upasadyājñasya sarvata ākramanam bhavati 'sthairyam bhavati | anyathā punaḥ-punar uttarasyāṁ di-ī gamane labdhāvasarāḥ san yājño 'py apakṛāmet tasmāt sakṛid evātikramanam yuktaṁ | tad āhāpastambāḥ dhrauvād ashtau juhvaṁ gṛhṇāti catur upabhrīti | gṛhṇitavati śabde juhupabhrītāv ādāya dakṣiṇā sakṛid atikrānta upā-  
nuyājāvat prācaratīti |

3. krūram iva somasya rājño 'nte samīpe gṛhṇitena dravyeṇa tānūnaptrasaṁjnakam karma caranty anutishṭhantīti yad asti, tad etaḥ somasya rājñāḥ samīpe kruram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prōkṣaṇam āpyāyanam śamayanti | udricam aśīya | ud uttamā samāptivishayaḥ rig yasyāṁ sutyāyām seyam udrik | vighnam antareṇa samāptiparyantam anutishṭhe-  
yam iti |

5. prastare niḥnavate | yad yasmād evaṁ tat tasmād ga-  
rbharakṣhārtham prastara etannāmake darbhamuṣṭau niḥnavate | sam-  
prānamantō | namaskāropacāram kuryur ity arthaḥ | niḥnavaprakāra  
Āpastambena darśitaḥ | atha niḥnavate 'dakṣiṇe vedyante prastaram  
nidhāya dakṣiṇān pāṇin uttānān kṛtvā savyān nīca eshtā rāya iti |

## 28.

1. agnaye | prācinavaṇṣagata āhavanīye 'vasthitasyāgneḥ saumi-  
kyām uttaravedyāṁ nayanam yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yamaśbdo 'tra strilīngatvena  
parineyāḥ |

28. paitudāravāḥ pitudāraḥ khadiravṛkṣa ity eke | deva-  
dāruvṛkṣa ity anye | guggulu prasiddham dhupasāadhanam | urṇā-  
stuka avisambandhiromaviṣebāḥ | sugandhitejanam triṇaviṣesho. ya-  
sya mulāni gharmakāle pāṇiyamadhye sthāpyante |

## 29

1. havirdhānābhyām | havīḥ somarupam dhatto dhārayata  
iti havirdhāne dve śakate | tayoh svarupam Āpastambo darśayati |

prayuktapurve śakate naddhayuge apratihitaśamyē prakṣhāya tayoh  
prathamagrathitān grānthin viśrāṣya, navān prajātān kṛitvagreṇa prā-  
gvaṇṣam abhitaḥ priśṭhīyām avyavanayan paṇi-rite sachadiśhi ava-  
sthāpayatīti tayor havirdhānayoḥ prācinavaṇṣasya purōbhāgam upa-  
krāmyottaradeśaparyantaṁ nayanam pravartanaṁ tad api sa evāha  
prāci pretam adhvaram ity udgṛhṇantaḥ pravartayantīti

5. prabāhuk, parasparasūdrīṣyena sahaiva vartamāne

8. adhi dvayoh, havirdhānākhyayoh śakatayor upari soma-  
syāvasthānāya grīhākāreṇa parito veshṭinam upary āchādanaṁ yat  
kriyate, tad etad āchādanaṁ chadiḥśabdavācyaṁ tādṛṣe dve chadi-  
śhi tayor havirdhānayor avasthāpya tayoh chadiśhor upari tṛtīyaṁ  
chadir havirdhānayor udāhṛitayor avasthāpyate

15. rarāṭyām, havirdhānamandapasya cikirśhitasya prācyām  
dvāri bandhaniyā darbhamālā rarāṭi dvitīyārthe saptamī

21. yajushā tad etad Apastambo darśayati, viśṇoḥ pri-  
śṭhṭham asīti teshu madhyamaṁ chadir adhyuhati, aratukvistāram  
navāyāmam iti

22. tau yadaiva adhvaryur dakṣhiṇasya havirdhānasyā me-  
thim īśhāgrabhāgāvasthāpanakāśṭhṭham sthāpayati uttarasya tu pra-  
tiprasthātā karoti tad etad ubhayaṁ Apastambo darśayati divo vā  
viśṇu ity adhvaryur dakṣhiṇasya havirdhānasya karnātardam anu  
methim nihanti tasyām īśhāṁ nihatyaty evam uttarasya pratipra-  
sthātā viśṇor nu kam ity uttarasyottaraṁ karnātardam anv-iti ta-  
smin methinihananakāle paridadhyaḥ iti yady apy ayaṁ kālāḥ pa-  
riṣṭrayanakālāt prācināḥ tathāpi tatsamipavartitvāt purvavidhinā saha  
nātyantaṁ virodha ity etad darśayati atra hi te etc.

## 30.

1. agnīśhomābhyām yo 'yam agniḥ prācinavaṇṣākhyāyāḥ  
śālāyā mukhe dvārabhāge purvasiddhāhavanīyaruṇepāvatiśṭhāte, ta-  
smāc chālāmukhiyād agneḥ sakāśāt kīyān apy agnidhriye dhusṇīye  
netavyāḥ somaś ca purvaṁ śālāmukhiyasamipe vasthitas tenāgninā  
sahanītaḥ san punar api havirdhānamandape netavyāḥ tad idam  
agnīśhomaprayayanam tadarthaṁ hotāram praty adhvaryuḥ praisha-  
mantram bruyāt tad etat sarvam Apastamba āha śālāmukhiye pra-  
payaniyam idmnam ādīpya śikatābhir upayamiya Agnīśhomābhyām  
anubruhīti sampreshyatīti agnīprathamāḥ somaprathamā vā prācim  
abhipravrajanti agnidhriye 'gnim pratishṭhāpyeti sa ca somo jigāti  
gātuvit ity aparayā dvāra havirdhānaṁ rājānam prapādayatīti ca

2. sāvīr hi Aśvalāyana 4. 10. 1.

12. āhutyām ābūtis tu Yajurvede vihūta nayavatyarcāgnidhre  
juhōti suvargasya lokasyābhintyai (Ts. 6, 3, 2, 3) iti, sā cāpastam-

bena spasthikritā , āgnidhriye 'gnim pratishthāpyāgne nayety' ardham  
ājyaśeshasya juhōtiti

23. hiraṇmayam havirdhānasya śakatasopari somasthāpanā-  
rthe kṛishṇājīnam āstṛiṇanti tathā cāpastamba āha dakṣiṇasya  
havirdhānasya nīle puravat kṛishṇājīnāstarapaṇi rājñah sādhanam'iti

## Pañcika II.

### 1.

12. tasmāt palāśasyaiva tasmād yonitvāt palāśakhyasyaiva  
vṛkshasya sambandhinā palāśaśabdena sarvavṛkshāṇām patram āca-  
kshate vyavaharanti amuśhya nyagrodhasya palāśam patram, amu-  
śhya cūtavṛkshasya palāśam patram

### 2.

1. añjmo yupam ca sa praisho vikalpenāpastambena darṣi-  
tā yupāyāyamānānubruhīti sampreshyati ājyamānānubruhīti ;  
añjmo yupam anubruhīti veti

añjanaṁ tv Āpastambena darṣitam athainam asaṁskṛitenājyena  
yajamāno 'grataḥ śakaleṇānakty aindram a-siti caśhālam anktvā supi-  
ppalābhyas tvaushadhībhyā iti pratimucya devas tvā savitā madhvā-  
nakty iti sruveṇa saṁtatam avichindann agnīstthām aśrim anaktiti

6. uc chrayaśva tad etad ucchrayaṇam Āpastambena darṣi-  
tam yupāyocchriyamānānubruhīti sampreshyaty, ucchriyamānāyā-  
nubruhīti vod divaṁ stabhānāntariksham prapety ucchrayatiti

10. samiddhasya 'ardham antarvedy ardham bahirvedi yu-  
pasthāpanād āhavanīyapurvadiḡaśrayaṇam

22. yadi ha vā apī yady apī yajamāno mṛityunā nīta eva  
bhavati tathāpi tatpādapāthena mṛityum parihṛityainam saṁvatsa-  
rāyāyuhpradāya kālātmane dadāti

32. tam dhīrāsah atra prathamam añjmo yupam anubruhīti  
preshito yathāñjanti tvam iti prathamam anyāha tathā yupāyocchri-  
yamānānubruhīti preshita uc chrayaśvetyādya pīcaḥ pañcānubruyat  
tathā yūpāya parivīyamānānubruhīti preshito yuvā suvāsa ity etam  
anubruyat

### 3

1. tishtheth yupā3h karmaṇi samāpte satī paścād ayaṁ yu-  
paḥ kiṁ svasthāne tishtheth kiṁ vā tam yupam vahnau prahared ity  
evamvīṇam vicāram brahmanavādina āhuḥ

7. prastaraḥ prastarākhyo darbhāmusṭhīh

8. atha ye tebhyah purvasiddhebhhyo nushthātrībhyā pī-

shibhyo 'vare ye kecid arvācinā idānīmtanā yajamānā āsan | te sarve yūpasya pratīnidhītvena yūpaśakalame etaṃ svarunāmakaṃ svalpaṃ kāśhthakhaṇḍam apaśyan ' tasmād idānīmtano yajamānas tasmīn yūpapraharaṇakālē taṃ svaruṃ anupraharet ' etac ca śākhāntare śrutatē ' devā vai saṃsthite some pra srucō 'haran pra yūpaṃ ' te 'manyanta: yajñaveśasaṃ vā idaṃ kurma iti ' te prastaraṃ srucāṃ niśhkrayaṇam apaśyan svaruṃ yūpasya ' saṃsthite some pra prastaraṃ harati, juhōti svaruṃ, yajñaveśasāya (Ts. 6. 3. 4. 9) iti

tad etat svarupaharaṇam Āpastambena darśitam juhvīm, svaruṃ avadāyānuyājante juhōti dyām te dhūmo gachatv iti

9. sarvābhyo vā eshaḥ yo yajamāno dikshate somayāge dikshām prāpuoti sa yajamānaḥ sarvadevatārtham ātmānam eva paśu-tvenālabdhum upakramate

10. dvirūpaḥ ' śuklakṛiṣṇādivarṇadvayopetaḥ

piva iva kiṃtu piva iva śarīrapuṣṭyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pīvorupā vai medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanuśthānadīne kṛiṣṭa iva ' upasaddimēshu svalpakśhirāhāreṇa tadānīm kṛiṣa eva bhavati

12. acyutaḥ ayaśyaṃ kartavyaḥ

lipsitavyam ' bhakṣaṇāt purvam ādareṇa mahatā labdhum eṣṭavyam api tāv etaṃ purvottarapakṣau śākhāntare saṃgṛihītau ' tasmāt tasya nāśyam puruṣā niśhkrayaṇa iva hy. atho khalv āhur: Agniśhomābhyāṃ vā Indro Vṛitram ahaṇti iti. yad agniśhomīyam paśuṃ ālabhate, vārtraghna evāśya sa, tasmād v āśyam (Ts. 6, 1, 11, 6) iti

#### 4.

1. āprībhīḥ | teshām prayājādīnaṃ yājyāḥ prītihetutvād āprīśabdenocyante ' etac ca śākhāntare śrutam āprībhīḥ āpnuvaṃs tad āprīṇām āprītvam (Tb. 2, 2, 8, 6) iti | tabhīr āprīśaṃ yājyākābhīḥ prayajadibhīr āprīṇāti devatāḥ sarvatra prīṇayet tatprītyartham yājyāḥ pathed ity arthāḥ

3. samidho yajati ' saminnāmakadevatātṛvād yāgo 'pi samidha ity enena śabdenocyate saminnāmakayāgaṃ kuryād ity arthāḥ | yadā haurāprakaranaṭvāt samiddevatāvīśhayaṃ yājyām pathed ity arthāḥ | tatprakāram Baudhāyana āha ' yad ājānāti samidbhyāḥ preśhyeti tam maitrāvaruṇaḥ preśhyati hotā yakṣad Agniṃ samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manuśho durōḇ | tāv evam eva vyatīśhangam uttareṇa maitrāvaruṇaḥ preśhyati | uttareṇottareṇa hotā yajatīti | āśyāyam arthāḥ | samidbhyāḥ preśhyeti mātṛeṇādhvaryur maitrāvaruṇam preśhyati | tadānīm ayaṃ maitrāvaruṇaḥ praiśhasuktagatena hotā yakṣad Agniṃ samidhety

anena prathamamantreṇa hotāram preshyati hotāpy āprīśukte samiddho adyety etām prathamayājñām paṭhati evam uttaratrādhvaryuḥ maitrāvaruṇaḥ hotāram paraspasamnidhan svasvamantrayāgaṇaḥ kuryātām iti

4. samindhate prakāṣayanti

atra prayājanām krameṇa samidhas tanunapān narāsaṁsa iḷo barhiḥ dura ushāsānaktā daivya hotārā tisro devyas tvashtā vanaspatih svāhākṛitaya ity etā devatāḥ Vasishṭha-unakātribadhrya-svarājanyānām narāsaṁso dvitīyā anyeshāṁ tanunapād dvitīyā

5. Tanunapātām atrādhvaryupraishapprakāram Āpastamba āha samiddhryaḥ preshyeti prathamam sampreshyati preshya preshyatitarān iti ato smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakshat Tanunapātām ity anena dvitīyamantreṇa hotāram preshyati sa tu hotāprīśuktagatām Tanunapād ity etām dvitīyām yājñām paṭhet

6. Narāsaṁsam adhvaryupreshito maitrāvaruṇo hotā yakshan Narāsaṁsam iti mantreṇa hotāram preshyati hotā Narāsaṁsasyeti yājñām paṭhet

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha Narāsaṁso dvitīyaḥ prayājo Vasishṭha-unakānām<sup>1)</sup> Tanunapād itareshāṁ gotrāṇām iti

7. iḷaḥ hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvāna ity etām yājñām paṭhet ishyata iti vyutpattyānnaṁ itṣabdavācyam

8. barhiḥ hotā yakshad barhiḥ sushtārimeti mantreṇa preshito hotā prācinam barhiḥ ity etām yājñām paṭhet

9. duraḥ hotā yakshad dura pishvā ityādinaḥ mantreṇa preshito vyacasvatir urviyety etām yājñām paṭhet

10. ushāsānaktā hotā yakshad ushāsānakteti mantreṇa preshita ā sushvayanti ityādikām yājñām paṭhet

11. daivya hotārā hotā yakshad daivya hotāreti mantreṇa preshito daivya hotārā prathameti yājñām paṭhet

12. tisro devih hotā yakshat tisra ityādimantreṇa preshita ā no yajñām iti yājñām paṭhet

13. Tvashtāram hotā yakshat Tvashtāram iti mantreṇa preshito hotā ya ime dyāvāprithivī ity yājñām paṭhet

14. vanaspatim hotā yakshad vanaspatim ityādimantreṇa preshita upāvasrijeti yājñām paṭhet

15. svāhākṛitīḥ | hotā yakṣhaḍ Agniṃ svāheti mantreṇa pre-  
shitaḥ sadyo jāta iti yāyām paṭhet |

5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-  
rṣayati āhavanīyād ulmukam ādayāgnidhrah pari vājapatīḥ kavir iti  
trīḥ pradakṣiṇam paryagni karoti paśum iti evam paritaḥ kriya-  
māpāyāgnaye yogaḥ ṛico he maitrāvaruṇa tvam anubrūhi anenaiva  
mantrenādhvaryuḥ preshayet |

2. agnir hotā | paśoḥ parito 'gnir ity asmin arthe parya-  
gnity ucyate | tasmin kriyamāṇe tricam maitrāvaruṇo 'nubruyāt | tad  
āhāvalāyanaḥ preshto maitrāvaruṇo 'gnir hotā na iti tricam pa-  
ryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikarāṇānuvacanād urdhvam  
adhvaryur upapreshyetyadikam praishamantram paṭhet | hotar deve-  
bhyo havīṣhy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-  
sya hotṛisamipe varāṇīyatvād dhotṛiśabda upalakṣhakaḥ | tathā śa-  
ti maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agniḥ | atra śāmitradeṣam prati nīyamānasya paśoḥ  
purato ya ulmukākāro 'gnir gachati so 'gnir ajait jayatu | paśoḥ  
purastād agner gamanaṃ śākhāntare śruyate | agninā purastād eti  
rakṣasām apahatyai (Ts. 6, 3, 8. 2) iti |

6

1. daivyāḥ | maitrāvaruṇopapraishād urdhvam hotur adhrigu-  
praisho Baudhāyanena darśitaḥ | yad ājānaty upapreshya hotur havyā  
devebhyā iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-  
dhrigum anvāha daivyāḥ śamitāra iti | adhriguḥ kṣeṇid devaḥ paśu-  
viśasanasya kartā | tam prati hotā daivyāḥ śamitāra ityādikam pra-  
ishamantram anubrūyād iti tasya sutravākyaśyārthaḥ |

3. upanayata | medhyā medhārthā duro dvāro havīrmārgān  
viśasanahetir vopanayata samnidhāpayata | medhapatibhyāṃ yajña-  
svāmi patnīyajamānārtham agnīśomadevatārthaṃ vā medham yajñam  
āśanaḥ prārthayamāna he śamitāro yupam upanayata |

11. strīṇīta barhiḥ | samjñāpanasthānaṃ nītasya paśor adha-  
stād upākaraṇasūthanayor barhishor anyatatad barhir he śamitāra  
upakṣhipata | paśubhakṣhitānām ośadhīnām paśuvayavatvena pariṇa-  
tatvāt paśor ośadhyātmatvam | atas tadbhāgapāṭhena paśum sarvau-  
śadhyātmānaṃ karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paśum janitrais tājjanma-  
sambandhibhiḥ paśvantarair anujñatāṃ kṛtvā paśūn ālabhante |

14. ekadhā | ekavidhyā vichedarahityenāsyā tvacām āchya-

tāt | samantāc chinnaṃ kuruta | nābhyā apiśasaḥ chedāt pūrvam eva  
vapāṃ utkhidatāt | uddharata | śuśmāṇam ucehvasam antar eva vā-  
rayadhvāt | nīvārayata | pibitāṣyaṃ samjñāpayatety arthaḥ |

15. śyenam | śyenākṛitikam aśya paśor vakṣaḥ kuruta | bāhu  
praśasā prakṣiṣṭachedānau kuruta | doṣaṇi prakoṣṭṭhau salā kṛiṇū-  
tāt | śalākākārau kuruta | ubhāv apy aśsau kaṣyapākārau (kaśhapākā-  
rau) kuruta | śroni ubhe apy achidre anūne kuruta | kavashorū ka-  
vashākārāv uru | srekaparnā karavirapatriākārāv aślthivantāv ūru mū-  
layuktau kuruta | aśya paśor vāṅkrayo vakṛāṇi pārvāsthīni śhaḍvi-  
ṣṭatir bhavanti | tāḥ sarvā anuślthiyanukrameṇa svasthānagatāny  
ucecyāvayatāt | uddharata | gātraṃ-gātraṃ sarvam apy adanīyam  
aṅgam anunaṃ kṛiṇutāt | avikalanī kuruta |

16. uvadhyagoham | uvadhyagoham puriṣhaguhanasthānam  
pārthivaṃ khanatāt | prithivīsambandham eva khanata | atrovadhyā-  
śabdenaushadham evocyate | puriṣhasya paśubhakṣhitauśadhiḥkara-  
tvāt | ośhadhīnāṃ ceyam eva bhumiḥ pratisthārayaḥ | tat tathā  
satyā enad uvadhyāṃ svakīyāyāṃ eva pratisthāyāṃ bhūmirupāyāṃ  
antataḥ paśuviśasanānte pratisthāpayati |

## 7.

1. tushair | purā devās tushair vṛihigatair heyāṃsair phalika-  
raṇais taṇḍulaleṣais ca darṣapurnamāsādihaviryañjeshu samāgatāni  
rakṣāṇi toshayitvā tebhyo yajñebhyo nīrabhajan | havirbbāgarahi-  
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakṣāṇi pa-  
śurakṣena toshayitvā tasmād yajñān nīrabhajan | nīḥsāritavantaḥ | ha-  
viryañjēbhyo nīḥsāraṇaṃ śākhāntare darṣapurnamāsaprakaraṇe ma-  
ntravyākhyāne samāmnātām | rakṣasām bhāgo 'sity āha tushair eva  
rakṣāṇi nīravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-  
ktam | madhyame puroḍāśakapāle tushān opya rakṣasām bhāgo 'sity  
adhatāt | kṛiṣṇājāṣyopavapatiti | mahāyajñān nīḥsāraṇaṃ agnīśho-  
mīyapaśuprakaraṇe Taittirīyair āmnātām | rakṣasām bhāgo 'siti  
sthavimato barhiḥr aktvāpāsyaty asnaiva rakṣāṇi nīravadayate (Ts.  
6, 3, 9, 2) iti | sthāvimataḥ sthānīyayukte barhiḥrmaulabhāga ity arthaḥ |  
etad api Sutrakāreṇa spāṣṭhīkṛitam | barhiśho 'gram sayena pāṇmā-  
datte 'tha madhyam yata ārohati tad ubhayato lohitenānuktvā rakṣa-  
sām bhāgo 'sity uttaram aparam avāntaradeśaṃ nīrasyeti |

6. īśvaraḥ | athopaiśuvailakṣhaṇyena yady uceaiḥ kīrtayed aśya  
kīrtayituḥ sambandhinir vāco rakshobhāśho janitor janayitum ayam  
īśvaro bhavati | rakshobhir bhāśyata iti rakshobhāśh ity aśya stri-  
lingasya | vīṭiyābhavavacanam rakshobhāśha iti | tad etad vāca ity aśya  
viśeṣaṇam | aśyocaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakṣaḥ-  
proktavāgṛupeṇopādayitum ayam samkīrtayitā samartho bhavatiti |

10. vanishṭhum 'he samitāro daivya manushyāḥ ca vanishṭhum vapāyāḥ samīpavartinam māṁsakhaṇḍam aśya paśoḥ sambandhinam. urukam ulukākhyapakṣhisadriṣam manyamānā viśeṣhākāreṇa vijānanto, mā rāviṣṭha maivā lavanam kuruta ulukasadriṣo vanishṭhur yathā vartate tathaivoddharata, na tu madhyātaḥ chinnaṁ kurutety arthaḥ evaṁ kurvatāṁ vo yushinākaṁ sambandhini toke putre tanaye tadīyāpatye ca ravitā śabdayitā net naiva ravat ruyāt yathā-śāstram chedane kriyamāṇe bhavatāṁ grihe putrapautrādikaṁ nimittikṛitya roditā na bhaviṣhyatity arthaḥ

11. adhrigo 'he adhrigo evaṁnāmakadeveshu samitrishu mukhyadevā yuyam sarve samīdhvam viśasanādmā paśum samiskurudhvam punar api viśeṣhākāreṇocyate suṣami suṣṭhu śamanam śāstrīyam viśasanam yathā bhavati tathā samīdhvam śamayata, samjñāpaya

trih tad etad Āśvalāyana āha adhrigvādī trir ukṭvā (3, 3, 4) iti

12. tad yad arvāk tathā sati paśor arvagbhage yat kṛintanti, yac ca parah parabhāga uttamāṅge kṛintanti tasmīn ubhaya-sminn api chedane yad ulbaṇam śāstrārthad atiriktaṁ kriyate, śac ca vithuram nyūnam kriyate tat sarvam etad paśu-samitribhyo nigrabhitribhyaḥ ca samanudīṣati tena mantrajapena samyak kathayati

## 8.

1. kimpurushaḥ | kimpurāvēntarajātīyaḥ
2. gauramṛigaḥ | yasya śṛingav api lomaṣaḥ bhavataḥ
6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sūbhaghatṭ mṛigavi-  
śeṣaḥ |

## 9.

2. kimpśārūṇi 'tasya vrīhibījasya sambandhinī yāni kimpśārūṇi busapalālādini tāni paśuromasthānīyāni ye tushāḥ taṇḍulaveshtānārūpāḥ prathamāvaghātēna parityājyāḥ sā tushāsamasthīḥ paśutvaksthānīyā | ye phalikarāṇāḥ taṇḍulāśvartiyarthēnavaghātēna heṣā aṇṣas tat sarvam aṣīk paśuraktasthānīyam yat piṣṭam taṇḍulapeshanēna nishpannam pīḍayogyaṁ rūpam ye ca kīknaśāḥ suksmah piṣṭāvayavāḥ tat sarvam paśumasthānīyam yat kimpitkaṁ saram svārthē kapratyayaḥ kimpēd anyad vrīhisambandhi kāthīnyarūpam saram tad asthi | tat paśor asthusthānīyam

4. puroḷāśasatram tasmāt puroḷāśanushṭhānam lokyam prekṣantīyam iti yājñikā āhuḥ | ata eva praishamantre puroḷāśāṁ alam kuru (Ts. 6, 3, 1, 2) ity āmnātam

6. sārvaḥbhiḥ | yah punān yajñārthe dikshito bhavati | esha sarvaḥbhir api devatābhiḥ svakīyahavirdānārtham ālabdhaḥ svikṛito

bhavati tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkshitasya grīhe naśhīyād ity eva purvapakṣiṇa āhuh | tatra hotā yady agnīshomāv amuñcāsam ity etaṃ yājyāṣ cautathapādam paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kārāṇād vapāhame nishpanne sati tadgrīhe bhoktavyam | tārhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | purvaṃ tu dīkshita eva na tu yajamānaḥ | idanīṃ yāgyasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya grīhe bhoktuṃ śakyam iti siddhāntina āhuh |

8. ita iva ca eśha medho yājñayogyāḥ puroḍāṣo 'pita iva ceta iva ca asmān manushyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhṛītaḥ | evaṃ sati itas tita anayanasamyāt puroḍāṣasyeyam agnīshomapratiṭipādikā yājyā yogyety arthaḥ |

9. puroḍāṣavishṭakṛītaḥ puroḍāṣambaudhisvisṭakṛito yājñam vidhatte | svadasva etc.

10. itām ilopahūtā sāha divetyādina sutragatena (Āśvalāyana 4, 7, 7), upahūtāṃ rathamītarāṃ sāha prithivyā (Tb. 3, 5, 8, 1) ityādina śākhāntarāmmatena mantrenyā, ākhyāṃ devatām upahvayate | gaur vā aśvāḥ śarīram (Ts. 1, 7, 2, 1) iti śrutyantaratād iṣṭadevatāyāḥ paśurupatvam |

10.

1. Manotayai | atha hṛīdayādyaṅgarupasya pradbānahaviṣho 'vadānakāle kipeit sūktam vidhātum praishamantram vidhatte | Manotayai etc. devatām manūsy otām dridham pravishṭāni yajñam devatāyāṃ sa Manotā tadāritam hṛīdayadyekādaśaṅgarupam havir avadiyate |

2. tvam hy agne | tvam hy agna ityādikaṃ trayodaśareṇaṃ sūktam | taṃ maitravarūṇo bruyat | tad āha Baudhāyanaḥ | yad ājānāti Manotayai haviṣho 'vadyamānasyānubruhiti tadā maitravarūṇo Manotām anvāha tvam hy agne prathama iti |

8. vanaspatim | vanaspatir vyakṣhaḥ | tatpāvidhaśarīrayuktām devatām yajet | tatprakāṇa Apastambena darśitaḥ | juhvām upastīrya sakṛit prishadājyasvopahṛitya dvir abhighṛīya vanaspataye 'nubruhi vanaspataye prishyeti sampraishau vashaṭkṛite juhottiti |

11. itām | purvavad vyakhyeyam | puroḍāṣeḍa purvakhaṇḍe (2, 9, 11) bhīhūtā | ita tu paśvideti viśeṣaḥ |

11.

1. atha saptamudhyāye paśupraishaprātaranuvākau vaktavyau | tatra purvagnikarapastutyarthām ākhyāyikām āha | yājñaveśasam | yājñavigbatam | āprite | paśav aprite prayajais tarpite sati |

2. 'paryagni | tatra paryagnikarāṇaṃ Āpastambo vipashtayati | āhavanīyād ulmukam ādāyāgnidhraḥ pari vājapatih kavir iti triḥ pradakṣiṇam paryagni karoti paṣuṃ iti anuvācanam pūrvam evāgnir hotā na (2, 3, 2) ityādinaṃ darśitam | paryagnikarāṇād urdhvam paśoḥ śāmitradeṣam praty ānayanam vidhatte tam vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spasthikṛitam | āhavanīyād ulmukam ādāyāgnidhraḥ | urvaḥ pratipadyate śāmitā paṣuṃ nayati | uror antarikṣety antarā cātvalotkarāv udāncam paṣuṃ nayatīti |

5. nidānena | suksmadṛṣṭīnirūpanena |

6. barhīr adhastāt tad etae chākḥāntare samantrakam āmnātam | prthivīyāḥ sampṛicāḥ pālīti barhīr upāsyaty askandāyāskannam hi tad yad barhīṣu skandaty. atho barhīṣhadam evāṇam karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spasthikṛitam | abhiparyagnikṛite deśa ulmukam nidadhāti | sa śāmitras tam dakṣiṇena pratyāncam paṣuṃ avasthāpya prthivīyāḥ sampṛicāḥ pālīti barhīr upāsyaty upākaraṇayor anyatarat tasmin samjñāpayanti pratyekśirasam udicnāpādam iti |

8. uvadhyagoham | uvadhyam puriṣam | tasya gohaṃ gopānasthānam tat kuryuḥ | paśoḥ puriṣasthāpanārthakḥanānasya kāla Āpastambena darśitaḥ | uvadhyagoham pāṛthivāṃ kḥanatād ity abhi-jñāyovadhyagoham kḥanatīti | hotā tv adhrigupraishamantre yadovadhyagoham iti vākyam pāṭhati tadā kḥanād ity arthaḥ |

10. kuṣṭhikāḥ | udaravartino bhakṣitās tṛipādayaḥ |

## 12.

1. vapām | tasya paśor vapām udaragatām vastrasadṛṣṭim utkhidyoddhṛitya homartham āharanti | tam ca vapam adhvaryur abhigḥārayan praishamantram bruyat | tad etad Āpastambo viśadāyati | tvām u te dadhīre hayyavāham iti sruveṇa vapām abhijuhoti | prādurbhuteshu stokeṣu stokebhyo 'nubruhīti sampreshyatīti |

2. tad yat stokāḥ | tat tasyām vapāyām tadānīm eva klīnāyām ārdṛāyām śrāpyamāṇāyām yadā stokā nirabindavaḥ śrotanti nirgatyādhaḥ patanti | tadānīm sarvadevānām priyatvad ime stokāḥ svayam anabhīprītā asmāsu pritirahita devān gachān gamishyanti | tathā satī mahad etad asmākam bhayakaraṇam | tan mā bhūd ity abhipretya stokapṛiṇanārtham idam praishānuvacanam |

3. juṣhasva | tasyānuvacanasya kāla Āśvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām pṛeṣitaḥ stokebhyo 'nvāha juṣhasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubruhīti tadā maitrāvaruṇaḥ stokiya anvāha juṣhasva saprathastanam iti |

## 13.

1. svāhākṛitīnām | svāhākṛitiṣabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham pṛeshito maitrāvaruṇo jushasvetyādya yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākya bhavanti | na tv anyāḥ santi | anena vapāpraśaṁsā sūcitā | praishasūkte hotā yakshaḥ Agniṃ svāhājyasyeti prayājāntimo yaḥ praisha āmnataḥ sa esha praishah | āprisūkte yeyam uttamā yājyārupeṇāmnatā saiva svāhākṛitidevatūnām yājyā |

5. paśoḥ paryagnikarapāt pūrvam prayājakāle daśaiva prayāja ishtāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam Āpastambena | daśeṣṭyaikādaśam ayājyam 1) avaśmashṭīti | so 'yam avaśiṣṭo 'ntimaprayājō jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ vapāhomāt prāg ijjate | ato vyavahitāt tvād antimaprayājaviḥayaḥ | puronuvākya praishayajyāpraśno yuktāḥ | vapāsamīpavartitvād eva stokānuvacanamantṛāpām etadīyapuronuvākya tvam copapannam | anuśṭhānasya vyavadhāne 'pi praishayājye tattadanuvākokte evokte eveti samarthayate |

## 14.

3. pañcāvattā | dvividhā yajamānaṣ caturavattinaḥ pañcāvattinaṣ ceti | caturbhīr avadānair yuktas caturavatti | pañcabhīr yuktāḥ pañcāvattinaḥ | evaṃ ślūte vapā pañcabhīr avadānair yuktā kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadānāni prāptāni | yas tu caturavatti tasyāpi pañcāvadānāni vapāyām kuryāt |

1. ājyasya | ājyasyājyenety arthaḥ | tad etad Āpastambena spashṭam uktam | juhvām upastīrya hiraṇyasaḥkalam avadhāya kṛitśnām vapām avadhāya hiraṇyasaḥkalam upariśṭhāt kṛitvābhughārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

## 15.

2. saptabhīḥ-saptabhīṣ chandobhīḥ | tāṣ ca pīcaḥ sarvā Āśvalāyānenāpo revatīḥ kshayathā (4, 13, 7) ityādigranthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatriḥ | tvam agne vasuṃ ityādishv anuśṭup chandah | abodhy agniṃ ityādishu trishṭup chandah | enā vo agniṃ ityādishu bṛihatī chandah | agne vājasyetyādishushṇik chandah | janasya gopā ityādishu jagati chandah | agniṃ tam manya ityādishu pankṭis chandah | tāny etāni sapta chandāṁsy āgneye kratav prātaranuvāke drashtavyāni | prati śhyā sunarityādishu gāyatri chandah | usho bhadrebhīr ityādishv anuśṭup | idaṃ śreṣṭhām ityā-

1) "kādaśyājyam die Handschriften.

dishu trishṭup praty u adarṣityādishu bṛihatī | ushas tac citram ā bharetyādishushnik | etā u tyā ityādishu jagatī | mahe no adyetyādishu pañkṭih | tāny etāny ushasye prātaranuvāke sapta chandānsi esho ushā ityādishu gāyatrī yad adyetyādishu anuṣṭup ā bhāty agnir ityādishu trishṭup imā u vām ityādishu bṛihatī | aṣvīnā vartir ityādishushnik | abodhy agnir jma ityādishu jagatī | pratī priyata-mam ityādishu pañkṭih | tāny etāny āṣvine prātaranuvāke sapta chandānsi |

5. abhavan bhutim utkarsham prāptāḥ |

8. mahatī rātryai rātryāḥ purvāṣyaupavasathyaḥkhyasya dina-  
syāgnishomīyapaśvanuṣṭhānayuktasya yā rātriḥ | tasyā rātreḥ samban-  
dhini śeṣhe mahaty avatiṣṭhamāne satī prātaranuvākākhya riksa-  
muho vaktavyāḥ tad uktam bhavati | yasmin kāle prārabdhāḥ prā-  
taranuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā  
prārabdhavya iti

13. Nirṛitih | Nirṛitih kācid rākshasatupā mṛityudevatā | yāni  
vayānsi ye ca śakunayāḥ | etat sarvaṁ mṛityudevatāyā mukham | atra  
vayaḥśabdena pakshi-sāmānyam ucyate śakuniśabdena pakshi-  
viśeṣaḥ | yeshāṁ samacarād adhivāniṣṭhāniṣṭhasucakatayā manushyā vyavahara-  
nti te śakunayāḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kalaviśeṣaḥ śākhāntare | py āmṛataḥ | purā vācaḥ  
pravaditoḥ prātaranuvākam upākaroti | yāvaty eva vak tām ava-  
runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spāṣṭhikṛitam  
purā vācaḥ purā vā vayobhyaḥ pravaditoḥ prātaranuvākam upākaroti |  
prātaryāvabhyo devebhyo | nṛbhuḥ, brahman vācam yacha. | pratipra-  
sthātāḥ savanīyāṁ nirvapa, subrahmaṇya subrahmaṇyām āhvayeti  
sampsreshyatīti |

16.

1. ādiṣṭhām | kenacin mantreṇa pratipāditām |

3. sarvābhīḥ | tad etad āśvalāyaneṇābhūtatam | antareṇa yu-  
gadhurāv upaviśya pṛeṣṭhataḥ prātaranuvākam anubruyaṁ mandreṇāpo-  
revatiḥ | kṣhayathā hi vasya upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryāñnam | prātaranuvākarupam |

6. tvir anukṭā | iyaṁ trishṭubrupatvāc | catusecatvāriṁśada-  
kṣharā | tasyāṁ trir avṛittāyāṁ dvātriṁśadadhikaṣaṭākṣharāṇāṁ sampa-  
dyante | teshu jagatyādinyādhikākṣharāṇi gāyatrīyādini nyunākṣha-  
rāṇi sarvachandānsi sampādayitum śakyante |

17.

6. duroktōkṭaḥ | duruktenāpavādena janair vyavahṛitāḥ |  
śāmalagṛihito malīnena lokaviruddhena svikṛitāḥ |

8. sahasrāṣvīne | prabalo 'śva ekenāhnā yāvanti yojanāni  
gacchati tāvadyojanaparimito 'śva āṣvīnāḥ | sa ca sahasrasamkhyayā  
guṇitāḥ sahasrāṣvīnāḥ |

9. aparimitam śatam sahasrām ityādisamkhyāparimāṇam  
parityajya madhyarātrād urdhvam upakramya sūryodayāt prācīnakāle  
yāvatiṛ anuvaktum śaktir asti tavatiṛ anubruyāt |

12. saptaṅgneyāni prātaranuvāke trayo bhāgāḥ | tatra pra-  
chamo bhāga ṅgneyaḥ tasmīnś ca gāyatri anu-ṣṭup triṣṭub brihaty  
uṣṇiḥ jagati pañktir iti saptabhiḥ chandobhir yuktā pīco 'nubruyāt |

14. saptoṣṣasyāni yathā prathamabhāga-ṣyāgnir devatā ta-  
thā dvitīyabhāga-ṣyā devatā tasmād uṣaḥpratapādikāśv pīkshu  
pūrvavad gāyatriyādini sapta chandāsi drashtavyāni | grāme bhavā  
grāmyāḥ paśavas te ca sapta | tathā ca Baudhāyanāḥ | sapta grā-  
myāḥ paśavo 'jāyo gaur mahiṣī varāho haṣty aṣvatarī ceti | Āpa-  
stambamaṇḍanusāriṇas tv evaṃ varṇayanti | ajāvikaṃ gavāṣyam ca  
gardabhoshṭranaras tathā sapta vai grāmyapaśavo gīyante kavisa-  
ttamair iti |

16. saptaṣvīnāni | tṛtīyabhāga-ṣyāsvīnau devatā | tatsamba-  
ndhīnīḥ saptachandoyuktā pīco 'nubruyāt | loke gānarupā yā vāg asti  
sā saptadhāvadat | śadjaṇiḥbabhādri-varoṇetā pravṛtṭā | tāvad eva  
vaidīkavāg apy avadat sānni kṛṣṭapṛathamadvitīyādīnāṃ saptasva-  
raṇāṃ adhiyāmānatvāt |

17. trīṇpitaḥ | yathā guṇatrayamelanarupā rajjus trīṇpit | evaṃ  
ete pṛithivyantarīkshadyulokāḥ para-paramitās trīṇpitaḥ |

## 18.

1. katham anucyaḥ | kim ekaikasmin bhāge gāyatriyādini  
chandānśy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ  
saṃśayaḥ | anukramapakṣe 'pi kim pāde-pāde 'vasānaṃ kṛtvānuva-  
canīyam āho svid tattadardhe 'vasānaṃ kṛitveti dvitīyāḥ saṃśayaḥ |

2. yathāchandasaṃ | anukrameṇavasthīṇi gāyatriyādini cha-  
ndānśy anatīkramyeti yathāchandasaṃ chandaḥkrameṇaivāyam anu-  
vacanīyaḥ |

3. pacchahaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharacasaḥ | ekaikasmin pīco 'rdhe 'vasāyāvasāya prāta-  
ranuvāko 'nucyaḥ | evakārah pūrvapakṣavyāvṛtṭiyarthaḥ | yathāive-  
tyādīnārdharacasa ity etad eva spāṣṭīkriyate etam ardham yathāiva  
yenaiva prakāreṇaitad anv adhyāyanakālināṃ guruccāraṇam anu |  
yathādhyaṇanakāle pratyardham avasāyāha paṭhati | tathāiva prāta-  
ranuvākanuṣṭhānakāle 'pi | na tv atra pīgante prāṇavaprakṣhepādivat  
kimcin nutanaṃ kartavyam asti |

5. yad vyulhaḥ | chandasāṃ yo 'yam anukramāḥ so 'yam Anu-

kramanikakāreṇa darśitaḥ | atha chandāṁsi gāyatrīuṣṇigānusṭubbrī-  
 hatipāṅktitriṣṭubhajagatyatijagatīśakvaṛṇatī-akvaṛyashṭyatyashṭidhrity-  
 atidhrityaś caturvīṇṣatyakṣharādīni caturuttarāṇi | caturvīṇṣatya-  
 kṣharopetām gāṭratrim ārabhyottarottaram chandaś caturbhiḥ-caturbhir  
 akṣharair adhikam ity arthaḥ | tam etaṁ chandaśam kramam vipa-  
 ryasya prātaranuvāke kramāntaram uhitam gāyatrī anuṣṭub tri-  
 ṣṭub bṛihatī uṣṇig jagatī pāṅktir iti | so 'yam kramo 'smābhir Āśva-  
 lāyanoktakrameṇa purvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-  
 vākoktakramasya viparyayeṇohanād ayaṁ vyudbhāḥ sampannaḥ | so  
 'yam anucitaḥ | tasmāt katham avyudbho bhavatīti praṇa ākshepe vā  
 yad evetyādikam uttaram bhavati | yasmād eva kāraṇāc chandaḥkrame  
 'nuṣṭhānakrame vāsyā prātaranuvākaśya madhyād bṛihatichando naiti  
 nāpagachatīty abhijño brūyāt | tena kāraṇenāyam avyudbhāḥ sampanna  
 ity avagantavyam |

8. somapāḥ | Vasvādīnām Vashaṭkāraṇtānām devatāvām soma-  
 yāgena prītiḥ | hotā yakṣhaś Agnim ityādimaitrāvaruṇapraishamāntre-  
 shu samiddho adyetyādyājyāsu cābhihitāḥ samidādyā ekādaśa praṇa-  
 jadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamāntre-  
 shu devam barhir vasuvana ityādyājyāsu cābhihitā barhirādya ekā-  
 daśanuyājadevatāḥ | samudraṁ gacha svābetyādimantroktāḥ samudrā-  
 dayā ekādaśopayājadevatāḥ sarvā api somapāuavarjitāḥ paśum eva  
 bhajante | tāsām paśunā triptiḥ |

11. kratūn | kratuśabdāḥ somayāgasambandhināḥ prātaraṇu-  
 vākaḥ upalakshyati |

## 19.

1. satram | dvādaśāham ārabhya uparitanam trayodaśarātrādi-  
 kam bahuyajamānakam karma satram ity ucyate

5. saṁtatam | tasmīn aponapṛīyasukte prātaranuvākavat  
 prasaktam ardharce 'vasānam nivarayitum naitantaryam vidhatte |

6. saṁtatavarshī | parjanyaḥ megho nairantaryeṇa vṛṣṭīmān  
 yāvati vṛṣṭir apekṣitā sā sampurnā bhavatīty arthaḥ |

7. avagrāham | tasmīn-tasmīn ardharce pāde vā avagrīhyā-  
 vagrīhyā punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajo-  
 pakārārtham pravṛttāḥ parjanyaḥ jīmutavarshī syāt | jīmutaḥ parva-  
 taḥ | jīmutau meghaparvatāv ity uktavāt | anupayukte parvata eva  
 varshati na tūpayukteshu saśyeshv ity arthaḥ | yasmād evam tasmād  
 avagraho na kāryaḥ kiṁtu saṁtatam evānucyam | tasmīn sukte pra-  
 thamāyā pīca āvṛttisahitam saṁtatam vidhiyate |

8. tasya | asya sūktasya prathamāyās trir āvṛtīti, saṁtatyena  
 sarvasyāpi sūktasya saṁtatyam siddhyati | prathamāyām saṁtatyam  
 Āśvalāyano darśayati | adhyardhakāram prathamam pīgāvānām utta-

raḥ (5. 1, 2) iti trir avṛittayāḥ prathamāya ardhatrayeṇapaśānam  
kṛtvā paṭhet uttarāsāṃ pīcām avasānam kṛtvā pāthāḥ kartavya ity  
arthah |

20.

1. tā etāḥ pra devatrety arābhya navasamkhyakā pīco yāḥ  
santi tāsāṃ dvayor pīcor madhye 'ntarāyo vichedo yathā na bhavati  
tathānubruyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatīr iti daśamī tām pari-  
tyajya taduttarabhāvinīm hinotā na iti daśamīm kṛtvānubruyāt | pa-  
rityaktāyāś tasyā anuvacane kālavīśhaṃ vidhatte

3. āvarvṛitatīḥ atrāyaṃ prayozakramah sutyādīnāt pūrva-  
smin diue 'gnishomiyam paśum anushthāya. vasativarisaṃjñitāḥ somā-  
bhishāvakāle savanīyā apa āniya. vedyām avasthāpya, madhyarātrād  
ūrdhvaṃ nidrām parityajya. āgnidhradhiśhnyādīḥ tattanmantrair  
abhinūṣya, somādīnām pātrāṇy āśādyā, prātaranuvākārthaṃ hotārāṃ  
sāmpreshya, prātaranuvākānte śṛipotv agnir iti mantrena hutvā, tata  
ekadhanā apa ānetuṃ gachann aponaptriyasuktārthaṃ hotārāṃ sam-  
preshyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvarya-  
vasutreshu drashṭavyaḥ tatra hotārāṃ praty aponaptriyavishaye  
prajisham Āpastambo darśayati | yatrābhijānāty abhud ushā ruṣatpaśur  
iti tat pracaranyā juhōti, śṛipotv agnir samidhā havam ma ity apa-  
raṃ caturgrīhitam grīhitvā sampreshyaty apa ishya hotar maitrāvuru-  
ṇasya camasādhvanyav ādravaekadhanina ādravata neshṭhāḥ patnīm  
udānyonnetar hotricamasena vasativaribhiḥ ca cātvalam praty āsveti |  
asmāt praishād ūrdhvaṃ hotā suktam anubruyāt tad āhāśvalāyanah  
parihite 'pa ishya hotar ity ukto 'nabhihīmkṛityāponaptriyā anvāha  
(5. 1, 1) iti | tatra pūrvoktadaśamīśchitā pīco 'nucyaekadhaninah pu-  
rushāḥ preṣhitāḥ santa ekadhanākhyā apo ghaṭair grīhitvā yadā ja-  
lasamīpād āvartante tadānīm tāsā ekadhanāśv apsv avṛittāsu satishu  
tadāvṛittīm pratikshamāṇo hotā pūrvam parityaktām āvarvṛitatīr ity  
etām pīcam tasmīn kāle 'nubruyāt ity arthah |

4. prati yad āpaḥ tā ekadhanākhyā apo gṛahapasthānāt  
pratiniṣṛitya taiḥ purushair ānyamānā yadā hotrā dṛiśyante tadānim  
prati yad āpa ity etām pīcam anubruyāt |

5. ā dhenavaḥ | hotrā dṛiṣṭās tā ekadhanākhyā apo yadā cā-  
tvālasamīpam praty āgachanti | tadānim upāyatishu samīpam āga-  
chantishu tāsā ā dhenava ity etām pīcam bruyāt |

6. sam anyāḥ | pūrvatronnetar hotricamasena vasativaribhiḥ  
ca cātvalam praty āsvety Āpastambasutroktāḥ praisha udāhṛitāḥ |  
tata unnetā hotṛisambandhināṃ camasam vasativarīyakhyāḥ pūrvadi-  
nāntā apaḥ cātvalasamīpe samānayati | maitrāvatuṇasya camasādhva-

ryav āhraveti prēshitatvān maitrāvaruṇasya paricārakaḥ camasādhva-  
ryur api tadyaṁ camasaṁ cātvalasaṁ tpe samānayati ' tona hotricā-  
masena vasativarīyo grīhyante maitrāvaruṇacamasena ikadhaṇāḥ ca  
grīhyante tato vasativarīsaḥ hotricamase maitrāvaruṇacamasaga-  
tāḥ ekadhaṇāḥ adhvaryuṇā samīpanitāḥ saṁyojayitūṁ samāgatāḥ  
sam anyā yantītyādikaṁ ricam anubrūyāt tam etam anuvacanākā-  
lam Āpastambo viśadayati hotricamaseṇa vasativarībhyo mshicyo-  
pari cātvalē hotricamasaṁ ca maitrāvaruṇacamasam ca saṁsparṣya  
vasativarīr vyānayati sam anyā yantīty abhijñāya hotricamasaṁ maitrā-  
varuṇacamasa ānayati | maitrāvaruṇacamasā dhotricamasa etad  
vā viparitam iti |

7. āpo vai pūrvedyuh sampādītā vasativarīyākhyā yā āpo yāḥ  
ca pāredyuh sampādītā ekadhaṇākhyāḥ tā ubhayaividhā api yajñāni-  
rvabhaḥ pūrvabhāvitvārtham anyonyaṁ spardhām kṛitavatyāḥ  
samaññāpayat ' samññānam paraspāram akamatyaṁ prāpayat '

10. aver apaḥ | he adhvarīyo dvidividhā apaḥ kim aveḥ | bīddha-  
vān asi |

14. tivrāntam | tivrām avaśyambhāvi phalam ante yasya so-  
masya so 'yam tivrāntaḥ | avighnena somayāge samāpte sati sarvathā  
phalaty evety arthaḥ | bahuramadhyam | bahulam angādīkam anu-  
shṭhānam madhye prārambhasamāptyor antaṇāle yasyasau bahurama-  
dhyah | ritvigvarānam ārabhyodayas aniveshṭeḥ pūrvam dikṣaniva-  
dyaṅgakarmabhir upāṇṣvantarvāmagrahādibhiḥ ca pradhanaḥ anu-  
shṭhānabāhulyam prasiddham

16. anuparyāvṛityāḥ ' anu prīṣṭhataḥ paryāvṛityāḥ paritah  
saṁcaranayogyā dvidividhā apaḥ '

18. īṣvaro ha nanu yāgakarṭṛityād yajamānasyaivānuvraja-  
nam yuktam na tu hotur ity āśaṅkyāha ' īṣvaro etc. yady api hotā  
yāgakartā na bhavati ' athāpy anuvrajanam hotāraṁ yasaḥ kīrtir  
artor īṣvaro ha | prāptuṁ samarthaiva tasmāt kīrtihetutvād anu-  
bruvataiva hotrā tāsām apām anugamanam kartavyam

21. yo 'madhavyah ' yah pūmān pūrvam amadhavyo madhu-  
rarasaṁ somaṁ nārhati sa yady yaso 'rtoḥ somayāganimuttam kīrtim  
prāptuṁ samartho bhavitum icchet | sa pūmān pūrvoktam anubruvan  
anuprapadyetety anvayah |

1. śiro vā etat ' pūrvasmīn khaṇḍe dvidividhāḥ apsu vedyāṁ  
sādītāḥ aponapṛīṣṭhānuvacanasya samāpanam uktam tatra sādāna-  
prakāra Āpastambena darśitaḥ | aparavā dvārā havirdhānaḥ apaḥ  
prapādayati pūrvayā gataḥ pūrvayā yajamānaḥ prapadyate da-  
kṣiṇasya havirdhānasya pradhure prācarāṇyaṁ sadayati | yam kā-

mayeta paṇḍakaly syād iti tam pracaranyopasprīṣed etasyaiva havir-  
dhānasyādha-tāt puro'kṣham maitrāvaruṇacamasam uttarasyāṃ va-  
rtanyām puruṣcakraṇ hotricamasam uttarasya havirdhānasyādha-tāt  
puro'kṣham vasattvarīḥ paścādakṣham ekādhanā etad vā viparitam!  
sado yajamāno 'nuprapadyata iti evaṃ sādūśv apsy aponaptriya  
ricah samāpya hotāvati-ṣṭhate tato 'dhvaryur dadhigrahepāṇisugra-  
henadābhyagrahepāṇisugrahepāntaryāmagraheṇa kramāt pracarati  
tavad ayaṃ hotā vācam nyanyaiḥvaste tad idam vidhatte śiro  
va etc.

prāṇāpānaṃ upāṇśyantaryāmagrahaṇau prāṇāpānaśthānīyau | eṣha  
te yoniḥ prāṇāya tvā ' eṣha te yonir apānāya tvā (Ts. 1, 4, 2. 3) iti  
tadhiyamantrayor śraṇanāt

2. śasvat tathā syāt ' ayaṃ yajamānaprāṇavigamo hotuḥ  
tadvadhapratyavāyaḥ ca bhavet

3. anumantrayeta anvikṣhya mantrāṇaṃ anumantranam  
tatas taṃ abhiprāpet tam upāṇisugrahaṃ abhilakṣhyocchvāsam ku-  
ryāt.

## 22.

1. tad āhuh ' antaryāmagrahaḥhomad urdhvam mahābhishavam  
kṛtvāndravāyavam ārabhya pavamantyantargrahārtham (?) tattatpā-  
treshu somaṃ grhītvā śatiteshu vaiprūshān homaṃ hutvā bahiḥspa-  
vamānārtham prasarpayjuh prasarpānaprakāram Āpastamba āha  
saptahotāram manasānudrutyaśvanyāṃ saṃgrahaṃ hutvodañcaḥ pra-  
hyā bahiḥspavamānāya pāñcartvijah samānvārabdhah sarpanṭi ' adha-  
rvam prastotānvarabhate prastotarāṃ pratihartā pratihartāram udgā-  
todgātāram brahmā brahmāṇaṃ yajamāna iti Āśvalāyano 'py āha  
adhvaryumukhah samānvārabdhah sarpanṭy ā tīrthadeśāt ' tatsotrā-  
yopaviṣanty udgātāram abhīmukhah tān hotānumantrayate 'traivā-  
sino yo devānām iha (5. 2. 6) iti tato hotuḥ sarpaṇaṃ nīvārayitum  
pūrvapakṣham upanyaśyati tad āhuh etc.

bahiḥspavamānaḥ udgātṛbhūḥ geyam upāsmai gāyātā nara  
ityādikāṃ stotram bahiḥspavamānaśabdenocyate

3. yat sarpet yady ayaṃ hotā tath sāha sarpet tadānīm sva-  
kiyām ricam eva sāmno 'nūvartmānam prishthagāmnīm kuryāt | tae  
cayuktam rica ādharatvāt sāmna ādheyatvāt paścādbhāvitvam | ata  
eva Chāndogā āmananti tad etasyām ricy adhyuḥḥam sāmna tasmād  
ricy adhyuḥḥam sāmna gīyate (Chāndogya 3, 6, 1) iti tataḥ pūrogā-  
mīnyā ricah paścādgāmītvam avuktam

10. 'śuri' atha savanīyapurodāṣeḥ yajam maitrāvaruṇi pa-  
yasyāsti tatsadbhāva Āpastambena darśitaḥ prāḡvaṇṣe pratīprasthātā  
savanīyāṃ nirvapati | sarve yavā bhavanti kārthān parihāpyendraya

harivate dhānā Indrāya pūṣaṇvate karambhaṃ Sarasvatyai Bhara-  
tyai parivāpam Indrāya puroḍaśam Mitravaruṇābhyām payasyām iti

Dirghajihvi | dirghā jihvā yasyāḥ sā Dīrghajihvi | asurajātāv  
utpannatvād āsuri | tathā ca Talavakārā āmananti | Dirghajihvi vā  
āsury āseti |

tad vyaṃādyat | tatra prātaḥsavanam viśhajihvālehanena vya-  
mādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya vi-  
paryāso jātaḥ |

payasyām | payasi bhavāmikṣhā payasyā

## 23.

5. ekādaśakapālān | Āpastambas tv anyasākṣābhedaṃ anu-  
sṛitya pakṣhadvayam apy udāharati | aṣṭau puroḍaśakapālān ekā-  
daśa mādhyamādye dvādaśa tṛtīyasavane sarvān aindrān ekādaśaka-  
pālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

## 24.

1. havishpaṅktim | havishāṃ dhānādīdravyarupāṇāṃ paṅktiḥ  
samūho yasmin somayāge so 'yaṃ havishpaṅktiḥ tādṛiṣaṃ yajñam  
yo veda sa tathaiva tādṛiṣena yajñena sampriddho bhavati | bhrīṣṭā  
yavatandulā dhānāḥ tad āpāpastambāḥ kapālānām upadhānakāle  
prathamakapālamantreṇa dhānārthaṃ lājārthaṃ kapāle adhiṣṭitya  
tandulān opya dhānāḥ karoti vṛthā opya lājān karoti puroḍaśam  
adhiṣṭityāmikṣhāvāt payasyām karoti | udvāsanakāle dhānā udvāsa  
vibhāgamantreṇa vibhajyārdhāñjyena saṃyauty ardhā piṣṭān ātmā-  
vṛitā saktun karoti | manthaṃ saṃyutam karambha ity ācak-hate  
lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharatīti |

2. akṣharapaṅktim | pañcasamkhyākānām akṣharāṇāṃ sa-  
mūho 'kṣharapaṅktiḥ | su ity ekam akṣharam, mad ity dvitīyam  
akṣharam, pad ity tṛtīyam akṣharam, vac ity caturtham akṣharam,  
de ity pañcamam akṣharam | tāny etāny akṣharāṇi hotṛijapādau  
prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotṛijapākhyasya  
cādīto 'kṣharapañcakam ekaikam akṣharam cātra parasya brahmaṇo  
vapuh | su pūjitam mat prahrīṣṭam pat sarvasyāpi tac ca vak | sa-  
rvasya vakṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāsaṃsapaṅktim | bhakṣhitāpyāyitānām sādītānām ca-  
masānām nārāsaṃsāḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitāṃś ca-  
masān sādāyanti te nārāsaṃsā bhavantīti | bhakṣhiteshu camaseshu pu-  
naḥpuraṇam āpyāyanam |

4. savanapaṅktim | paredyur yakshyamāṇasya yajamāṇasya  
samipe purvedyur devatāḥ tadīyaṃ yajñam pratikṣhamāṇā vasanti |

asmād upa samīpe vasanty a-smīn divasa iti purvādivasa upavasa-  
thaḥ ' upavasa-athakhye pūrvādivase yaḥ paśur agnīshomīyaḥ so 'py  
atra savana-apūpavaratīvāt savanatvena gaṇyate | prātaḥsavanādini  
tu trīṇi prasiddhāny eva savanāni savanābhyā ūrdhvaṃ anuśṭheyo  
'nubandhyākhyāḥ paśur api purvavat savanatvena gaṇyate | ataḥ  
pañcānām savanānām pañktyā samuhena yukto yo yajña esha eva  
savanapañktiḥ '

5 pañcamahaviḥsvarupāyāḥ payasyāyāḥ (nämlich yājyā) śākhā-  
ntarād upasamhartavyā |

11. puroḷāṣasvishṭakṛitaḥ ' savanīyapuroḍāṣasambandhinah  
svishṭakṛito yajñam vidhatte havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayor saha somapānam  
astu | tavārāham mamārāham |

4. 'Indraturiyaḥ ' Indrasya turtiyabhāgo yasmin grahe so  
'yān indraturiyaḥ

• 6. tasmād dhāpi ' yasmāt sārathirūpasyendrasya caturtha-  
bhāgaḥ purvam prattah | tasmād dha tata eva kāraṇād etarhy api-  
dānim api bharataḥ ' bharah samgrāmaḥ | tam tanvanti vistāraya-  
ntīti bharatā yoddhārāḥ ' satvanām sārathinām vittim vetanām jīvi-  
tarupām prayanti prakarshena sampādayanti ' te ca samgrahitārāḥ  
sārathāyas turiye haiva yuddhalabdhasya dravyasya caturthabhāga  
eva vadante ' asmākam etāvaḥ ucitam iti kathayanti | tadaucitye yu-  
ktim āha ' amunaiva purvoktenānūkāṣena dṛṣṭāntena | sa eva dṛi-  
ṣṭānto yad ada ityādinaḥ spāṣṭikriyate ' yasmāt kāraṇād Indro Vā-  
yoh sārathir iva bhūtvā adaḥ caturthāṇsarūpaṃ somātmakaṃ dha-  
nam udajayat ' tasmāl loka 'pi tathaiva pravṛttam ity arthaḥ |

26.

• 5. vyṛiddham ' yasmin karmaṇi yājyāyāḥ sakāṣāt puronuvā-  
kyāksharair abhyadhikā tat karma vyṛiddham sampiddhirahitam '   
pūrvapakṣiṇaḥ cātra nyunām yājyām puronuvākyām adhikāṃ kurva-  
nti ' tasmād etan matam ayuktam ' yatra vai yasmiṃs tu karmaṇi  
puronuvākyāyāḥ sakāṣād abhyadhikā yājyā bhavati | tat karma sa-  
mpiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad  
api karma sampiddham , sāmyapakṣe 'nyo 'pi guṇo 'sti ' tat katham  
iti | tad ucyate | prānasya ca vācaḥ ca prānavācor madhye yasya ya-  
sya vastunāḥ kāmāyapekṣitaphalasiddhaye tat tathā kuryāt ' tena  
pūrvoktaprakāreṇānushṭubgāyatrijanyam anuśṭhānam pūrvapakṣi  
kurvita | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoh •sāmyānu-  
śṭhāna eva upāptam | śighram prāptam bhavati | tasmāt samyapa-

ksha evādarapīya ity arthaḥ ' sāmyapakṣhe purvapakṣyabhipretam  
prayojanam katham sidhyed ity āsāmyāha ' vāyavyā etc.

6. vāyavyā ' dvayoh puronuvākyayor madhye yā pūrvā puro-  
nuvākyā sā vāyavyā vāyubhāvāḥ | vāyav ā yahi darśatety asyām  
pici Vāyoh śravaṇāt yā tuttarā puronuvākyā sayam aindravāyavi |  
indravāyu ime sūtā ity asyām picindravāyoh śravaṇāt ' evam yāya-  
yor api drashtavyam ' ubhayor yājyayor madhye yā pūrvā sā vāya-  
vyā | agram pibā madhumām ity asyām picī sūtam vāyo diviṣṭiṣṭiv  
iti Vāyoh śravaṇāt yottarā yājyā saindravāyavi śatenā nā abhi-  
śṭībhīr ity asyām picī niyutvān indrasārathir itindrah śruyate | vāyo  
sutasyeti Vāyur api śruyate | tasmād iyam aindravāyavi |

## 27.

1. dvidevatyāḥ ' dve devate yugmarūpe yeshām grahānām  
te dvidevatyāḥ ' Indraś ca Vāyuś cety ekam yugmam ' Mitrāś ca  
Varuṇāś cety dvitīyam yugmam vāy Aśvinau tau tṛitīyam yugmam |  
ta ete dvidevatyagrahāḥ prāṇā vai indriyarupā eva ' vāg va aindra-  
vāyavaś cakṣur maitrāvaruṇaś śrotram āśvinaḥ ' (Ts. 6, 4, 9, 4) 'iti  
śrutyantarāt ' te ca grahā ekapātrā grahitavyāḥ Indravāyvor eka-  
smiṇ pātre grahānam Mitrāvaruṇayor ekasmiṇ Aśvinor ekasmiṇ  
iti ' yasmāt prāṇarūpāṇām grahāṇām ekapātratvam ' tasmād vāka-  
kṣuṣśrotrarupāḥ prāṇā ekanāmānaḥ prāṇā ity evam eteshām nā-  
ma ' te ca grahā homakāle dvipātrā hotavyāḥ tattadgrahapātreṇā-  
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti yasmād dho-  
makāle pātradvayam tasmāc cakṣurādavaḥ prāṇāḥ svavagolakeshu  
dvandam ' dvau-dvau bhutvā vartante ' ayam arthaḥ śrutyantare  
praśnottarābhyām āmnātaḥ ' brahmavādīno vadanti kasmāt satyād  
ekapātrā dvidevatyā grhiyante dvipātrā huyanta iti yad ekapātrā  
grhiyante tasmād eko 'ntarataḥ prāṇo, dvipātrā huyante tasmād dvau-  
dvau bahiṣṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti ' homakāle dvipātratvam  
Āpastambena spaṣṭīkṛitam ' havirdhānam gachan sampreshyati Vā-  
yava Indravāyubhyām anubrahmī upayāmagṛhīto 'si vārkaśasadasity  
ādityapātreṇa pratiprasthātā dropakalaśād aindravāyavaśya pratini-  
grāhvaṃ grhitvā na śādayaty aindravāyavam ādāvādhvaryur dropa-  
kalaśāc ca pariḥlavayā rājānam ' ubhau nishkravā dakṣiṇāto 'va-  
sthāya dakṣiṇam paridhisamūhīm anvavahṛityādhvare yañño 'yam  
astu devā ity pariḥlavayāghāram āghārayaty āśrāya pratyāśrāite  
sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhōti  
punar vashaṭkṛite juhotaḥ | evam uttarābhyām grahābhyām praca-  
rata iti |

2. yenaivādhvaryuh ' adhvaryoh pradānamantra Āpastam-  
bena darśitaḥ graham adhvaryur ādāya kṣhipraṃ hotāram abhidru-

tya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigrihya dakṣiṇa urāv asādyā hastābhyāṃ nigrihyāsta iti |

8. sarvataḥ parihāram | sarvāsu dikṣu parito haraṇaṃ kṛtvā śiraḥ pradakṣiṇīkṛtyety arthaḥ | yasmāc chrotreṇa sarvataḥ śṛiṇvanti | purataḥ prīṣṭhataḥ pārśvayor vācam vadantīm svārtham abhidadhānām vācam śṛiṇvanti | yathā hotur idṛṣaṃ bhakṣayaṇaṃ tathādhyayor api śākhāntare śrutam vāg vā aindravāyavaḥ cakṣur maitrāvaruṇaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakṣayati tasmāt purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastac cakṣuḥ paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śrotreṇa śṛiṇoti (Ts. 6, 4, 9, 4) iti |

## 28.

1. anayānam dvidevatyagraheshu yājyām paṭhan hotānavānam yajet | mantramadhyā nechvāsam akṛtvā yajet | dvidevatyānam prāṇarūpatvād ayaṃ mairantaryapāṭhaḥ | prāṇānāṃ saṃtatāvasthāpanāya bhavati | tatas teshāṃ vyavachedo na bhavati | saṃtatir ayyavachedaḥ cety eka evārtho | nyayavyatirekābhyām neyate | itareshu graheshu yājyānte vashatkāreṇa sakṛd dhutvā somasyāgne vihity anuvashatkāreṇa punar yajanti | ataḥ prasaktam anuvashatkāramantram nishedhati | prāṇa vai etc.

4. dvir āgurya | āguḥśabdena pratijñābhidhiyate | maitrāvaruṇo dvir āgurya dvīḥ pratijñāya dvīḥ preshyati | dvāv asya praiśhamantrau | hotā yakṣad Vāyūm agregām ity eko, hotā yakṣad Indravāyū arhanteti dvitīyaḥ | Āśvalāyanaḥ 5, 5, 3 | tayor ubhayor apy ādāv ayaṃ hotā yakṣad iti dvīḥ pratijñānīti | dvayor mantrayor ante hotar yaja hotar yajeti dvīḥ preshyati | hotā tv agram pibā madhunām ityādike dve yāje paṭhntum ādau ye yajāmaha iti sakṛd eva pratijñānte dvayor yājyayor ante vaushad vaushad iti dvir vashatkaroti | tae ca nyāyena dvitivamantrādāv api ye yajāmaha ity āguḥkaraṇam apekṣitam tae ca na kriyate | tasmād dhotur dvitīyayajvādāv āguḥ kā nāma syād iti prasaṅgaḥ | dvitīyayājyādau mā bhud evāgūr ity etad uttaram vipakṣabādhapurvakaṃ darśayati | prāṇa vai etc.

## 29.

1. ṛituyājāḥ | madhumādhavādāya ṛitudevā yatrecjyante ta eta ṛituyājāḥ |

ṛitugrahāḥ ca dvādaśasaṃkhyākaḥ | tatrādyeshu śaṭṣu kameid viśeṣaṃ ūlhatte |

2. sha | ṛituneti | adhvaryuṇā preshito maitrāvaruṇaḥ praiśhasuktagatair mantraiḥ krameṇa hotrādīn preshyati | tena preshita

hotrādāya ṛitunā somam ity evaṃ yajeyuh | eteshāṃ śhaṇṇāṃ ṛitū-  
yājanāṃ prāṇasvarūpatvād dhotrādāyah śhaḍ api yajamāne prāṇam  
sthāpayanti || saptamam ārabhya dāśamānte vāśesham vidhatte |

3. catvāra ṛitubliḥ | adhvaryuṇā preshto maitrāvaruṇaḥ  
praishasūktagataiḥ saptamādibhiḥ caturbhir mantrair hotrādīn kra-  
meṇa caturāḥ preshyati | ta ṛitubliḥ somam iti bahuvacanāntapra-  
yogena catvāro 'pi yajeyuh |

4. dvir ṛituneti | adhvaryupreshto maitrāvaruṇaḥ praisha-  
suktagatābhyām ekādaśadvādaśābhyām mantrabhyām preshyat | tena  
preshtau dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekava-  
canāntaprayogena yajetām | antyayor dvayor yāgayor vyānasvarūpa-  
tvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijaḥ sthāpayanti |  
anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha āpasta-  
mbena darśitaḥ | ṛitunā preshyati trishv ādyeshv adhvaryuḥ sampre-  
shyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛityartubliḥ pre-  
shyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛitya-  
rtunā preshyati sakṛd adhvaryur evaṃ pratiprasthāteti |

## 30.

1. prāṇā vai | savaniyapaśupuroḍāśapracārād urdhvaṃ tādā-  
ṅgam idōpahvānam avasthāpya dvidevatyagrahapracārāḥ kṛitāḥ | tata  
urdhvaṃ tadgrahaśeshabhakṣaṇam api prāptam | tatredōpahvāna-  
grahaśeshabhakṣaṇayoḥ kim purvaṃ kim aparaṃ iti kramasya jñā-  
tum āśakyatvāt taṃ kramam vidhatte | prāṇā vai etc.

dvidevatyānām vāgādiprāṇarūpatvam pūrvam evoktam | idāde-  
vatā ca gaur vā aśyai śarīram (Ts. 1, 7, 2, 1) iti śruteḥ paśurūpā |  
tatraivaṃ sthite prathamato dvidevatyagrahaśeshān bhakṣhayitvā  
paścād idōpahvānam kuryāt |

tad etad idāpatre bhāgam avadāya kriyamāṇam upahvānam | yā  
tu hotur haste sampādītāvāntareḍā tatprāśanasya hotṛicamasabha-  
kṣaṇasya ca paurvāparyam vicārya niḥcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahaśeshasya bindor hotṛicamase  
prakṣhepaṃ vidhatte | prāṇā vai etc.

saṃsraṇān | saṃsraṇā bindavaḥ | tatprakṣhepeṇa dvidevatya-  
rupān prāṇān ātmany eva śarīre hotṛicamasarupe hotā prakṣipāti |

## 31.

1. na vyāvartanta | ekasya Vargasya sāmartyādhikeyam ita-  
rasya nyūnam ity evaṃ vyāvṛittim na prāptāḥ |

tushṇīmṣaṇsam | sarveshv api śastreshv picaḥ paṭhyante |  
asmiṇs tu śastre na paṭhyanta iti tushṇīmṣaṇsaḥ | rikpāṭnarāhityena  
gūḍham 'eshāṃ devānām taṃ tushṇīmṣaṇsam asurā nānvavāyan | nā-  
nugatavantaḥ | etadanushlthānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃśaṁsam | tatprakāra Āṣṭalāyanena darśitaḥ | su mat pad vag de pitā mātariṣvāchidrā padā dhād achidrokthā kava-yaḥ śaṁsan | śomo viśvavin nīthāni neshad brihāspatir ukthamadāni śaṁsishat | vāg āyur viśvam āyuh | ka idam śaṁsishyati sa idam śaṁsishyati japitvānabhihīmkṛitya śoṁsāvom ity uccair āhūya tūshṇīṃśaṁsam śaṁsed upāṁsu sapraṇavam asaṁtanvan | esha āhāvah prātaḥ-savane śaṣṭrādīshu (5, 9, 1) iti | asyāyam arthaḥ | ṛitupātrabhakṣha-ṇānantaram hotur mukhata āsino 'dhvaryuh parāṇmukhaḥ sann āva-rtate | tadānīm hotā sumadityādi sa idam śaṁsishyati tyantam ma-ntram japitvābhihīmkāram akṛitvā śoṁsāvom ity anena mantreṇa-dhvaryum uccair āhūya bhūr agnir ityādikam praṇavasahitam upā-ṁsu paṭhet | praṇavena sahāsaṁtatam avichedanam kuryat | esha so-ṁsāvom iti mantre 'dhvaryor āhvānarapatvād āhīva ity ucyate | sa ca prātaḥsavane śaṣṭrādīshu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyah puruṣo nindec chapel vā | upaṭādo nindā | anuvyāharah śāpah |

## 33.

1. āhāvah | śoṁsāvom ity anena mantreṇa śaṁsanakāle hotā-dhvaryum āhvayati | so 'yam āhāvah | agnir deveddha ityādibhir dvā-daśabhir vaksyamaṇaḥ padair yuktā tatsamuharupā nivit | pra vo devāyāgnaya ityādikam saptaṛcaṇaṁ suktam |

yaḥ purvam uktas tūshṇīṃśaṁso ye ca nivitsukte tad etat trayam ājyanāmakaśastrasya rūpam | tad uktam sampradāyavidbhūḥ | tū-shṇīṃśaṁsanivitsuktair ājyaśastram triparvakam iti |

## 34.

7. rathir adhvarāṇām | śākhāntare tu tadīyarathapradarśa-napurvakan eva mantro vyākhyātaḥ | rathir adhvarāṇām ity āha | esha hi devarathah. (Ts. 2, 5, 9, 2) iti |

8. aṭṭrtaḥ | bhulokavartī vahnir aturtaḥ | kenāpy atirṇah | mārḡamadhye tiryāṇcam mārḡasyāvarodbakatvenāvasthitam prauḍham davāgnīm kaṣcid api taritum na samarthaḥ |

## 35.

2. vi h a r a t i | viharāṇam prithakkaraṇam | dvayoh pādayor madhye viharāṇam vichedanam kṛitvā paṭhet |

5. pa ro va r i y ā ṁ s a m | paraḥ parasminn uttarabhāge 'tiṣayena sthulam idṛṣaṁ vajram suktapaṭhanena sampādayati | prathamāyā pica uttarārdhe pade | tatpādayoh samasanam | tad api vajrasādṛi-syārtham | vajrasya hy ārambhānato 'pimā mule saukṣmyam ity arthaḥ | vajraśabdena khadgādirupam āyudham abhidhīyate | tasya hi mule muṣṭibāndhanasthāne sukṣmatā bhavati | upari tu vistārah |

daṇḍaśabdena gadā vivakṣhitā | sāpi hastagrahaṇasthāne mūle sūkṣhmā  
prahārasthāne 'gre sthulā | paraśurāpi tathāvidhaḥ | yathāyaṃ trivi-  
dho vajra evaṃ idam api suktam prathamapāda-viharaṇena sūkṣhmam  
uttarārdharcāpādasamāseṇa sthulam '

## 36

1. sadah | tadānīm devāḥ saumikavedyām prāgvaḥṣasya pūrva-  
syām diṣi yevaṃ sado'bbidhānā śalā tām eva svasya nivāsasthānam  
kṛtavantaḥ |

agnidhram | tato devā nirgatāḥ santa agnidhrābbidhānā śālām  
prāptavantaḥ |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanā-  
makāni śastrāṇi fair evā samantaḥ jayam prāpuvanta āgachan |  
yasmād evaṃ tasmād ā samantāḥ jayanty ebhir iti vyutpattya śastrā-  
ṇam ājyanāma sampannam anenaiva nyāyena Sāmavede pañcadaśaṇy  
ājyaniti vākyaena vihitānām pañcadaśastomayuktānām stotrāṇām ājya-  
nāmatvaṃ draśṭavyam |

4. tāsām vai hotrāṇām | praśastā brāhmaṇēcchaṇsy āchā-  
vāka ity ete śaṣṭriṇo hotrakā yady api puruṣhās tathāpi tadyāta-  
nuvivakṣbayā tāsām ityādi strilinganurdeṣaḥ | yās tanavaḥ puruṣam  
asurān apāghnata | tāsām eva hotrāṇām hotrakatanunām āyatīnām  
sadaḥ pravesiṭum āgachanti nām sarvato jayam prāpuvanti nām ma-  
dhye 'chāvākīyāchāvākasambaddhīm tanur abhīyā | hīnābhut, sadaḥ  
samāgantum nāśaknoḍ ity arthaḥ | tadānugrahārtham tasyāṃ tanvām  
Indrāgnī adhyastam | adhiṣṭhāya nivāsan kṛtavantaḥ |

aindrāgnam | indrāgnī a gatam ityadikaṃ tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyām kuryāt |  
achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sā  
tadyā tanur abhīna vyavahartum samarthā bhavati |

## 37.

1. devarathāḥ | athājyaśastrasya bahiṣhpavamānastotrotta-  
ratvam praugaśastrasyājyastotrottaratvaṃ vidhatte, devaratho etc.  
yo yajño 'sty eṣha devānām ratha eva, tasya ratharupasya ya-  
jñasyājyam praugaṃ ca yac chastradvayaṃ tad antaraṃ raśmī | aśva-  
bandhanarajju | rathasyopary avasthiteṇa sārathinā dhīriyamāpātāt  
tayor abhyantaratvaṃ | yasmād evaṃ tasmād yady ājyaśastreṇa bahi-  
shpavamānam anu paścāc chāśet ' praugaśastreṇa ājyastotram anu-  
śet | tadānīm devarathasyaiva sambandhināy abhyantarau raśmī pra-  
grahau viharati | viśeṣeṇa sampādayati | tac cālobhāya vyāmoharā-  
hityāya sampadyate | raśmirāhitye duṣṭābhyām aśvābhyām yatra  
kvāpi dṛgame deṣe rathanayane sati rathabhaṅgarūpo vyāmohaḥ  
syāt | tan mā bhūd iti śastradvayaṃ krameṇa prayoktavyam |

4. tad āhuḥ | tat tasmīn ājyaṣastre brahmavādina āhuḥ |  
codayanti | yathaiva stotraṁ sāmagair uktaṁ tathaiva bahvricaiḥ  
ṣastraṁ vaktavyam | stutam anuṣṭisatīti vidhānāt | atra tu sāmagā  
upāsmai gāyātā naraḥ pavamānāyetyādīṣu pavamānīṣu pavamāna-  
devatākāśv rikṣu bahiṣhpavamānākhyena stotreṇa stuvate | bahvricas  
tu hotā pra vo devāyāgnaya ityādikam ājyaṣastraṁ ṣaṁsati | tathā  
sati katham aśya hotuḥ pavamānya pīco 'nuṣastā bhavēyuh | na hi  
Pavamānaḥ ṣastradevatā kṛptv Agnir iti codyam |

5. sampadā | anuṣṭupsu gāyatrīṭve sampādite sati tayā sampa-  
dā vaiyadhikaraṇyaparibhārad anukulaṣaṁsam bhavātīti paribhāram  
bruyāt || sampādanaprakāram darśayati |

10. saptaitaḥ | ādyāntyayor pīcos trir āvrittay satyāṁ svabhā-  
vataḥ saptānām anuṣṭubhām ekādaṣatvaṁ sampadyate | agna indraṣ  
ceti yājyā vṛatṣchandaśkā sā dvādaśy anuṣṭub itī gāpāniyā | yady  
apī tasyā vṛāṣ trayāstrīṇṣadakṣharatvād ekam akṣharam anuṣṭu-  
ptvād atirecyate | tathāpy alpēna vaikalpyena chandastvaṁ nāpātīti  
nyāyāḥ purvam (1, 6) apy udāhṛtaḥ | evaṁ sati dvādaśasy anuṣṭu-  
pau dvādaśa pādān apāniyāvaṣiṣṭaiḥ pādaiḥ tripadā gāyātryo dvā-  
daśa sampādāniyāḥ | apānitaiḥ ca padaiḥ catasro gāyātrya ity anena  
prakāreṇa śoḍaṣaśamkhyāḥ gāyātrya eva sampadyante |

38.

2. upāṁṣu | oṣṭhaṣpandanam eva parair dṛiṣyate na tu ṣa-  
bdaḥ śruyate tādṛiṣam upāṁṣutvam |

3. purāḥavāt | adhvaryur āhvayate yena ṣoṣāvom iti ma-  
ntreṇa tasmāt purvabhāvi hotṛijapāḥ | tathā cāvalāyanenodāhṛitam  
japitvānabhihīṁkrīṭya ṣoṣāvom ity uccair āhuya (5, 9, 1) iti āhā-  
vād urdhvam yat kṛṇcit paṭhyate tat sarvaṁ ṣastrasyaiva sambha-  
ndhi bhavet | āhāvamanetreṇa ṣastrānujñānasya prīṣṭatvāt | ato ho-  
tṛijapasya ṣastrāntārbbhavaṁ nivārayitum purvakālmātvaṁ |

4. parāṇcam | asmin kāle 'dhvaryuḥ parān bhavati | hotur vi-  
mukho bhavati | tathā catuṣpādī gaur iva hastāu bhūmāv avasthā-  
pyāśno bhavati | tādṛiṣam adhvaryuṁ sambodhyābhimukho yathā  
bhavati tathā hotā ṣoṣāvom iti mantreṇāhvayate | yasmād āhvāna-  
kāḥ idṛiṣo 'dhvaryus tasmāt loke 'pi catuṣpādo gavādayaḥ parāṇcaḥ  
sambhogāvasthāyām parasparābhimukhyarāhitā bhūtvā retāḥ sīca-  
nti | āhāvād urdhvam adhvaryoḥ catuṣpāttvaṁ parityajya samyag-  
utthānam vidhatte | samyam etc.

5. samyam | urdhvatvenāvasthānam samyaktvaṁ |

39

3. tira iva | yathā kuḍyagrīhadivjavahitam anyair tūdhīyamā-  
nam vākyam iśat pratiyate na tu spastham | tadvat tushṇīṁṣaṁso

'py aspashto yathā bhavati tathā śaṁset ' tad idaṁ tira ivety ucyate |  
hotriḥjapād iśhad uccair ity arthaḥ |

4. śaṭpadam | śaṭpadam śaḍbhāgam | bhur Agnir jyotir  
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evam uttaratrāpi  
drashtavyam | tathāvidhasānsane puruṣasāmyam bhavati puruṣa-  
sya śaḍvidhatvam eva śaḍāṅga ity anena spaṣṭikriyate | puruṣa-  
vayavashatkaṁ śākhāntare darśitam | shoḍhāvihito vai puruṣa ātmā  
ca śiraḥ ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti dvau hastau dvau pā-  
dāv ity aṅgacatusṭayam | ātmaśabdo madhyadehavāci bhāgatrayo-  
pete tushṇiṁśaṁse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam  
Āsvalāyana āha | bhur Agnir jyotir jyotir Agnom | Indro jyotir bhuvo  
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Suryom iti tripadas tū-  
shṇiṁśaṁsaḥ | yady u śaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet  
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisuktāt purato rocate di-  
pyate iti purorukśabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jātā-  
vedasyā | jātavedaḥśabdarūpaṁ nyanāgam mītarām aṅgam cihnam ya-  
syāḥ purorucaḥ sā jātavedonyāṅgā | ta-yāḥ puroruco 'ntime bhāge  
so adhvarā karati jātavedā iti jātavedaḥśabdaḥ pathyate |

10. tad āhuḥ | tṛtīyasavanasya jātavedasam praty āyatanaṭvam  
āgnimārutasāstre devatṛvā avagantavyam | tathā ca sampradāyavida  
āhuḥ | jātavedās tu devo 'yam vartata āgnimāruta iti |

#### 40.

2. didivāṁsam | yady apy adhyayanakrameṇeyam rik pañcamī  
tathāpi dvitīyātvena prayoktavyā | brāhmaṇakramasyānushṭhānā-  
rthatvāt |

atrādhyanakramād anyam anushṭhānakramam abhipretyāśva-  
lāyana āha | anubrāhmaṇaṁ vānupūrvyam (5, 9, 23) iti | adhyayana-  
krameṇa caturthīm, anushṭhānāya tṛtīyātvena vidhatte | sa naḥ etc. |

3. śarmavad āsmā ayāṁsi | So alle Handschriften ausser I. O.  
697, welche ayāṁsi hat. I. O. 1977 liest ayāṁsi mit zwei wagerechten  
Strichen über dem ersten a. Sāyana las āsmā ayāṁsi. Denn er sagt:  
ānupurvasya yama uparāma ity aśya dhātoḥ chāndasaṁ rūpaṁ | āsmā  
ity ākāraḥ ca chāndasaḥ |

8. yājyāyā | agna indraś ceti yeyam yājyā pūrvam uktā tayā  
yajati | yāgarthaṁ yājyām pathet | yājyā ca prattir vai pradānaru-  
paiva | tathā ca havisha ādāne pradāne krameṇa pūronuvākya yājyā-  
dhīne śrutyantare śruyete | pūronuvākyaḥ datte pra yachati yājyāyā  
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmanam | ātmānaṁ śarīram adhikṛitya vartata

ity adhyātman asmin khaṇḍe śarīrarūpatvena praśaṁsanam ājya-  
strasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam ājya-  
strapraśaṁsanam ucyate |

### Pañcika III.

#### 1.

1. grahoktham praūgākhyam yac chastram asti tad graho-  
ktham vai andravāyavādigrāhāṇam uktham grahoktham | tadya-  
devatāpraśaṁsarūpam ity arthaḥ | navetyādmā grahasambandha eva  
spāṣṭhikriyate | prātaḥsavana aindravāyavamaitrāvaruṇādāyo dhārā-  
grahā navasamkhyākā grihyante | grahitā tv adhvaryuḥ | tathā bahi-  
shpavamānākhye stotra udgātāro navabhir navasamkhyākābhir pi-  
gbhiḥ stuvate | upāsmāi gāyate ty ekas tricaḥ | davidyutatyeti dviti-  
yah | pāvasveti tṛtīyah | eteshu trishu triceshu navasamkhyākā rīco  
vidyante | tā āvṛttirahitā gīyante | evaṁ stome bahishpavamānasto-  
tra udgātṛibhiḥ stute sati adhvaryur daśamaṁ graham āśvinākhyam  
grihṇāti | yady apy adhvaryavayor mantrabrahmaṇapakāṇḍayor āśvina-  
graho dhārāgrāheṣhu tṛtīyatvenāmnātaḥ | tathāpy asau daśamatvena  
grahītavyaḥ āśvino daśamo grihyate tam tṛtīyam juhvata iti śru-  
tyantaravacanāt | tathā ca grāheṣhu daśamaḥ sampannaḥ | tathaive-  
tarāsam bahishpavamānastotragatānām rīcāṁ hupkāro daśamatvena  
gaṇaniyah | tathā sati grāhāṇam stotrāṇam ca samkhyāsamyam bha-  
vati | tad idam so sā sammeti vākyenocyate | ukāro nipātaḥ sammu-  
ccayārthaḥ | san stṛiṅgābhyām tacchabdābhyām sambadhyate | tathā  
sati sātra grahasamkhyā sā ca stotṛiyasamkhyety uktam bhavati | sa-  
mmety atra dvitīyo makāraḥ chāndaśaḥ | tasminn apagate sati samā-  
tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya  
grahasambandhaḥ | tathā praūgaśastrasyāpi grahasambandho drashta-  
vya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tricasya so 'yam vāyavyaḥ  
vāyav ā yāhi darśatetyādikaḥ | tam śaṁset tena śaṁsanena vāyavyo  
graha ukthavañ chastravān bhavati | yady api vāyavyaḥ prithaggraho  
nāsti tathāpy aindravāyavasya grāhasya purvo bhāgo vāyavya ity  
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevata-  
kena mantreṇa grihyate, tena vāyavyo bhavati | pascād indravāyu  
ity anenendrasahitavāyudevatakena grihyate, tena indravāyavo 'pi bha-  
vati | ata eva Vāyave dvir grāhāṇam Taittirīyā adhiyate | sakṛd In-  
drāya madhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra pra-  
thamabhāgarūpo vāyavyo grāhaḥ kevalena vāyavyatṛiceṇa śastravān  
sampadyate |

3. aindravāyavam | Indras ca Vāyus ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime sūtā ityādikaḥ | taṃ śaṁset tacchaṁsanena indravāyavagrahasyot tarabhāgaḥ śaṁstravān bhavati |

4. maitrāvaruṇam | Mitro Varuṇas ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitraṃ huve pūṭadakṣham ityādikaḥ |

5. aśvinam | Aśvinau militvā devatā yasya trīcasya so 'yam aśvinaḥ | aśvinā yajvarīr iśha ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indrā yāhi citrabhānav ityādir aindras trīcaḥ | tena śukragrahama-nthigrahayor ubhayor śaṁstravattvam

7. vaiśvadevam | omāsaḥ carṣaṇīdḥṛita ity eśha vaiśvadevas trīcaḥ | tenāgrayanagrahasya śaṁstravattvam | tathāpi viśvedevadevatā-katvād vaiśvadevam | evaṃ sarvatra grahaśaṁstrayor ekadevatākatvam draśṭavyam |

8. sārāsvatam | pāvakā naḥ sarasvatītyādikaḥ sārāsvatas trīcas nanu pūrvavad atrāpi grahasya śaṁstravattvam kuto nopanya-syata ity aśaṅkyāha |

9. na sārāsvataḥ | ādhvaryavamautrakāṇḍe sārāsvatamantra-syāpāṭhitvād brāhmaṇe vidhyabhāvāc ca grabābhāvaḥ | tarhi graho-kthe 'sminn aśya sārāsvatasya trīcasya kimarthaṃ śaṁsanam amnā-tam ity aśaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇāṃ ca vācā grīhyamānatvāt sārāsvatatvam | tena sarve 'pi grahāḥ śastoktāḥ pāṭhita-śaṁstrā bhavanti |

### 3.

2. kim sa | aśya yajamānasya yo hotā syāt sa tasya pāpabha-draṃ kim ādriyeta | pāpam anīṣṭāphalam bhadram īṣṭāphalam | tādrīṣaṃ kim phalaṃ sampādayitum samartha iti praśnaḥ | atraiva janmany enaṃ yajamānam prat. yathā hotā kāmayeta tathā kartum śaknoti ty uttaram

3. vāyavyam | evaṃ kāmayamāno hotāsyā yajamānasya samban-dhināṃ vāyavyaṃ trīcaṃ lubdhaṃ vyāmūḍhaṃ yathā bhavati tathā śaṁset | lubha vimohana iti dhātul | vyāmohaprakāra ucyaṭe | ekam trīcaṃ vā tadyam ekam padaṃ vātiyāt | stambhayet | na pāṭhed ity arthaḥ | tāvatā tatttrīcasvarūpaṃ lubdhaṃ vyāmūḍham bhavati |

10. etad evāśya | hotāsyā yajamānasya sambandhi tad eva prauḡaśaṁstram yathāpūrvam guroḥ samīpe purā yena krahṇena pāṭhitam tathāiva rju kṛiptam | kasyacid avayavyasyānyathātvābhāvād rjūtvam | tathā kṛiptam sampāditam kṛitvā śaṁset |

4.

1. tad āhuḥ | sāmagānām yāny ājyastotraṇi tadṛica āgneyya amṇātāḥ | agna ā yāhityādīṣhu sāmagair ājyastotrapāṭhāt | hotā tu vāyav ā yāhity anayā vāyavyayā praūgaṣaṣtram prārabhate | atas teṇa vilakṣaṇadevatākena ṣaṣtreṇāgneyya ṛicaḥ katham anuṣastā bhavanti | anukūṣaṣaṇanābhāve stutam anuṣaṣati (Tb. 2, 2, 6, 3) iti ṣākṣāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvālāyā dahaty agniḥ iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vāyunā jvālādhikyodayā |

4. dvaidham iva | jvālādvayam iva kṛtvā yadā dahati | tadā dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brishyati | jvalato 'gner annatyam uddharṣhaḥ | jvālāṣāntyā nicatvam niharṣhaḥ | tad ubhayam mitrāvaruṇasambaudhi rūpam | mitram dṛiṣṭāvato harsheṇonnatatvāt tan mitra-rūpam | varuṇasambandhinām apām nicagāmitvād itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasaṃsparṣa ugrasaṃsparṣa iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt | ghorasaṃsparṣam santam sprashṭum aśakyam api tam Agniṃ śītārtāḥ prāṇino mitrakṛityā, mitrasya kṛtiḥ kāryam samīpe 'vasthānām | tenaivainam upāsate | śītāparihārāya hastāv udaram pṛiṣṭham ca vahnīsamīpe pratāpayanto vahnīm sevante | tad etat sevnam asyāgner mitrasambandhi rūpam |

9. yad evam ekaṃ santam | agner āhavanīyādīsthāneshv āgnidhṛādhishṇyeshu ca bahudhā viharāṇam yad asti tad Viśveshām devānām rūpam | teshām api bahutvāt |

5.

1. devapātram | atha ṣaṣtrayājyānte pāṭhanīyam vashaṭkāraṇaṃ vidhatte | devapātram etc.

vashatḥ iti mantra vashaṭkāraḥ | sa ca devapātram | devānām pānasādhnam |

2. anuvashaṭkaroti | somasyāgne vihity ayam mantra 'nuvashaṭkāraḥ | tam pāṭhet | tatra loke 'daḥ kīṃcid idaṃ nidarṣanam asti | katham iti | tad ucyate | yathā manuṣyāḥ svakīyān aśvān vā svakīyā gā vā punarabhyākāram paunahpunyena tṛiṇodakādibhir abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyanena priyaṣa-bdena vā lālayitvā yatheshṭagbāsam prayachanti | evam evaitenānuvashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā tarpayati |

5. asaṃsthitān | yeshām dvidevatyagrabhāṇam arthe hotā nā-

nuvashaṭkaroti | te dvidevatyaḥ somā asaṁsthitaḥ asaṁpṛāṭṭaḥ | deva-  
tārthahomasyāsaṁpṛāṭṭeḥ | katham riṭvijas tām dvidevatyān bhak-  
hantīty eke codyam āhuḥ | darśapūrṇamāsādishu svishtākṛiddbhāgena  
tataḥ purveshām havishām saṁskāro bhavati | tataḥ somasyāpi saṁ-  
skārāya ko nāma svishtākṛiddbhāga iti dvitīyaṁ codyam |

## 7.

2 sa yam evoccaiḥ | sa hotā yam eva mantraṁ uccair  
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-  
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner ādhi-  
kyaṁ ucyate balisabdenāksharapārushyaṁ | tadubhayayukto vajraḥ |

4. atha yaḥ samaḥ | yo vashaṭkāraḥ pūrvoktabalitvādidoshā-  
rahito yathādhitas tathoccaritaḥ | saṁtato yājyayā saha vichedarahi-  
taḥ | niḥśeṣeṇa hānam parityāgo yasyā pīcaḥ sā nirhāṇā | tathāvidhā  
kācid riḡ yājyārūpā yasya vashaṭkārasya so yaṁ nirhāṇarcaḥ | yā-  
jyāpāṭhabhina ity arthaḥ | tadvailakshanyād anirhāṇarcaḥ | sampūrṇa-  
yājyāpāṭhopeta ity arthaḥ | kidrīṣo vashaṭkāraḥ dhāmachad iti  
dhāma yājñasthāuam | tatra yathā rakshāṁsi na praviṣanti tathā dhā-  
dayati sa dhāmachat |

6. yenaiva shaṭ | shaṭśabdo vashaṭkāram abhidhatte | Bhīma-  
sena Bhima itivad ekadeśeṇa vyavahārāt yenaivoccarāṇena shaḍ ava-  
rādhnoti vashaṭkāro vaiādhaṁ saṁpiddhyabhāvam prāpnoti | nico-  
ccāraṇena vashaṭkārasya saṁpiddhyabhāvaḥ | sa tathoccarito vashaṭ-  
kāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprayatvāt |

7. tasyāṣāṁ neyāt tasmāt tasya vashaṭkārasyaṣāṁ neyāt  
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthaḥ |

9 yathaivāsyā asya yajamāṇasya yena svareṇa yājyām brū-  
yāt tenaiva svareṇa vashaṭkāram api bruyāt | tathā saty enaṁ kṛta-  
yajñam yajñarahitena sadṛśam phalarahitaṁ karoti |

## 8.

2. vāg ity eva | upariśṭād vakshyamāṇasya mantraśya prati-  
kam idam | vāg oja ityādiko yo mantraḥ sa eva śamanopāyo na tv  
anya kaścid asti |

3. mā pramṛikshaḥ | pramṛiṣṭaṁ vinasṭaṁ mā kārṣiḥ |

4. tad u ha smāha | tad u ha tatraivānumantraṇe brahma-  
vādi kaścid āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-  
ntravākyaṁ dīrghaṁ sad api vajraṁ śamayitum aprabhu | na kṣha-  
mam |

## 9.

1. tam praishaiḥ tadānim utkrāntaṁ yajñam praishair hotā  
yakṣhaḥ Agniṁ samidbety evam ādyaiḥ praishamantrais tasya ya-  
jñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āsvalāyana 5, 10, 4) ityādyāḥ sapta purorucaḥ | praügatricānām saptānām prarocanahe-  
tutvāt |

6. mahad vāva | nashṭam vastu prayatnena tatra-tatrānvishya-  
titi nashṭaiḥ | tadṛṣaḥ puruṣo dviṣḍhaḥ | tatra kaṣcin mahad  
vāva nashṭād vastuno 'dhikam evābhichati | nashṭād alpam vādyāḥ  
kaṣcid ichati | tayor madhye yataro vāva eva puruṣo jyāya iva ma-  
had evechati | sa eva puruṣas tayor madhye sādhiyo 'tyantam sādhu  
vastu ichati | alpam kāmaya mānas tu na tathety arthaḥ | astv evam  
laukikanyāyāḥ kim prakṛita ityāśaukyāḥ |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān  
varshiyaso-varshiyaso 'tipravṛiddhān veda | sarveshu praishaman-  
trēshu pravṛiddhatvārthanam vipsā prayukta | praishamantrāḥ kasmāt  
pravṛiddhā iti cet | puronuvākyānām saṁnīhitatvāt tābhyo 'dhikā va-  
rshiyāṁsa ity avagantavyam | sa u eva dīrghatvābhijñā eva tān prai-  
shamantrān sādhiyo veda | atīsayena samyag veda | nanu laukikanyā-  
yodāharaṇe nashṭavastuno 'nvēṣaṇam udāhṛitam, iha tu praishama-  
ntrānām abhivṛiddhir uktety ato laukikenāsaṁgatam iti cet | sāṁga-  
tam evaitat | hi yasmād ye praishāḥ santi te nashṭaiḥ | nashṭa-  
ya yajñasyānvēṣaṇahe-tavaḥ |

## 10.

3. yad antataḥ | antataḥ śastrasyāntime deṣe | ekām ṛicam  
śiṣṭvā nividaḥ paṭhitavyāḥ | yasmād etā antimadeśabhāgiṇyāḥ | ta-  
smāl loke 'pi garbhā amato nivāsasthānān mātur udaramadhyād arvā-  
ñco 'dhobhāgataḥ prajāyante |

5. peśā vā ete | peśā alamkārah | veṇ tantusaṁtāna iti dhātor  
vayanaśabdopattiḥ | kuvindasya yat prārambhe vayanam tat prava-  
nam | loke yathaiḥ vāsasā pravayanto vayanaprārambhe peśo  
'laṁkāraṁ kuryāt | varpāntaropetais tantubhir alamkārah | tathaiḥ  
prātaḥsavane śastrānām purato nivitpaṭhanam bhavati | tac ca vastra-  
sthāniyānām ukthānām prathamabhāge 'laṁkāraya sampadyate | śa-  
stramādhye tatpaṭhanam vastramādhye varpāntarenālaṁkārasamam |  
avaprajano vastrasyāntabhāgaḥ | tatra yathā varpāntarenālaṁkāras  
tadṛg ukthānām ante nivitpaṭhanam |

## 11.

2. pacchaḥ | tāsām nividaṁ dvādaśapadarūpāṇām ekaikasmin  
pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaśaḥ samabharan | ekaikam bhā-  
gaṁ krameṇa sampāditavanta ity arthaḥ | tasmād etā nivido 'pi pā-  
daśaḥ śānsaniyāḥ |

4. „na nividah | dvādaśasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajed ity arthah

6. na nividah pade | viparihāro viparyāṣah | nividah sambandhi yat padadvayam tan na vipariharet | viparitatayā na paṭhet |

7. samasyet | padayoh samśleshane yajñasyāyuh samhṛitam bhavet | yajño vinaśyed ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na samśleshayet | anena nishedhena sarveshām padanām parasparaviśeshanaprāptau madhyamayor dvayoh samślesham vidhātē | predam etc.

9. na trīcam | nivitpadānām prakśhepasyāśrayasūkte kaṁcin niyamam vidhatte |

tisra rīco yasmin sūkte tat trīcam | catasra rīco yasmin sūkte tac caturrīcam | tādrīṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakśhepam na manyeta na cintayet etad uktam bhavati | tricaturmātrarcāt sūktād arvācine sūkte nividam nā dadhyāt | kiptūbhayasmīn eva dadhyād iti | nividah sambandhi yad ekaikam eva padam tad eva praty rīcam prati sūktam ca samartham bhavati | yasmād idrīṣam sāmāthyam ity uktārthopasaṁhārah | adhike sūkte nivitpadeshu prakśhipteshu nividaiva stotrātiśaṁsanam kṛitam bhavati | rīcam nāpeksheta tad ity arthah |

10. ekām pariśishya | sūkte yeyam rīg antyā tām avasthāpya tataḥ purvam eva tritīyasavane nividam prakśhipet

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakśhepam parityajya kevalam tat sūktam na paṭhet ity arthah | pramādān nivitprakśhepavismṛitau punas tatsūkte nividam prakśhipya pātho bhrāntyā prasaktah | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakśhepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad vi-smṛitanivitkam sūktam punar nopanivarteta | bhuyo nividam prakśhipya na paṭhet tatra hetur ucyate | tad vi-smṛitanivitkam sūktam vāstuham eva | vāstusādhena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punaḥpāthasya na yogyam |

13

2. athāśya | athāgnyādīnām vasvādīnām ca chandovibhāganāntaram aśya Prajāpatē svabhūtam anuśṭubhakyaṁ yac chanda aśit | tām anuśṭubham udantam abhi yajñasya kaṁcit prāntadeśam abhilakshyodauhat apasāritavān | kutra deśa iti tad ucyate | achāvākīyam abhiti | achāvāka vadasvety evam adhvaryuṁokto 'chāvāko yam brute seyam rīg achāvākīya | tām abhilakshyodūdhavān | anuśṭubham achāvākīyam kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreṣṭham pāram-  
bharūpaṃ yaṃ mukhaṃ asti tad abhilakṣyaṇuṣṭubhaṃ paryāha-  
rat | tatra nītavān ity arthaḥ

4. sve vai | yasmāt sa Prajāpatiḥ svakartrika eva somayāge tat-  
savaneshv anuṣṭubho mukhyatām akalpayāt tasmād idānim api ya-  
tra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva  
avaikalyenānuṣṭubhāyāmīty abhipretyānuṣṭubhaḥ savanānām ādau pra-  
yoge sati yajñasya yajamānavaṣatvam tatra yajño vaikalyarahito bha-  
vatīty arthaḥ

5. vaṣi 'svavaṣaḥ

#### 14.

1. bahishpavamāne bahishpavamānākhye stotre prātaḥsa-  
vane sambandhiny upāsmāi gāyātā nara ityādyaḥśrayaṇena sāmagaiḥ  
stūyamāne sati so 'yam Agner mṛityuprāptikālāḥ | tadānim Agnir  
mṛityum parihartum anuṣṭupchandasakāya pra vo devāyāgnaya ity  
etayarcāyāṣaṣṭram prārabdhaṃ tat tenānuṣṭupprayogena so 'gnis  
tadānim eva mṛityum paryakramat atikrāntavān | tato 'gninā hotrā-  
jyāṣastre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā  
so 'gnir mṛityum parihartum vāyav ā yāhityādikenā saptaṭricātma-  
kena prāyagaṣastrenānuṣṭubhānam pratyapadyata | prārabdhaṃ |

2. tam mādhyandine prātaḥsavanān nirākṛito mṛityur uccāte  
jātam andhasa ityādike mādhyandinapavamānastotre gīyamāne sati  
tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir  
hotā mṛityuparihārāyānuṣṭupchandasakāya ā tvā ratham ity etayarcā  
marutvatīyāṣaṣṭram prārabdhaṃ tat tenānuṣṭupprayogena tadānim  
eva mṛityum atikrāntavān | mādhyandinapavamānān nirākṛito mṛi-  
tyur mādhyandinasavanasambandhīni marutvatīyāṣastre śasyamāne  
sati śāṇsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-  
chandasakāśv ṛikṣhu gīyamānāsu tam Agnim sattum prāptum nāṣa-  
knot | tatvaḥ hetur ucyate | bṛihatichandasakā ṛicāḥ prāṇasvarūpā eva |  
tat tena kārṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣa-  
knot | prāṇābhīmānīnibhir bṛhatībhiḥ prāṇānām rakṣitatvāt | bṛhatyaṣ  
ca marutvatīyāṣastrānantarābhāvinī nishkevalyāṣastre bahavo vidyante  
tāṣ ca sarvasminn eva mādhyandine savane mṛityupraveṣaṃ nivāra-  
yanti | yasmād evam bṛhatyo mṛityupraveṣaṃ nivārayitum sama-  
rthāḥ | tasmān mādhyandinaprayoge hotā bṛhatichandasakāśv ṛikṣhu  
stotriyeṇaiva tricena ṣaṣṭram prārabheta | yasmin trice sāmagaiḥ sto-  
tram gīyate so 'yam tricāḥ stotriyāḥ | tena tricena prārambhe sati  
tatratyānāṃ bṛhatīnām prāṇarūpatvāt prāṇān evābhlakṣhya ṣaṣṭra-  
prārambhaṃ kṛitavān bhavati |

3. tam tṛitiyapavamāne | trishu pavamāneshu bahishpava-

mānāḥ | prathamo mādhyamdinapavamāno dvitīya ārbhavapamānas tṛitīyaḥ | mādhyamdināsavane praveshtum aśakto mrityuḥ svādishtāyetye etasmin ārbhavākhye tṛitīyapavamānastotre tṛitīyasavanagate sāmagair giyamāne sati tam Agnim mrityur aśīdat | so 'py Agnis tam vārayitum anuṣṭupchandaskayā tat savitur vṛiṇīmaha ity eta-yarcā vaiṣvadevākhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity aśyam ŋicy utpannam sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagair giyamāne sati tṛitīyapavamānan nirākṛito mrityus tam Agniḥ hotāram prāptavān | tato 'gnir hotā mrityuparihārāya vaiṣvānarāya pṛithupājase vīpa ityādīnā vaiṣvānarīyeṇa suktena marutvatiyaṣaṣṭraprārambham kṛitavān |

## 15.

1. Indro vai | atha marutvatiyaṣaṣṭram ārabhyate | tatrayam saṃgrahaṣlokaḥ || pratipadanucarāv anupragātho harinihāvo 'tha Brihaspater dhruvaḥ ca | dhruvavidhivihitās tathātha dhāyā vitananam atra marutvatiyasukte || tatṛā tva ratham iti marutvatiyasya pratipadanuṣṭuptam praśaṅsitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāl loke 'pi pūrvedyur amāvāsyāyām pitṛibhyāḥ kriyate | uttaram abar uttarasmin ahani pratipaddine daṣṣapurṇamāsaṃyāgadine devān yajante |

2. te 'bruvan | Indram labdhvāvasthitās te devāḥ paraṣparam idam abruvan | abhishuṇavāmaiva | vayan sarvathā somasyābhishavaṃ karavāma | tathā vāva tenaiva prakāreṇāśiṣṭham āśutam atīṣighraṃ yathā bhavati tathā no 'smān Indra āgamishyati | tad vacanam angikṛitya te sarve 'bhyashuṇvan | abhishavaṃ kṛitavantaḥ | tā-dṛiṣās te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anuṣṭubhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kiṃcid āvṛittivācakam ā vartayāmasiti padadvayan sruyate | tatsāmarthyād Indrasāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyām abhishavavācinā sutaśchdenaribhyo devebhya Indra avir abhūt | prakāṭo 'bhūt indra nediya ed ihiti mantragatena samīpāgamanavācinā nediya ihiti padadvayenainam Indram yāgadeṣam madhyam prāpitavantaḥ | anenārthavādena tattaumantravidhir uṇneyaḥ | etad evabhipretyaśvalāyana āha | marutvatiyam ṣaṣṭram saṃśed adhvaryo soṃśāvom iti mādhyamdine ṣaṣṭradishv āhavaḥ | ā tvā ratham yathotaya idam vaso sutam andha iti marutvatiyasya pratipadanucarāv indra nediya ed ihitīndramihavaḥ pragāthaḥ (5, 14, 12) iti | yena tricena ṣaṣṭram prārabhyate so 'yam tricaḥ pratipad ucyate | tadantarabhāvi trico 'nucarāḥ | atrā tvā ratham idam vasav ity etau tricaḥ pratipadanucarau drashtavyau | tata urdhvam indrani-

havākhyā indra nediya iti pragātha rigdvayātmako drashtāya ity arthah |

16.

1. Indram vai | pūrvoktam indra nediya ityādikam pragātham saṁsitum ākhyāyikā āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmiṁ marutvatiyaśastre pra nūnam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspatyam etc.

dvayor pīcol samūhaḥ pragāthah | tathā cāśvalāyana āha | tricāḥ pratipadanucarā dvīcāḥ pragāthah (5, 14, 7) iti | rigdvayam evānu-shṭbānakāle tricarupeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva pīcau pragrathanena tri-varūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eṣā bṛihatichandaskā | dvādaśākshareṇa tritīyapādenāśṭāksharaiḥ cānyair yuktatayā śaṭtriṁśadak-harasampatteḥ | seyam pīk sakṛit pa-ṭhāniyā | punar api tatratyam aśṭāksharam caturthapādam dvir āmnāya śoḍaśāksharo 'rdharcaḥ sampādaniyaḥ | itarasyām pīci pra-thamapādo dvādaśāksharo dvitīyapādo 'śṭāksharah | etat sarvam mi-litvā dvitīyā bṛihati sampadyate || tatratyam antimam aśṭāksharapā-dam dvir abhyasya samāmnāta uttarārdhe dvādaśāksharam prathamā-pādam aśṭāksharam uttarapādam ca paṭhitvā tritīyā bṛihati ca sam-pādaniyā | ayam eva pragrathanaprakāra indra nediya ed ihity atrāpi pragāthe yojaniyaḥ || tāv etau pragāthau punarādāyam punaḥ-punaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mā-dhyamdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā śaṁsanam ayuktaḥ | na hy atra kvacid api sāmagair astutam mantra-jātam pūnaḥ-punar ādāya śasyamānam dṛiṣṭam | evaṁ sati kasmāt karanād astutayor atra śaṁsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anukṭvaiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatiyaśastram yad asti tad etat pavamānoktham mādhyamdinapavamānasambandhi śastram | atra mā-dhyamdinapavamānastotra uccā te jātam andhasa ityādishu śaṭsu gāyatrishu prathamam stuvate | tataḥ punānaḥ sometyādishu śaṭsu bṛihatishu stuvate | yady api dvīcātmakaḥ pragāthas tathāpi pūrvo-ktanyāyena pragrathya tisro bṛihatyaḥ sampādaniyaḥ | tāsu ca rau-ravasāmā prāg udgātavyam tata upari yaudhājāyasāmā gātavyam | evaṁ sati tisro bṛihatyaḥ sāmadvayārtham dvir āvartyamānaḥ śaṭ sampadyante | tathā pra tu dravetyādishu triṣṭishu trisṭupsu stuvate |

evam śati sa esha mādhyamdinapavamānas trichandā bhavati | gāya-  
trībrihatītiśṭubrūpāṇaṁ trayāṇāṁ chandasāṁ sadbhāvāt | tathā sa  
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomaṣya prakāśaḥ Cha-  
ndogabrāhmaṇa eva āmnāyate | pañcabhyo hīṃkaroti sa trisribhiḥ  
sa ekayā sa ekayā | pañcabhyo hīṃkaroti sa ekayā sa trisribhiḥ (Tāndya  
2, 4, 1) iti | asyāyam arthaḥ | trīcātmakam ekaṁ suktam trir āvarta-  
niyam | tatra prathamāvritttau prathamāyā rīcas trir abhyāso vidhe-  
yaḥ | dvitīyāvritttau madhyamāyāḥ | tritīyāvritttau caranāyāḥ | evaṁ  
pratisāma sāvrittābhiḥ pañcadaśabhir rīgabhir upetatvāt pañcadaśa-  
stoma iti || evaṁ saty atra codyavādina āhuḥ | he hotas ta esha ya-  
thoktalakṣaṇaḥ pavamānaḥ katham marutvatīyaśastrenānuśasto bha-  
vati | anuśaṁsanam ca nyūyyam | yathā vāva stotram evaṁ śaṣtram  
iti nyāyāt | ato 'tra stotraśaṣtrayor vailakṣyaṇyam ayuktam iti codya-  
ntaram || tatra dvitīyaśya codyaśya tāvad uttaram daśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya prati-  
padrūpe trīce prathamā rīg anusṭup | ye evottare pratipadaḥ prati-  
padrūpe dve rīcau gāyatryau vidyete yaś cānya idaṁ vaso sutam  
andha ity anucarākhyas trīco gāyatraḥ | etābhir eva pañcabhir gāya-  
trībhir asya hotuḥ pavamānastotragatā gāyatryo 'nuśastā bhavanti |  
indra nediya iti yo 'yam indranihavaḥ pragātho yaś ca pra nūnam  
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-  
bhyām pavamānastotragatā bṛihatyo 'nuśastā bhavanti | pragrathanena  
bṛihatīsampādanasyobhayatra samānatvāt | yatra trisṭubhām anu-  
śaṁsanam tad upariśṭād abhūdhyāsyate || atha prasaṅgāt prathama-  
codyasyāpi paribhāram daśayan punaḥ-punarādānasyopayogaṁ da-  
śayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛiha-  
tyaḥ pragrathanena sampādītās tāsv evaitāsu bṛihatishu rauravākhyena  
yaudhājyākhyena ca sāmā punaḥ-punaḥ paṭhitam eva pālam ādāya  
stuvate | tasmād etāv indranihavaḥ brāhmaṇaspatyapragāthau śamagair  
astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādām ādāya śa-  
syete | tathā ca saty ayaṁ hotā svakīyena śastrena stotram anuga-  
chati || idāniṁ trisṭubhām anuśaṁsanam daśayati |

7. ye eva trisṭubhau | yathā sāmīdhenīshu prakṣhipyamāṇā-  
nām rīcām dhāyeyeti samjñā | evaṁ atrāpi | tathā saty agnir netā  
bhaga iva kṣhitinām ity ekā dhāyā, tvam soma kratubhir ity aparā |  
ye eva trisṭupchandaskē dhāyē vidyete yac ca trisṭupchandaskam  
janishthā ugra ityādikaṁ nividdhānam suktam nividdam padāni dhi-  
yante prakṣhipyante yasmin sukte tan nividdhānam tabhā eva su-  
ktagatābhir dhāyāsahitābhis trisṭubhbhir asya hotuḥ stotragatās tri-  
ṣṭubho 'nuśastā bhavanti |

## 18.

1. dhāyāḥ | marutvatīyaśāstre prakṣhepaṇīyā ṛico vidhatte | dhāyāḥ etc.

agnir netety ekā tvaṃ soma krataḥbhīr iti dvitīyā | pinvanty apa iti tṛtīyā | tāḥ ṣaṇset |

9. tad dhaḥke | tad dha tatraiva tṛtīyadhāyāvishaye kecid evaṃ āhuḥ, tān vo maho maruta ity etāṃ vaiśṇavīm tṛtīyāṃ dhāyāṃ ṣaṇset | na tu pinvanty apa ity etāṃ |

13. vṛiṣṭīvani atra pinvanty apa iti padam śrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt, ata idam padam vṛiṣṭīvani vṛiṣṭīśambhajanakārity arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutaṃ vācakam padam, tad api vṛiṣṭyanukulam purovāṭasya vṛiṣṭyāṅgatvāt | atyaṃ na mihe vi nayanti vājinam iti tṛtīyapāde vinitavat padam asti | vinayantīty asya nayatīdhātujanyatvāt | tena ca vinayena vṛiṣṭīpātanaṃ lakṣhyate kimca yad vinitavat padam tad vikrāntavād ity amum artham ācasṭhe | dhātūnām anekārthatvāt tathā sati yad vikrāntavat padam tad vaiśṇavam vishṇusambandhu idam vishṇur vi cakrama iti śrutyantarāt | tathā sati vaiśṇavyās tṛtīyasyā upasadaḥ sambaddham api bhavattīty arthaḥ | tasmīn eva tṛtīyapāde vājinam iti padam vidyate, tatrendro vājisabdārthaḥ vṛiṣṭīdvārāṇnapradatvena vājo 'nām aśvāstīti vaktuṃ śakyatvāt uktena prakāreṇa tasyām evaitāśyām pinvanty apa ity ṛici catvāri padāni vṛiṣṭer anukulāni vṛiṣṭīvani mārutaṃ vaiśṇavam aindraṃ ceti | tasmād atra purvoktadosho nāstīty arthaḥ |

14. śā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛtīyasavanabhājana jagatichandaskatvāj jagatasya tṛtīyasavanasya योग्या | tādrīṣi sati hotrā madhyamdyine śasyate | tasmād eva kāraṇād idam loke drīṣyate | sāyamkāle goshṭhe vraje ye paśavas tiṣṭhanti te sāyamgoshṭhāḥ | bharatānām ṛitvijām paśavas tādrīṣaḥ santo madhyamdyine saṃgavinīm saṃgavakālayogyām śālām āyanti, prāpuvanti, ye paśavaḥ kṣīraṃ duhanti te sāyam grihe samāgachanti, ye tu na duhanti te sāyam vraja eva nivāsanti, ubhayaividhā api te madhyāhnakāle gharṃmakālnasamṭapanivārāṇāya nirmītaṃ saṃgavakālayogyām śālām āgachanti, tad etan madhyāhnapāṭhanimittam iti |

## 19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so 'yam marutvatīyaḥ pragāthaḥ, pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śrūyante | tam imaṃ ṣaṇset | paśūnām pravaraparāhītye 'py arāṇye saṃcārakāle vāyavo 'nugrihya na tān bādhante | tatsambandhān Marutaṃ paśutvam |

5. tasyārdhāḥ tasya sūktasya sambandhinīṣhv rikṣu bhā-  
gadvayam kṛtvā dvayor bhāgayor madhya indro marutvān ity etām  
nividam prakṣipet | nanv etasminn ekādaśarce, sūkte samabhāgo na  
sambhavatīti eet | tarhi prathamabhāge kāmēd adhikām śastvā tata  
urūdhvam prakṣipet | ekām bhuyasīṣu <sup>1)</sup> śastvety uktatvāt |

7. śvargasya | yeyam nivid asti tad etat svargākramaṇam |  
sopānasthānīyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-  
punaḥ śvāsam karoti tadanukāriṇaṁ svaram kṛtvā tathaiva paṭhet |  
evampāthe saty aśya yajamānasya yāḥ pumān priyaḥ syāt sa pumān  
enaṁ yajamānam upaiva samīpa eva nigrihṇīta svīkuryāt | iti nu  
esha eva prayogaḥ svargakāmaśāvagantavyaḥ vakṣyamānaprayo-  
geṇa sāmākāryaparihārāya svargakāmaśyety uktiḥ |

8. yāḥ kāmāyeta | kṣatriyajātyā vaiśyajāter vadham kāmā-  
yamāno yajamāno nividā suktam trir viśaṁset | tad uktam bhavati  
sūktasyādan madhye cānte ca nividam dadhyāt | tad uktam suktavi-  
chedakam śaṁsanam iti |

10. ya u kāmāyeta ya tu hotā enaṁ yajamānam ubhayatāḥ  
purvottarabhāgayor sambandhinīḥ viśaḥ prajāḥ paryavachinadāni pe-  
rito vichinnāḥ karavaṇīti kāmāyeta | svasmāt purvabhāvīnyāḥ pitṛi-  
pitṛivyaṁātulādāyo yāḥ prajāḥ, svasyottarabhāvīnyāḥ putrajāmātrā-  
dayo yāḥ prajāḥ tāsāṁ sarvāsāṁ avachedam karavaṇīty arthaḥ | ya-  
dvā | ubhayato mātṛipakshe pitṛipakshe ca vidyamānānām prajānām  
avachedam virodham karavaṇīty evaṁ yo hotā yajamānam dīśeṣṭi |  
sa hotā nividam ubhayato nividā ādāv ante ca vyāhvayita | vividham  
āhvānam kuryāt, ādāv api śoṁsāvom ity etam āhvānamantram pa-  
ṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enaṁ yajamānam  
purvaparabhāgayor mātṛipakṣapitṛipakṣhayaḥ ca prajābhiḥ sahāva-  
chinatti |

## 20.

1. atha haite | athānantaram tarhi tadā prabhṛity ete ha Ma-  
ruta eva śāstrabhāginō bhūvaṁ ity ſeṣaḥ | tataḥ pūrvam mādhyam-  
dinasavane nishkevalyanāmāke śāstre kevalendradevatāke ubhe āsa-  
tuḥ na tu tatra Marutām praveṣa āsit | tasmād idānim praveṣa in-  
drakṛita upakārah | Der Text besagt: "bisher waren diese beide  
śāstra ausschliesslich dem Indra angehörig gewesen", d. h. es war  
kein besonderes Marutvatīyaśāstra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān |  
tadiyam graham adhivaryur grihṇāti | hotā pra va indrāya brīhata  
ity etam marutvatīyam pragātham śaṁsati, janīṣṭhā ugrācītyādikam

1) ekabhuyasīḥ, Āṣvalāyana 5, 14, 20.

- marutvatiyaṃ suktāṃ saṁsati, indro marutvān ityādikāṃ marutvatiyaṃ nividāṃ sūkte prakshipati | grahaḥ grahaṇādīsuktasāṁsanānte marutsambaddhā sā Marutāṃ bhaktir bhāgaḥ |

## 21.

1. Indro vai | atha nishkevalyākhyāṃ śastraṃ vidhātavyaṃ | tasya cāyaṃ saṁgrahaḥlokaḥ || stotre yo-yo 'nurupaḥ ca dhāryā prāgāthikāṃ tathā | nividdhānīyasūktāṃ ca nishkevalye prakirtitam ṣṭi |

sa Prajāpatiḥ | tataḥ Prajāpatir idam abravīt | madhye mahatve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhaviṣyāmi | tata Indra idam abravīt | he Prajāpate svātmānam uddiṣya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmaṃ Prajāpatir abhūt | etat kaṣabdavācyaṃ sarvatra prasiddham | ata eva śrūtyantare pratigrahaṃantrabrahmaṇa eva amnayate | ka idam kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaṣabdasya sukhavācītvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | śrūtyantare 'py etad amnatam | Indro Vṛitram ahan, tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīt iti, tan mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarṣaṃ nimittikṛitya yaḥ puṁsāṃ puṇyāviśesho kriyate sampādyate so 'yaṃ satkāra uddhāraḥ | tam satkārabhāgam me madartham uddharata | prīthak kuruteti | yathetyādinaṃ laukikadrīṣṭānta ucyate | yo vai bhavati yaḥ puṁsāṃ bhavaty aiśvaryaṃ prāpnoti, yaḥ ca śreṣṭhātām vidyācārādiprayuktavaiśiṣṭyaṃ aśnute | sa prāptaiśvārya viśiṣṭaḥ ca sarveṣhām madhye mahān bhavati | sa tādrīṣaḥ puruṣa etarhy apidānuṃ api yathā viśiṣṭapūjarūpam bhāgam icchati tathāyaṃ Indro 'pity adhyahāraḥ |

prīṣṭham | sāmūhikam madhye prīṣṭhastotranishpādakam brīhadrathamtaravairupādikam | tato devā asmā Indrāya tam uddhāram mahendragrahaḍikāṃ yajñād udaharan | tad etac chākhāntare 'py amnatam | sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yaṃ mahendro grīhyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti

4. tān ikshataiva | anugrahaḍrīṣṭyāvalokitavān eva |

## 22.

1. vāvatā | madhyamajātyā | rājñāṃ hi trividhāḥ striyaḥ | ta-

trottamajāter mahishiti pāma | madhyamajāter vāvātetī | adhamajāteḥ  
parivṛiktī itī | ata evāṣvamedhe 'śva-m prati rājastriṇāṃ kartavyavi-  
śeṣa etair nāmabhir āmnātāḥ | bhūr itī mahiṣi bhura itī vāvātā  
suvar itī parivṛikti (Tb. 3, 9, 4, 5) itī

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam ava-  
gantavyaṃ vṛittāntaṃ patyāv avagantum ichante . yasmād viviktāva-  
sare sarvam avagantum suśakam | tasmād u tasmād eva kāraṇāt  
priyā strī anurātraṃ rātrisamaye viviktavelāyāṃ patyau sarvam ava-  
gantum icchate |

6. tasmāt | yasmād vāvātāyaḥ sambandhaḥ kṛitah | tasmāt kā-  
raṇād yad vāvānety eṣhāpy riṇ nishkevalyaṣastre dhāyātvena ṣa-  
ṇsanīyā |

7. senā | purvatrāsyendrasya priyā jāyā vāvātā Prāsabā nāmeti  
yeyam uktā seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārū-  
peṇa vartate | indrajāyāyaḥ senābhīmānitvāt | tac ca śākhāntare sam-  
āmnūtām | Indrāṇī vai senāyai devatā (Ts. 2, 2, 8, 1) itī | Ko nāma  
Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyaḥ śvaśuraḥ |  
Prajāpater indrotpadakatvāt tathā cānyatra śrūyate | Prajāpatir In-  
dram asṛjitatānujāvaraṃ devānām (Tb. 2, 2, 10, 1) itī | tat tathā sati  
yasya laukikasya puruṣasya yuddhārthino yā svakiyā senā jayaty itī  
kāmo bhavati | etasmin kāme sati sa pumāns tasyaḥ svakiyāyaḥ se-  
nāyā ardhāt tishṭhann ardhabhāge 'tite bhūmāv avasthitaḥ kiṃcit  
triṇaṃ madhya ādāya mulato 'grata ubhayataḥ parichidyetarāṃ pa-  
rakiyaṃ senāṃ abhilakṣhyā-yeṭ | bāgavat kshipet | tatrayāṃ mantrāḥ |  
Prāsabe Kus tvā paśyatitī | he prāsabhākyā indrajāye Kaḥ Prajāpatis  
tvadiyaḥ śvaśuras tvāṃ cakshushā paśyatitī | anena mantreṇa triṇe  
kshipite sati parasenāyā bhānge dṛiṣṭānta ucyate | tat tasmin viva-  
kṣhitārthe yathāivādo nidarṣanam bhavati tathā kathayamāḥ | anucā-  
nānām iṣānām vā gṛiṣhesu yuvatīḥ snuṣhā śvaśuraṃ dṛiṣṭvā tasmāl  
lajjamānā lajjāṃ prāpuvati uliyamānā vastrāvagunṭhanāḥustādyā-  
ngasamkocena tirohiteva sati yathā gṛihābhyantaram āgacchati | evam  
eva sā parakiyā senābhūmantritatriṇarupāstraprakṣhepeṇa bhujyamānā  
sati tatratatrārāṇyaparvatādishu nihiyamānā tirohitā sati svakiyaṃ  
deṣam eti | kutrayāṃ itarasevābhānga ity āṣaukya yatraivam ityādiṇa  
pūrvokta evārthaḥ spāṣṭhikṛitah |

8. virāḍ yājyāstu | tato devās trayastriṇśadakṣharāṃ virāṭ-  
chaudaskāṃ pibā somam ity etāṃ yājyāṃ prārthitavantaḥ | yady apy  
aśyā yājyāś trayastriṇśad akṣharāṇi śakṣhān na dṛiṣyante tathāpi  
saṃyogākṣharādivibhāgena saṃkhyā purāṇīyā |

10. avirāajā | hotā virāḍvyatiriktagāyatrīādichandoyuktāṃ yā-  
jyāṃ pathitvā tadante vashaṭkuryāt |

## 23.

1. tisribhiḥ stuvanti | yasmāt saṃyogaḥ sambhūtas tasmāt sāma yuktaḥ tisribhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotram kurvanti | tasyaiva vyākhyānaṃ tisribhir udgāyanti | audgātram karma kurvanti arthaḥ | ata eva śākhāntare śrūyate | ekaṃ sāma trice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmoppannaṃ tathāpy uttarākhye grantha āmnāteshu triceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyām yat sāmoppannaṃ chandaḥsāmagranthe samāmnātaṃ tad avalokya tatsādrīṣyena dvitīyatritīyayor ṛicor gānaṃ samūhaniyam | etad api śākhāntare vihitaṃ | yad yonyām tad uttarayor gāyati | tasmād audgātram karma tisribhir nishpadyate |

2. sāman bhavati | ṛiksāmayor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛṣo bhavati |

3. yo vai | yaḥ punān bhūtim aisvaryaṃ prāpnoti yaḥ ca vidyāvrittābhyāṃ śreṣṭhataṃ prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛśiṣṭir bhavati | anyathā sarve janāḥ tam asāmanyāḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakṣyamānāḥ śastrāvayavāḥ pañcasamkhyāka anyat prithag eva śastrarūpam bhūtvā vartante | tathā himkāradāyāḥ pañca sāmāṅśā vaiśvadevāvayavā anyat prithag eva sāmavarūpam bhūtvā vartante | te ca śastrasāmanī svasāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhāvāḥ soṅsāvom iti mantrāḥ | stotriye trice prathamamadhyamottamās tatra ṛicaḥ | yājyānte paṭhitavyo vashatkārah | tad etat pañcakam śastrasvarūpam | udgātrā paṭhitavyāḥ sāmū ādau him ity evaṃ śabdo himkārah | prastotrā gātavyāḥ sāmāvayavāḥ prastāvāḥ | udgātrā gātavya udgiṭhāḥ | pratihartrā gātavyāḥ pratihārāḥ | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakam stotrasvarūpam | atah sāmāsādrīṣyena nishkevalyaśastram praśastam |

7. ātmā vai | yena tricena sāmagāḥ stuvanti sa stotriyas trico nishkevalyaśastrasya prārambhe saṅsanīyāḥ | sa cātmā vai grihasthasthānīya eva | stotriyam tricam anu dvitīyo yas tricaḥ śasyate so 'yam anurūpāḥ | sa ca prajā putrapautrādīsthānīyāḥ | yeyam dhāryā śastre prakṣhepanīyā sā patnisthānīyā | yaḥ pragāthaḥ sa paṣusthānīyāḥ | yan nividdhānīyam suktaṃ tad grihasthānīyam |

## 24.

1. Stotriyam | abhi tvā śura nonuma ity asmin pragāthe tricaṃ sampādya sāmagāḥ stuvanti | so 'yam stotriyāḥ | tam ādau śaṅset |

2. madhyamayā | atyuccatvam atinīcatvam ca yasyām vāci nāsti sā madhyamā | yāvātā dhvaninā devayajanadeśasthāḥ śṛiṇvanti, na tadbahirdeśasthās, tāvantam dhvaniṃ kuryāt |

3. anurūpam | stotriyeṇa sadṛṣas trico 'nurupāḥ | sa cātrābhiḥ tvā purvapitaya indra stomebhir āyava ity esha pragāthah | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānurūpatvam |

5. dhāyām | tato yad vāvānety etasyā dhāyayāḥ saḥsanaṃ vidhatte |

7. aprativādinī patyuh pratikūlam vadatīti prativādinī | tadviparyayeṇānukulavādinī bhavati | pibā sutasya rasina ity etam pragātham vidhatte | pragātham etc.

13. pratishṭhitatamayā drutavilambitatvādidosharāhitayā śṛavyeṇa dhvaninopetayā vācā

## 25.

1. Sauparṇam tasmād etat somāharaṇapratipādakam graṇthajātam Sauparṇam ākhyānam iti paurāṇikā ākhyānavidaḥ kathayanti |

2. jāgatā hi | na ca dīkṣātāpasor jagatyā samānitayoḥ satōḥ paṣūnām tadubhayakāraṇatvam katham iti saṅkanyam | paṣūnām jāgatatvena jagatidvārā dīkṣhasambandhasambhavāt | jāgatatvam katham iti cet | jagatyā paṣūnām ānītatvād iti drashtavyam | ata eva śākhāntare jagatīm prakṛityaivam ānnātām | sā paṣubhiḥ ca dīkṣhayā cāgachāt, tasmāj jagatī chandasām paṣavyatamā, tasmād uttamā. tasmāt paṣumantaṃ dīkṣhopa namati (Ts. 6, 1, 6, 2) iti |

3. trisṭubho loke | sthāne |

## 26.

1. preti | praśabda eko mantraḥ | āśabdo dvitīyo mantraḥ | tadubhayapradarśanārtham itiśabdadvayam | ubhayasamuccayārtham cakāradvayam | kṣhēmeṇa somam prāpmuḥ punar api kṣhēmeṇāgachety ayam āśīrvādo mantradvayasyārthah |

2. sā patitvā | gāyatri patitvotpātanena somam prāpya Gandharvān svānabhrājādīn somarakṣhakaṃ āśphoṭanāyudhapradarśanādinā bhīṣhayitvā bhītyā teshv apasṛiteshu svayam pakṣhirupā satī svakiyābhyām padbhyām mukhena ca somam samyag grīhitavati | svānabhrājādīnām somapālakatvam ādhvaryave somaprakaraṇe mantratadbhrāhmaṇābhyām avagamyate | Svāna Bhrajaṅghāre Bambhāre Hasta Suhasta Kṛiṣṇanav, etc vāḥ somakrayaṇās tām rakṣhadhvam (Ts. 1, 2, 7) iti mantraḥ | Svāna Bhraṇjety āhaite vā amuṣmīṇ loke somam arakṣhan (Ts. 6, 1, 10, 4) iti brahmaṇam |

3. śalyakah | tac ca nakham śalyako markataśarīraparimitaḥ  
 śalalyakhyo mṛiga āsit | yasya mṛigaśya puchasamīpe bahavo roma-  
 viśeṣaḥ prādeśaparimitās tikṣṇāgrā lohamayā utpadyante sa śalya-  
 kah | yasmād ayaṃ nakhād utpannas tasmāt sa nakham iva | ti-  
 kṣṇāgraromopetaḥ | tatra chinna-nakha-pādapradeśe yad vaśam nīdo  
 'sravat sā vaśa medhyā kācid ajā ahyādipaśuḥ āsit | tasmād gāya-  
 tryā utpannatvāt sā vaśa havir iva | devatāyogyam havir evāsit | tac  
 ca haviṣṭyam śakhāntare śrūyate | tām aviṃ vaśam Ādityebhyaḥ  
 kārāyālabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-  
 rveṇa viśriṣṭo bāṇaḥ so 'pi nakhasamghattanena kuṇṭhitāgro bahu-  
 dhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ śalyaḥ kṛṣṇāyasa-  
 nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad anīkam mukham  
 samghattanena kuṇṭhitam āsit | so 'yam śalyatadanīkobhayātmako  
 bāṇabhāgo nirdaṇṣī daṇṣanāsamarthaḥ sarpo 'bhavat | jalamadhye  
 samcarato dundubhākhyasya sarpasya viśarahitavād daṇṣanasāma-  
 rthyam nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-  
 smāt sahaso bāṇavegāt svaja ubhayataḥ śirāḥ sarpo 'bhavat | tasya  
 bāṇasya mūle yaṇi parṇāni kaukapatrāṇi te manthāvalā abhavan | ye  
 jīva viśeṣā vṛkṣaśākhāḥ adhomoḥkhā avalambante te manthāvalāḥ |  
 tasmin bāṇe yaṇi snāvāni patrabandhanārthāḥ snāyuvīṣeṣhāḥ te ga-  
 ṇḍūpadā abhavan | avaskārādīsthāneṣu ye sarpavaj jāyante te gaṇḍū-  
 padāḥ | tasmin bāṇe yat tejanaṃ lohapatravatyatiriktam kāṣṭham so  
 'ndhāhir abhavat | dṛṣṭīrahitaḥ sarpo 'bhūt |

## 27.

1. samāvajjānībhyaṃ | jāmiśabdo jātivāci | tulyajātibhyaṃ  
 ity arthaḥ |

2. purvābhyam savanābhyam | ayaṃ arthaḥ sarvo 'pi śā-  
 khāntare samgrīhyāmnātaḥ | brahmavādino vadanti: kasmāt satyād  
 gāyatrī kanishṭhā chandasam satī yajñamukham pariyāyati. yad evā-  
 daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvini-  
 tamā. padbhyam dve savane samagrīhyān, mukhenaikam. yan mu-  
 khena samagrīhyāt tad adhayat, tasmād dve savane śukravati: prā-  
 taḥ savanam ca mādhyandinaṃ ca. tasmāt tṛtīyasavana pīṣṭham abhi-  
 śuṇvanti. dīutam iva hi manyanta. āśīram ava nayati saśukratvāya  
 (Ts. 6, 1, 6, 3) iti |

## 28.

3. etad vai tat | ko 'sau gāyatrīyā labdho bhāga iti | sa ucyate |  
 marutvāṇīyasya śāstrasyottare pratipadau | ā tvā ratham ity asmin  
 prārambharupe tṛice prathamāya uttare ye dve ricau pratipadau prā-  
 rambharupe vidyete | yaś ca idaṃ vaso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyam̐dinasavane gāyatrīyai trisṭu-  
bhā dattam | tāṣ ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīprave-  
śāt sā trisṭub ekādaśākṣharā bhūtvā mādhyam̐dinasavanaprayogam  
udayachāt | niravahāt | Vgl. 3, 17, 5.

## 29.

1. te devāḥ | evaṁ tāvat tṛtīyasavanam avatārayitum somā-  
haranpakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevā-  
gnimārutayoḥ kṛiptiḥ saṁgrihyate || syād vaiṣvadeve Savituh pynas  
tu dyāvāprithivīyārbbhavavaiṣvadevikā | vaiṣvānariyam Marutām ca ṣa-  
ṇsanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv adi-  
tyagraham vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaśastrasya tat savitur vṛiṇimaha ity  
eshā savitridevatākā pratipat prārambharupā kartavyā, damūnā deva  
ityādikā grahasya yājyā | sā ca saṁhitāyām anāmnātātāt Sūtrakāreṇa  
(5, 18, 2) paṭhitā | tasyām ca amadann enam iṣṭaya iti madiḡhātuh  
prayuktaḥ | tasmād iyam madvatī |

5. pibavat ' savitā devaḥ somam pibatv ity etan nivida ādau  
prayuḡyamānam padam pibavat padam | tathānte prayuḡyamānam sa-  
vitā deva iha śravād iha somaśya matsad iti madvat padam apy  
udāharaniyam | tayor ubhayoḥ padayoḥ savanadvayarūpayor vilakṣha-  
natvāt Savituh pānam iti vilakṣhaṇam iti drasṭavyam |

atha tasmin vaiṣvadevaśastra ekayā ca daśabhiḥ ca svabhūta ity  
etām vāyudevatākām ṛicam vidhatte | bahvyāḥ etc.

## 30.

1. ārbhavam pra dyāvā yajūnāḥ prithivī rītavṛidhety etad  
dyāvāprithiviyam suktam takshan ratham suvritam ity etad ārbha-  
vam suktam vidhatte ārbhavam etc.

2. tebhyāḥ prātaḥsavane | sa Prajāpatir 'anya devatāṣ ca  
tebhyā Ribhubhiyāḥ prātaḥsavane vāci kalpayishan ' somapānam ka-  
lpayitum aichan |

3. anirukte | niḥśeṣeṇokto devo niruktaḥ | tādrīṣo yayor dhā-  
yyayor nāsti te anirukte | na khalv anayor ṛicor idrīṣo deva iti sa-  
hasā nirṇetum śakyate |

tasmād u śreṣṭhī | tasmād u tasmād eva kāraṇāl loka 'pi  
śreṣṭhī kaṣcid dhanapatir yaṁ svakīyam bhṛityam itarair anangī-  
kṛitam api sarvebhyo rocayitum kāmayate tam bhṛityam ācārahnam  
pātre pratigrahaḡyogyaṣṭhāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devāḥ tebhyā Ribhubhiḡ 'paiva  
svayam apaḡatā eva santo 'bibhatsantaiva | manasi bibhatsām kṛita-  
vantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | etc

manushyā asmatpañkti-yogyā na bhavantīti sañkayety arthaḥ | bibha-  
tsām prāpyaite vakshyamāṇe dve dhāyē antaradadhata | Ribhūṇām  
agnyādinām ca madhye 'ntardhānaṁ vyavadhānam akurvata | ke te  
dhāyē iti | ucyate | yebhyo mātā madhumad ity ekā, evā pitre vi-  
śvadevāyety aparā | ayaṁ vena ity etasmāt pūrvam etad ubhaṃ  
śauśed ity arthaḥ |

## 31.

1. vaiśvadevam atha viśvedevadevatākam ā no bhadrā ity  
etat sūktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthānīyaṁ dhāyāṁ  
ubhayataḥ paryāhvayate | śauśavom ity esha mantrah paryāhāvah |

6. havinaḥ | hotum kuśalāḥ puruṣāḥ |

• 13. dviḥ pacchaḥ | triḥ prathamāṁ trir uttamāṁ anvāheti vi-  
dheḥ śārvatrikatvād asyāḥ paridhānīyāś trir āvṛtīḥ prāptā | tatra  
dvayor āvṛtīyoh pacchaḥ śauśet | ekaikasmin pāde 'vasāyāvasāya śa-  
śanaṁ kuryāt | tatra pādānāṁ catuṣṭayena paśusāmyāt paśuprāptir  
bhavati | trītiyaśyām āvṛttāv ardharcaṣaḥ śauśet | ardharce 'vasāya  
paṭhed ity arthaḥ |

## 32.

• 1. āgneyī | saumyacaror ubhayato ghrītasādhīyau dvau yāgāv  
anuṣṭheyau | tatrāgnidevatākā viśvadevatākā ceti dve yāyē | ghri-  
tāhavano ghrītapriṣṭho agnir ity āgneyī prathamā yāyā | uru vi-  
śho vi kramasveti vaiśnavi dvitīyā ghrītayāyā | asti kaścit soma-  
devatākaś caruḥ | tasya tvam someti saumī yāyā | tatra pitṛibhiḥ  
samvidāna iti śrutatvād iyaṁ pitṛimatī | tām yāyāṁ saumyacarau  
paṭhet | tasya caroh purastād āgneyayāyayā ghrītayāgah | tad yāyā-  
dvayam Āśvalāyana (5, 19, 3) paṭhitam |

2. ghnantī | pitṛijaḥ somam abhishuṇvantīti yad asti so 'yam  
somaśya vadha eva | tatra yaḥ saumyaś carur aśty, etām saumyaca-  
rurupām tasya mṛitasya somasyānustaraṇīm kṛvanti | mṛitasya di-  
kshitasya dahanakāle kāmci d viddhām gām hatvā dikshitāvayaveshu  
gor avayavān avasthāpya dahet | seyaṁ gaur mṛitam dikshitam anu-  
mṛitatvād dhiṁsitatvāc cānustaraṇīty ucyate | ya-māt sā pitṛibhyo  
yogyā tasmāt pitṛimatyā yāyayā saumyayāgasya havir yajet |

5. pratigrihya | butaśeṣaṁ saumyaṁ carum adhvaryuṇā da-  
ttam hotā pratigrihya carumadhye sikte bahule ghrīte chandogebhya  
udgāṭribhyaḥ svayam pūrvabhāvi saṁ svaktīyaṁ dehaśāyāṁ ave-  
ksheta |

## 33.

1. esha devaḥ | esha iti hastena pradarsya Rudro 'bhidhiyate |

tat tasmād eva kāraṇād asya Rudrasyaital lokaprasiddham bhūtaṣa-  
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

## 34.

1. yad dvitīyam | dvitīyaṃ yat piṇḍarūpam āsīt tad ṛishir  
Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagṛihita | nigṛihya sva-  
putratvena svikṛitavān | tasmāt sa Bhṛigur Vāruṇir ity ucyate | Va-  
ruṇasyāpatyaṃ Vāruṇih | etad evābhipretya Taittirīya āmananti |  
Bhṛigur vai Vāruṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣad  
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam  
parushaṣarīrajātam bhūtvā vyasarpāt | vividham aranyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hinam yad dravyam asti  
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīya  
rudravākyam āmananti | yad yajñavāstau hiyate mama vai tad (Ts.  
3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller  
Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspa-  
shtadevatākā | tata eva raudrī rudradevatākā saty api ghorāṛthavā-  
cakarudrapadābhāvād iyaṃ śāntā | tāṃ śaṇṣet |

## 35.

1. vaiśvānarīyeṇa | atha vaiśvānarāya prithupajase vipṛ ity  
anena sūktenāgnimārutaṣastrasya prārambhaṃ vidhatte | vaiśvānari-  
yeṇa etc.

3. adhiyan | śaṇṣanakāle prāmādikasya varṇādiloparūpyāpa-  
rādhasya pratikāraṃ darśayati |

adhiyann adhiyānaḥ śaṇṣanaṃ kurvan hotā yady upahanyād upa-  
ghātaṃ varṇalopaṃ kuryāt | tadānīm anyam kaṃcit puruṣhaṃ viva-  
ktāraṃ vivicya vaktuṃ samartham icchet | samīpe 'vāsthāpayet | tadā-  
nīm tam eva puruṣhaṃ aparādhataraṇopāyaṃ setuṃ kṛtvā tām apa-  
rādham ullaṅghayati || ayam pak-ṣho 'nukalpaḥ | mukhyapakṣhaṃ da-  
śayati |

4. tasmāt | yasmāt pramādaṃ kṛtvā vivakṛtipuruṣhasampāda-  
naṃ na mukhyam | tasmād āgnimārute śastre na vyucyam | na pa-  
ṣcād vivaktavyam | kimtu prathamam eva vivaktā vivicya vaktuṃ  
samartho hotaiṣṭhavyaḥ | prayatnena sampādaniyaḥ || atha pratva-  
kṣhaṣaḥ pratavasa ity etan maruddevatākam suktam vidhatte | mā-  
rutam etc.

6. yajñā-yajña va ity ekaḥ pragāthaḥ | devo va iti dvitīyaḥ |  
tatra prathamē pragāthe trīcaḥ sampadyate | so 'yaṃ stotriyaḥ | ta-  
smiṃs trīce sāmagaḥ stuyamānatvat | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannās trico  
 'nurupah | yādriṣaḥ stotriyas tādriṣam anurūpatvam | tad etad ubha-  
 yam ṣastrapradhye ṣaṁsanīyam | na tu ṣastrāntareshv iva stotriyānu-  
 rupayor ādau ṣaṁsanīyam |

36.

1. jātavedasyam ' atha pra tavyasīm ity etaj jātavedodeva-  
 tākaṁ suktam vidhatte |

4. tasmāt tat | yasmād āpohisṭhīyam tāpaśamanakāraṇam |  
 tasmāt tac chamayateva hotrā ṣaṁsanīyam | yathā vahnīm ṣamayan  
 puruṣaḥ ṣanaiḥ-ṣanaiḥ krameṇa jalam siñcati | evam anenāpi ṣanaiḥ  
 ṣaṁsanam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhīr abhishi-  
 cya nijā eva svakīyā eva tāḥ prajā ity amanyata | syāṣabdas taccha-  
 bdoparyāyah | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-  
 vyah | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥṣaṁsa-  
 nena ṣaṣṭasya svakīyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnyā ity aśvā ṛcaḥ ṣaṁsanam ta-  
 ddevatāstutidvāreṇonayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛi-  
 gdvayam devapatnīdevatākaṁ vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvayam vidhatte |  
 devatāvācīrākāśabdena tadabhidhāyiny ṛig abhidhīyate | tām ṣa-  
 ṇset | puruṣasya ṣiṣṇe 'dhi ṣiṣṇasyopari sthītā gudabilaparyantaṁ  
 yaishā 'evanī etacchabdopasthapadābhidhēyā sirāsti | tām sirām rā-  
 kākhyā devatā sivaty | dṛiḍhabaddhām karoti |

8. Pāvīravīm | pāvīravi kanyety etām ṛicam vidhatte |

9. tad āhuḥ | imam yama prastaram ity eṣhā yamadevatāka-  
 tvād yāmyā | ud'ratām avara ity eṣhā pitṛidevatākatvāt pitṛyā |

12. ud'ratām | atha tisraḥ pitṛidevatākā ṛico vidhatte |  
 ud etc.

19. vyāhāvam | tatra prithak-prithag āhāva eva siddhāntaḥ |  
 tatreyam upapattīḥ | pitṛiyajñasya yad aṅgam asaṁsthitam eva va-  
 'tate 'samāptam tishṭhāti tad aṅgam sādhu | samāptam kartavyam |  
 yo hotā prithagāhāvam kṛtvā ṣaṁsaty eṣha hotā pūrvam asaṁsthi-  
 tam asaṁptam pitṛiyajñam saṁsthapayati |

38.

1. 'svādush kila | atha catasra ṛico vidhatte | svādush kila etc.  
 anupānīyāḥ | bhojanād urdhvam yat pānam tat paścādbhavi-  
 tvād anupānam | tatsthānīyā etā ṛicaḥ |

2. 'mādyantiva | etacchaṇṣanakāle 'dhvaryoḥ pratigaramantre  
viśeṣam vidhatte |

tasminn anupāṇīyānām ṛicām ṣaṇṣanakāle hṛtuḥ ṣaṇṣanam śru-  
tvā devatāḥ sarvā mādyantiya vai | sarvathā hṛishyanty eva | tasmāt  
kāṛṇād etāsv rikṣu ṣaṣyamānāsv adhvaryuṇā madvat pratigriyam |  
madidhātuyuktam pratigaraṇam paṭhanīyam | madāmōdaivety ayam  
madidhātuyuktaḥ pratigaraṇamantraḥ |

3. yayor ojaśā | Āṣvalāyana 5, 20, 6.

### 39.

4. sā vā eshā | yo 'yam pūrvokto 'gnisṭomo 'sti sā vā eshā  
gāyatri eva | agnisṭomagāyatriyoḥ saṃkhyāsāmīyāt | gāyatrīgateshv  
akṣhareshv yā saṃkhyā saivāgnisṭomagateshu stotraṣastreshu | tathā  
hi | bahiṣpavamāno mādhyamdinapavamāna ārbhavaḥ pavamāna iti  
trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry priṣṭhasto-  
trāṇi | ekam yajñāyajñīyaṃ stotram | evam etāni dvādaśa sampānnāni |  
ṣaṣṭrāṇy api tāvanti eva | ājyapraūge nishkevalye marutvatiye vaiśva-  
devāgnimārute iti hotuḥ ṣaṣṭrāṇi śat | tathā hotrakāṇām api śat |  
evam stotraṣaṣṭrasaṃkhyayāgnisṭomasya gāyatrīrūpatvam |

### 40.

2. pākayajñāḥ | pākayajñāḥ ca saptasaṃkhyākāḥ | hutaḥ pra-  
huta āhutaḥ śulagavo baliharaṇam pratyavarohaṇam aṣṭakāhoma  
iti | so 'yam sūtrāntarakāraṣya <sup>1)</sup> pakṣhaḥ | Āṣvalāyanas tu (Gṛihya-  
sūtra 1, 1, 1) hutādīns trīn eva pākayajñān āha || te ca pākayajñā  
ilāvidhāḥ | ilāsadṛiṣāḥ | idā khalu vai pākayajñāḥ (Ts. 1, 7, <sup>1</sup>1, 1) iti  
śrutyantarāt |

3. sāyamprātaḥ | yathā pratidinam kāladvaye 'gnihotrahomas  
tathā dikṣhitasya kāladvaye kṣhīrapānārūpaṃ vraṭādānam | Agnir  
jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te  
naḥ pāntu te no 'vantu tebhyo namas tebhyāḥ svāhā (Ts. 1, 2, 3, 1)  
iti svāhākāreṇa dikṣhito vratapradānam ācarati |

7. payasā | darṣapūrnamāsayor eva guṇavikṛitirupaḥ kaṣcid dā-  
kṣhāyānākhyo yajñāḥ | tathā ca śakhāntare darṣapūrnamāśasaṃnidhau  
śruyate | dakṣhāyāyajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti |  
tasya ca pravargyasya ca kṣhīradravyeṇa sāmyam |

9. ilādadhaḥ | darṣapūrnamāsavikṛitirupa eva kaṣcid ilādadha-  
nāmako <sup>2)</sup> yajño 'sti | ata evāpastambo darṣapūrnamāśasaṃnidhau

1) So Baudhāyana.

2) Von 'ilā und dadhi.

evam āha | etenelādadhah sārvaseniyajño vasishthayajñah saunakaya-  
jñah ca vyākhyātā iti | dadhigharmanāmakas tv agnishtomagatah |  
taylor ubhayaor dadhidravayeṇa sāmyam |

## 41.

1 iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishtomāt  
prācinasya karmajātasyāgnishtomapraveṣa ukta iti śeṣah | athānanta-  
ram upariṣṭād itareshāṃ kratunāṃ tatpraveṣa ucyate | tatra yo 'yam  
ukthyah kratuṣ tasya pañcadaśasamkhyākāni stotrāṇi agnishtomavi-  
kṛitavāt tadityāni dvādaśa stotrāṇy atidiṣyante | tata ūrdhvaṃ trīṇy  
ukthasamjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv  
apy ayaṃ nyāyo yojyah |

ukthyam apiyantaṃ | tam praviṣantaṃ ukthyam anu vāja-  
peyākhyo 'pi kratuṣ agnishtomam apyeti, prāpnoti | sa hi vājapeyo  
'tyukthyo bhavati | ukthyakhyam kratum atikramya vartamānavāt |  
ukthyē yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradva-  
yam | so 'yam ukthyātikramah tasmād ukthyadvārā vājapeyasya  
tatprāptih |

2. dvādaśa | atirātrayāge dvādaśasamkhyākā rātreḥ paryā-  
yāḥ | te cāpastambenaiva spasthikṛitāḥ | atirātram eva shoḍaśinam  
amī munayas tatra trayodaśabhyaṣ camasagaṇebhyo rājānam abhi-  
recayati | shoḍaśinā pracaya rātriparyāyāih pracarati | hotṛica-  
masāmukhyaḥ prathamō gaṇo maitrāvaruṇacamasamukhyo dvitīyo  
brāhmaṇācchaṇsīcamasamukhyas tṛitīyo 'chāvākhaścamasamukhyas ca-  
turtah | prathamābhyāṃ gaṇābhyāṃ adhvaryuṣ caraty uttarābhyāṃ  
pratiprasthātāishā prathamah paryāya evaṃ vihitō dvitīyas tṛitīyas  
ceti || asyāyam arthah | atirātrākhyam kratum yadānūtishṭhati tadā-  
nīṃ codakaprāptam sarvam anuṣṭhāyānantarāṃ sāyamkāle shoḍaśi-  
grahasambandhināṣ camasān purayitvā tata ūrdhvaṃ trayodaśacama-  
sagaṇaparyāptam somam avasthāpya shoḍaśigrahapracāram kṛitvā  
tata ūrdhvaṃ rātriparyāyāih pracaret | teshu paryāyeshu ca hotṛi-  
camasam ādim kṛitvā yaṣ camasagaṇah pravartate so 'yam pratha-  
mah | maitrāvaruṇacamasasyāditve dvitīyaṣ camasagaṇo bhavati |  
brāhmaṇācchaṇsīcamasasyāditve tṛitīyaṣ camasagaṇo bhavati | achā-  
vākhaścamasasyāditve caturthaṣ camasagaṇo bhavati | teshu caturshu  
gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryur anutishṭhet |  
tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatu-  
shṭhāyanuṣṭhānam ekah paryāyo bhavati | punar api dvitīyatṛitīyapa-  
ryāyau tathaivānuṣṭhēyan | teshu paryāyeshu dvādaśa gaṇāḥ sampa-  
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam |  
te sarve 'pi pañcadaśah | tadyastotreshu tṛicagatānāṃ pīcam āvṛitti-  
viṣeṣeṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā triṇṣatsamkhyāyām te sarve paryavasyanti | kimca shoḍaśastotre yat sāmāsti tad ekaviṇṣam bhavati | tadyatpicagatānām picām āvṛittyā sāmagair ekaviṇṣastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmagaiḥ paṭhyate | tasya ca stomasya trishu triceshu āvṛittirahiteshu nishpannatvād picām navasamkhyā sampadyate | ekaviṇṣatisamkhyā navasamkhyā ca militvā triṇṣatsamkhyā bhavati | anayā triṇṣatsamkhyāyā purvoktattriṇṣatsamkhyāyā vā māsarātrisāmyān māsah sampadyate māsadhetyādi pūrvavad yojaniyam | evaṃ sati samvatsaradvārātirātro 'gnishṭomam praviṣati | praviṣantam atirātram anu taddvāreṇāptoryāmo 'pi praviṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānatvād atyātirātraḥ | ekonatriṇṣat stotrāṇy atirātre 'ptoryāme tu trayastriṇṣad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praṇesah |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishtyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavāja-peyādayo yajñakratavas te sarve 'gnishṭomam prāpnuvanti |

4. tasya samstutasya | tasyāgnishṭomas-yodgātrībhiḥ samstutasya stotriyāḥ stotrasambandhinya pico navatyadhikam śatam sampadyante | katham iti cet | tad ucyate prātaḥsavane bahiḥpavamānākhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitavād vidyamāneshu trishu triceshu vidyamānā navareḥ stotriyā bhavanti | tata urdhvam catvāry ājyastotrāṇi | teshu ekaikasminn api vidyamānānām tispṛām picām āvṛittiviśeṣeṇa pañcadaśastomah sampādanīyah | tathā saty ekaikasmin stotre pañcadaśareḥ ity | evaṃ caturshu stotreshu militā shasṭiḥ sampadyate | evam prātaḥsavane ekonasaptatiḥ || mādhyandine savane mādhyandina-pavamānākhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭhastotrāṇi | teshu saptadaśastome kṛite saty ashtashasṭisamkhyākāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyandinasavane tryaṣṭiḥ sampadyate || tritīyasavane ārbhavadapavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśareḥ | yajñāyajñīyastotrasyaikaviṇṣastomopetatvāt tatraikaviṇṣatiḥ | militvā tritīyasavane 'shṭātriṇṣat | evaṃ savanatrāye militvā navatyādhikaśatasamkhyākāḥ stotriyā bhavanti | tatra yā navatis te daśasamkhyākāḥ trivṛitaḥ stomah sampadyante ekaikasmin daśake 'ntimam ekam parityajyāvaśiṣṭānām picām navasamkhyopetatvāt trivṛitstomam | tato navasu daśakeshu nava trivṛitstomāḥ, yā tu teshu navakeshu parityaktā navareḥ sa ekas trivṛitstomah | evaṃ daśasamkhyākāḥ trivṛitstomāḥ | athanantarāṇi yac chutam asti tasminn api yā navatis te purvoktanyāyena daśa trivṛitstomā gāṇīyah | atha nava-

ter urdhvabhāvinyo yā rīcas tāsām daśānām rīcām madhya ekā stotri-  
yodeti | atiricyate | avasīṣṭāsu stotriyāsu trivṛtstomāḥ pariśiṣhyate |  
evam saty ekaviṁśatisaṃkhyākāḥ trivṛtstomāḥ | tebhyo 'tiriktā kācid  
rīg ity etāvat sampannam | tattraikaviṁśatitrivṛtstomasamgho yo 'sti  
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṃkhyāpūṛako  
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate Ādityasyai-  
kaviṁśatisaṃkhyāpūṛakatvam anyatra śrutam | dvādaśa māsāḥ pañca-  
rtavas traya ime lokā asāv Āditya ekaviṁśaḥ (1. 30) iti | yat tu sa-  
tram gavāmayanākhyam tatra yāny ekaviṁśatyaham tatsādṛiṣyād api  
yathoktas trivṛtstomasamghaḥ praśastāḥ | katham sādṛiṣyam iti  
tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāma-  
kam divākīrtiyam tasya purastād daśāhany uparishṭād daśāhany  
evam atrāpi pūrvoktaritīyā sampāditanām ekaviṁśatisaṃkhyākānām  
trivṛtstomānām madhye yas trivṛtstomāḥ sa eva vishuvān bhavi-  
shyati | etaśmād vishuvadrupāt stomād arvāṇcaḥ pūrvabhāvino daśa  
trivṛtstomāḥ | parāṇca uttarabhāvino 'pi daśa trivṛtstomāḥ | ubhāyor  
daśakayor madhya esha ekaviṁśatisaṃkhyāpūṛakas trivṛtstoma ubha-  
yato 'dhyāhitaḥ pārśvadvaye daśakavyāptaḥ saḥ tapati | ādityavat  
prakāṣate tat tattraikaviṁśatitrivṛtstomebhya urdhvam yasāv rīg  
ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṁśatisaṃghe  
'dhyūlha | adhikatenāvasthāpitā | sa yajamānaḥ | atiriktastotriyārū-  
paṃ yajamānatvenāvagantavyam | kiṃca tat stotriyārūpaṃ daivam  
kshatram devasambandhinī kshatriyajātir indravarunādīrūpā | tat  
kshatram saha parābhibhavaḥ kshamaṃ balaṃ saṃyam | evam agni-  
śtomaḥ stotriyadvārā praśastāḥ |

## 42.

1. devā vai atha trivṛtstomacatusṭṭayadvāreṇāgnīśtomaṃ  
stotum ākhyāyikā āha | devā vai etc.

trivṛtstomena tasya ca stomasya vidhāyakam Chandoga-  
brāhmaṇam evam āmnāyate | trīṣṭbhyo hīṃkaroti sa prathamayā |  
trīṣṭbhyo hīṃkaroti sa madhyamayā | trīṣṭbhyo hīṃkaroti sa uttama-  
yodyati trivṛto viśṭutīḥ (Tāṇḍya 2, 1, 1) iti | a-yāyam arthaḥ | upā-  
smai gāyātā nara iti yaḥ prathamāḥ trīco dāvidyutatyā ruṇeti yo  
dvītyas trīcaḥ pavamānasya te kava iti yas trītyas trīca eteshu trī-  
shu trīcātmaśeshu sukteshu vidyamānānām navānām rīcām trībhiḥ  
paryāyair gānam kartavyam | tatra prathamaparyāye trīshu sukteshu  
ādyās tīra rīco gātavyāḥ | dvītyaparyāye madhyamā rīco gātavyāḥ |  
trītyaparyāye uttamā rīco gātavyāḥ | trībhyā iti trītyārthe pa-  
ñcamī | hīṃkarotīty aṇena gānam upalakṣhyate | seyam yathoktapra-  
kāropetā gītis trivṛtstomasya viśṭutīḥ stutiprakāraṇeśah | tasyā  
viśṭuter udyatīty evam nāmadheyam iti

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo himṅkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo himṅkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāndya 2, 7, 1) iti | atra prathamāvṛttau prathamāyāṃ pici trir abhyāsaḥ | dvitīyāvṛttau madhyamāyāṃ | tṛtīyāvṛttau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃṣena stomena | ekaviṃṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo himṅkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo himṅkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo himṅkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāndya 2, 14, 1) iti | prathamaparyāye tricasyottamāyā picaḥ sakṛt pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛt pāṭhaḥ | tṛtīyaparyāye madhyamāyāḥ sakṛt pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āyrittiḥ | so 'yam ekaviṃṣastoma iti |

#### 43.

5. āher iva | śākalāśabdaḥ sarpaviśeṣhavāci | śākalanāmpo 'heḥ sarpaviśeṣhasya yathā sarpaṇaṃ gamanaṃ tathaiṣāyāṃ agnisṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṣanaṃ kṛtvā valayakāro bhavati | tatra kim mukhaṃ kiṃ vā pucham iti na jñāyate | evaṃ atrāpy aditidevatākasya caroh sāmye sati prāyaṇīyodayanīyayōr yatarat karma parastāt paścādbhāvi yatarac ca purvabhāvi kim api nā vijānanti || asyā gāthāyās tātparyam saṅkshipya darśayati |

6. yathā hy eva 'asyāgnisṭoma-sya prāyaṇam prārāmbho yādriṣa, evaṃ udayanaṃ samāptir asat 'asti | bhavatīty arthaḥ || tatra kaṃcid ākshepaṃ udbhāvayati |

7. tad āhuḥ | purvodāhṛitatrivṛtstomaḥ prāṭhasavanādaḥ prāyojyadvāt prāyaṇam upakramarūpaṃ, ekaviṃṣastomas tu tṛtīyasavanānte prayojyadvāt udayanaṃ samāptirūpaṃ, kena kāraṇenā te prāyaṇodāyane same bhavetām ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vaḥ | yo 'yam ekaviṃṣaḥ stomo 'sti sa eva trivṛd avagantavyaḥ | stomatvakāreṇa taylor ekavidhatvāt | atho api ca yad yāsmat kāraṇāt stomadvyayāśrayabhūtāv ubhau tricau trīṇau | trīcatvadharmauyuktau | tatra trivṛtstomāśrayasyopāsmau gāyātā nara iti suktasya trīcatvadharmaḥ prasiddha eva ekaviṃṣastomāśrayasya yajñā yajñā vo agnaya iti suktasya pragāthe dve eva tasminn picaḥ āmnāyate | tathāpi stotrakāle pragrathanena pādān āvartya trīcatvam sampādyate | tena trīcatvadharmopetatvakāraṇena dvayoh stomayor ekavidhatvam ity uttaram bruyāt |

44.

1. yo yā eshaḥ | ya eva<sup>1</sup> prasiddha esho<sup>1</sup> smatpratyaksha ādityas tapaty esho<sup>1</sup> 'gnishṭomaḥ | tayo<sup>1</sup> ādityāgnishṭomayo<sup>1</sup> sadṛṣṭvāt | katham sāmyam iti | tad ucyate | esho<sup>1</sup> 'gnishṭoma ādityavat sābnaḥ | ādityo<sup>1</sup> 'hnā saba vartate tathāyam api<sup>1</sup> | tam agnishṭomam yata eke-nābna samāpayeyus tasmād ādityasyeva sābna iti krator nāma sam-pannam |

7. tam yad astam | yad yadā prāpinaḥ sūryodayād ūrdhvaṃ yāmacatusṭṭayānantaram sūryo<sup>1</sup> 'stam etiti tam sūryam astamitam manyante tat tadānim sūryas tatprāpiyukte deṣe prakāṣarūpasyābna evāntam itvā samāptim prāpyāthānantaram svātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deṣe<sup>1</sup> rātrim eva kurute parastād āgāmini deṣe<sup>1</sup> 'haḥ kurute | ayam arthaḥ | Merōḥ pradakṣiṇam kurvann ādityo yaddeṣavāsīnam prāpi-nām dṛishṭīpatham āgachati taddeṣavāsībhir ayam udetiti vyavahri-yate | yaddeṣavāsīnam dṛishṭīpatham atikramya sūrye gate sati sūryo<sup>1</sup> 'stam etiti taddeṣavāsībhir vyavahriyate | atas tasmin deṣe rātrir bha-vati | ādityena gantavye deṣāntare taddeṣavāsiprāpiḥ sūryasya dṛi-shṭatvād abar bhavati | evam ca sati sūryasya vināṣarūpo<sup>1</sup> 'stamayah kadācid api nāstiti siddham |

45.

1. api patnīḥ | tam yajūnam anuṣṭhāya patnīnāmikā devatā api samayājayan | patnīsamāyājānuṣṭhānam api kṛitavanta ity arthaḥ | yasmād etam devaiḥ kṛitam tasmād eva kāraṇād idānim api dīksha-nīyāyām iṣṭau codakaprāptam yajñam samāptiḥ paryantam anutishṭha-nti | patnīsamāyājān apy anutishṭhanti | uttarakālmnāḡavyāvṛittaye pa-tnīsamāyājagrahaṇam | patnīsamāyājair eva samāptir ity abhipretyā-ntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuṣṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anuṣṭhītavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āṣvalāyanena da-rṣitāḥ | upasadyāya mīlhuṣha iti tisra ekaikām trir anavānam tāḥ sāmīdhenyaḥ (4, 8, 5) iti | Agniḥ Somo Vishnuḥ cety etās tisro de-vatāḥ |

5. ta upavasatham | upavasathasabdena somayāgasamīpavāsi-tvāt pūrvasminn ahany anuṣṭheyo<sup>1</sup> 'guṣṭhomīyapaṣur vivakṣhitāḥ | tam paṣum devā upavasathye<sup>1</sup> 'hani somayāgaadināt purvedyuh prā-pnuvan |

7. anutsāram | uttarottarabhāvi sara utsārah | tam anuṣṭityā-nuṣṭityeti tasyārthaḥ | dīkṣaṇīyeshṭeḥ sārabhūtā prāyaṇīyeshṭīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu dra-  
shṭavyam | idṛṣyam uttarottarasāraṃ anusṛitya te devās taṃ soma-  
yāgam āyan | prāptavantaḥ |

46.

6. vāmadevyasya stotre | Vāmadevamabarshiṇa dṛiṣṭaṃ  
sāma vāmadevyam | kayā naṣ citra ā bhuvad ity etasyām ricy utpa-  
nnam, tac ca sāma trice gāyanta udgātaraḥ pṛiṣṭhastotram anu-  
shṭhanti | tatra kaṣcit prayogaviśeṣaḥ prāyaścittih |

8. tat tribhir akṣharaiḥ | tad vāmadevyam sāma tribhir  
akṣharair nyunam | kayā naṣ citra ityādikas trico gāyatrīchandaskaḥ |  
tasya ca chandasas trishu pāleshu pratyekam aṣṭāv akṣharāṇy ape-  
kṣhitāni | abhi shu na ity etasyām tṛtīyasyām rici pratipādam sa-  
ptaivākṣharāṇi | atas tribhir akṣharair nyunatvam | tasya vāmadevya-  
sya sāmnaḥ sambandhini stotra upasṛīpya gānam prakramyātmānam  
svavācakam puruṣa iti śabdaṃ tredhā vigrhīṇīyāt | pratyakḥaram  
vibhajyaikaikasmin pāde prakṣipet | tad yathā | abhi shu naḥ sakṣi-  
nām pu | avitā jaritṛiṇām ru | śatam bhavāsy utibhiḥ sha iti pra-  
kṣhipya gāyet |

47.

1. tebhya etam | kasmīn kāle nirvāpa iti | tad ucyate | ya-  
jñasyāvasāne yo 'yam anubandhyākhyāḥ paṣubandhas tasya paṣoḥ sam-  
bandhu mitrāvaruṇadevatāko yaḥ puroḍāśas tam anu | tasminn anu-  
shṭhite paścān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakṣhaṇam | tadyukto jyoti-  
shṭomo vāji | sa ca suhitaḥ samyag anuśṭhitaḥ sudhāyām āmṛite sva-  
rge dadhāti | yajamānaṃ sthāpayatīti śeṣaḥ |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrva-  
sukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva purvoktavishaye kecid abhiññā evam  
āhuḥ | yatra yasmin prayoge samānibhyām ekavidhābhyām rīgibhyām  
samāne 'hann ekasmin evāhni yajati tad etad anuśṭhānaṃ yajñe  
jāmi vā āśasyam eva kriyate | sampādyate | prayuktayor evarcoḥ pu-  
naḥprayogasya carvitacarvaṇasadrīśatvāt | dhātṛdevatāke puroḍāśe  
dhātā dadātu daṣuṣa iti puronuvākya dhātā prajānām (Āśvalāyana  
6, 14, 16) iti yājñā | tatra yady uparitanānam api caturṇām havisham  
purastād ājyena Dhātāraṃ yajet | tadānīm idam rīgdvayam punar api  
caturvāram āvartaniyam | tathā sati nīraso yajñāḥ phalaṃ dātum sa-  
martho na bhaved ity arthaḥ |

48.

6. tā ubhayiḥ | anucānādinām madhye kaṣcid gataṣṛiḥ | tathā

ca śrutāntare śruyate ' trayo vai gataśrīyah: śuśruvān grāmaṇī  
rājanyah (Ts. 2, 5, 4, 4) iti tādṛṣo gataśrīr yadi prajāṃ prajotpā-  
danasāmarthyam kāmayate tadānīm tasya tā devikā devīḥ cobhayīḥ  
saṃnirvāpet' samuccitya nirvāpet

7. eśhishyamāṇasya ' dhauam apekshamāṇasya tu naiva  
saṃnirvāpet' ubhayavidhānām samuccitya nirvāpo na kāryah

9. rathagṛītsah tatprasādād ayaṃ Rathagṛītsa rājaputraḥ  
kṛdārtham jale gāhata iti

## 49.

1. agnishtōmam jyotiḥstōmas tāvat saptasamsthāḥ | samā-  
ptibhedāt saptavidhah | agnishtōmo 'tyagnishtōma ukthyah shodāṣī  
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Aṣvalā-  
yaneṇābhīhitatvāt | tatrāgnishtōmasāmnā yajñāyājñīyakhyena yatra  
samāptiḥ so 'yam prathamarūpo 'gnishtōmah | sa sarvo 'pi pūrva-  
troktaḥ | athokthyasamsthārūpo jyotiḥstōmo vaktavyah | tadartham  
ākhyāyikām aha agnishtōmam etc.

## 50.

1. te vā asurāḥ | ukthyasya krator agnishtōmavikṛitatvād  
atidishṭam agnishtōmaprayogam anu-līhāya tata ūrdhvam ukthyapa-  
ryāyās trayo 'nushṭheyah | tathā cāpastamba āha | ukthyas ced agni-  
shṭōmam avasāyātha tribhyaḥ camasagamebhyo rājanam atirecayātīti |  
' aindrāvaruṇam ' yasmād evaṃ tasmād ubhāyor melanena  
teshām asurāṇām āpanodārtham aindrāvaruṇam suktam tṛitīyasavane  
maitrāvaruṇanāmaka pītvik śaṃset | indrāvaruṇā yuvam adhvarāya  
na ity etad daśarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamāṇā  
ity etad bṛihaspatidevatākaṃ dvādaśarcam sūktam | achā ma indram  
matayah svarvidā ity ekādaśarcam aindraṃ sūktam | tad ubhāyam  
militam sad aindrābārhaspatyam sampadyate

3. aindrāvaishnavam | saṃ vām karmaṇā saṃ ishety ashta-  
rcam aindrāvaishnavam sūktam |

6. atha haite | praishagranthe pañcāme sukte hotā yakshad  
ītyādīkau dvitīyāshṭanau mantrau potur dvāv pītuyājau | tathā ta-  
traiva tṛitīyanavanau mantrau neshṭur dvāv pītuyājau | ity evaṃ  
catvāra pītuyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca  
potṛiyā neshṭṛiyās ca bhavanti | tathā prasthitayājyāḥ potus tisra  
pīco neshṭṛas ca tisra pīcaḥ | ity evaṃ shad pīco bhavanti | tad etan  
mantradaśakam praśaṃsati | sā virāḥ | ityadinā |

## Pañcika IV.

## 1.

\* 1. devā vai | agnishtōmokthyādisamsthāsamsthāviṣeṣhaḥ svatantraḥ kratutvād yathā prithag anushtātum योग्यas tathā shoḍaṣī svatantraḥ kratuḥ | tathā ca śākhāntare paṭhanti | na vai shoḍaṣī nāma yajño 'sti, yad vāva shoḍaṣaṃ stotraṃ shoḍaṣaṃ śastraṃ tena shoḍaṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṃ samsthāviṣeṣhaḥ prishthiyashadāhasya caturthe 'haṃ prayujyate | atas tatraiva tacchaṃsana-vidhānam || devāḥ purā prishthiyashadābe prathamenaḥnā prathamadivasanishpādyena somaprayogenaendrārthaṃ vajraṃ samabharan | sampādītavantah | atra sarvatrāhaḥśabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditaṃ vajraṃ dvitiyenaḥnāśīṣan | secānam nāma lohamayānāṃ śaṅkukūṭhārādīnāṃ tikṣṇatvāya dārḍhyāya cāgnau pratāpya yathocitaṃ nīre sthāpanam | tad idaṃ secanaṃ vajre kṛitavantah | kṛitvā ca tṛtīyenaḥnā taṃ vajram Indrāya prāyachan | dattavantah | sa cendras taṃ vajraṃ caturthe 'haṃ śatoro upari prāharat | tasmāt prishthiyashadāhasya caturthe 'haṃ shoḍaṣīnaṃ śastraṃ śaiṣet | a-āvi soma indra ta ityādikaṃ shoḍaṣyākhyāṃ śastraṃ | tathā cāśvalāyana āha | atha shoḍaṣī | asāvi soma indra ta iti stotriyānuru-pau (6, 2, 1) iti |

4. taṃ yat | yad uktam parastād ukthānām paryasya śaśatīti | tatrokthyaśastrebhya uttarakālāvasthānam eva paryasyeti śabdena vi-vakshitam iti vyākhyātam | athavottarakālasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānām ricām adhyayana-pāṭhād viparyāso 'bhidhiyate | dvidvidhaṃ shoḍaṣīśastraṃ vihrītam avihṛitaṃ ca | tatrāvihṛitaṃ nāmādhyayanakrameṇaiva śaiṣanam vi-hṛitaṃ ca ricām parasparavyatishaṅgaḥ | sa tv Āśvalāyanaena darśitaḥ | ūrdhvaṃ stotriyānuru-pābhyāṃ tad eva śaśyāṃ viharet | pādān vyavadhāyārdharcāḥ śaiṣet | pūrvāśān pūrvāṇi padāni | gāyatriyaḥ pāṅktibhiḥ | pāṅktiṇāṃ tu dve-dve pade śiṣhyete tābhyāṃ prapūyāt (6, 3, 2) iti | tad etad udāhṛitya pradarśyate | imā dhānā ghrītasnuvo harī ihopa vakshataḥ | indraṃ sukhatame ratha ity eṣhā gāyatri | susaṃdṛiṣaṃ tvā vayam maghavan vandishimahi | pra nunam pūrṇavā-andhura stuto yāhi vaśāṃ anu yojā nv indra te hari ity eṣhā pāṅktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihṛitaḥ | vihrītapāṭhas tucyate | imā dhānā ghrītasnuvaḥ susaṃdṛiṣaṃ tvā vayam | harī ihopa vakshato maghavan vandishimahom | indraṃ sukhatame rathe pra nunam pūrṇavandhuraḥ | stuto yāhi vaśāṃ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya śaiṣet |

5. tad āhuḥ | shoḍaṣīśabdo grahaviṣeṣhaṃ stotraviṣeṣhaṃ śa-

• straviśeṣaṃ cābhidhatte ' teshāṃ ekaikasvarūpavatāṃ shoḍaśiśabda-  
vācyatvam ayuktaṃ. tacchabdhapravṛttau nimittāntaram tu na pa-  
śyāma iti brahmacālināṃ abhiprāyaḥ shoḍaśasamkhyāyuktatvāt sho-  
ḍaśitvam ity uttaram tatra katham iti | tad ucyatē agnishtoma-  
samstho jyotiṣhtomo dvādaśastotripetāḥ tathā ca śākhāntare śrū-  
yate ' dvādaśagnishtomaśya stotrāṃ (Tb. 1, 2, 2, 1) iti | tadgarbhita  
ukthyasamsthas tūbhilī stotrair atiricyate ' tasmāt pañcadaśa stotrāṇi  
bhavanti tadgarbhitaḥ shoḍaśisamstha ekena stotrenātiricyate | ta-  
taḥ stotrāṇāṃ madhya etatstotraprayogaḥ shoḍaśasamkhyāpurako bha-  
vati | tathā śastrāṇāṃ madhye 'py etacchastraprayogaḥ shoḍaśasam-  
khyāpurakaḥ | kiṃcāsmiṇ chastre h tā sampādītāyā anuṣṭubhaḥ pu-  
rvārdhagatāni shoḍaśakṣharāṇy uccāryāvāsyati | uttarārdhagatāni sho-  
ḍaśakṣharāṇy uccārya prapauti prapavam uccārayati kiṃcāśya  
made jaritar ityādika shoḍaśapadopetā nivie chastramādhye prakshi-  
pyate | ato bahudbhā shoḍaśasamkhyāyogād ayam prayogaḥ shoḍaśmā-  
mopetāḥ prakārāntareṇa shoḍaśinam praśaṅsati |

• 6. dve vā akshare 'yo 'yaṃ shoḍaśi so 'yaṃ dyakṣharādhi-  
kāṃ anuṣṭubhaṃ yadā samprāpto bhavati tadāniṃ dve evakshare  
adhike bhavataḥ | tathā hi Sūtrakāro (6, 3, 1) vihrīṣasyety upakra-  
mya śākhāntariyāṃ indra juṣhasvetyādika ṛicāḥ paṭhitavān ' tasyāḥ  
puraṣmīn ardharee shoḍaśakṣharāṇy uttare 'rdharee 'śtādaśa | tato  
'ksharadvayādhikyaṃ | vāg vā anuṣṭup (1, 28, 15) iti śrutyāntareṇa  
vāco 'nushṭubhavatyatvāt tadātmikāyā vāgdevatāvāḥ strīrūpāyā adhikā-  
kshararūpau stanau sampadyete | yad etal loka satyavadanam yac  
cāṇṇitavadanam tad ubhayaṃ api vācaḥ stanarūpam, ato 'dhikakṣha-  
rāyāḥ satyāṇṇitarūpatvam |

## 2.

1. gaurivītam | kenacin malarshipā gaurivītmāmnā dṛiṣṭa-  
tvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṃ gīrety  
asyām ṛicy utpannam |

2. nānadata, nānadākhyam kiṃcit sāma | tat tu praty asmai  
pipīṣhata ity aśyam ṛicy utpannam |

## 3.

• 2. yad indra | yad indretyādikāś tisra uṣṇīkechandaśkā ṛicāḥ |  
ayam te astv ityādikāś tisro bṛihatīchandaśkāḥ | upanītaḥ puraśo  
vyāhṛityakṣharacatuṣṭayopetāṃ caturviṃśatyakṣharāṃ gāyatrīṃ vya-  
tishajati | uṣṇīk cāṣṭaviṃśatyakṣharā | tataḥ puruṣasya uṣṇīha-  
tvam paśūnāṃ bārhatatyam śākhāntare śrūyate chandāṇsī paśuśhv  
ājīm ayuś, tān bṛihaty udajayat, tasmād bārhatāḥ paśava ucyante  
(Ts. 5, 3, 2, 3) iti | bṛihati ca śaṭtriṇśadakṣharā | tasyā uṣṇīgyoge  
sati catuṣṣaṣṭyakṣharasampatter anuṣṭubdvayam |

## 4.

1. mahānāmninām | vidā maghavan. (Ait. ā. 4, 1, 1) ity  
 asmin anuvāke proktā ricc mahānamnyah | tāsāṃ sambandhina upa-  
 sargāḥ pañcavidhāḥ | te cāṣvalāyanena darśitāḥ | pracetana pra cetayā  
 yāhi piba matsva | kratuṣ chanda ṛitam bṛihat sumna ā dhehi no  
 vasav ity anushtub (6, 2, 9) iti | tatra pracetanety ekah prathama  
 upasargah pra cetayeti dvitiyah | tāv ubbāv api dvitīyasyām mahā-  
 namnyām āmnātau | ā yāhi piba matsveti tṛitiya upasargas tṛitiya-  
 syām mahānamnyām āmnātaḥ | kratuṣ chanda ṛitam bṛihad ity ayaṃ  
 caturtha upasargah sa ca shashṭhyām mahānamnyām āmnātaḥ | sumna  
 ā dhehi no vasav iti pañcama upasargah sa cāṣṭamyām mahānā-  
 mnyām āmnātaḥ | eteshu pañcasūpasargeshu militvā dvātriṃśadaḥ sha-  
 rasadbhāvād iyaṃ ekānushṭubh iti sūtrasyārthaḥ | iyaṃ cānushṭubh  
 avihṛitashoḍaṣini tathaiva pāṭhaniyā | anyatra tu viḥṛitashoḍaṣini pa-  
 ñcāpy upasargān vibhajyātichandassu pañcasu yojaniyāḥ | ata evopa-  
 srijyamānatvād upasargā ity ucyante | tad etat saṃyojanam atrop-  
 srijatiti śabdena vidhiyate | trikadrakeshv iti yeyam prathamātiche-  
 ndās, tasyāṣ catuṣṣhashtyaksharātvāt parānapekshayaivānushṭubdva-  
 yasampattiḥ śakyeti | dvitīyasyām rici tad anushtubdvayam pūrayi-  
 tum pracetanety aksharacatusṭṭayam yojaniyam | tṛitiyasyām rici pra  
 cetayeti yojaniyam | pro shv asmā ityādiḥ tu tīrṣṇshv avāṣiṣṭās traya  
 upasargāḥ krameṇa yojaniyāḥ | so 'yam prakāra Āṣvalāyanenoktaḥ |  
 ānushṭubham <sup>1)</sup> atichandassv avadadhyāt | dvitīyatṛitiyayos tṛitiyayoḥ  
 pādayor avasānata upadadhyāt | pracetaneti pūrvasyām pra cetayety  
 uttarasyām | uttarāṣv itarān pādān shashṭhān kṛtvānushṭupkāram  
 śaṁset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tricaḥ prathamah | arcateti  
 dvitiyah | yo vyatin iti tṛitiyah |

5. nec chandasām | chandasām krichrāt pūrvoktānām gāya-  
 tryādinām viharapakṣād avapadyai | avapattim āpadam prāpnuyām |  
 tan mā bhud iti |

## 5.

1. ahar vai | athātīrātro vaktavyah | tatrendrasya chandasām  
 ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṃ tasmād Indras chandānsy evāngata-  
 yātīrātraprayoge tātṛiṃ vahanti | atīrātraprayogasya nirvāhakāṇi bha-  
 vanti |

1) sānushṭubham alle vier Hss., dieselben lassen das zweite tṛi-  
 tiyayoḥ aus.

3. tñ vai paryāyāḥ | tñ vai rātrim āsritān asurān paryā-  
yāḥ camasagaṇānām kramānushṭbhānir eva paryāyais tatra-tatra yā-  
gabdhūmau parityānudanta | nirākṛitavantaḥ |

6

1. pāntam | Indrasya chandasām ca prādhānyam abhihitam |  
atha śāstram vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭbhāya  
shoḍaṣina ūrdhvaṃ rātriparyāyāḥ ṣaṣṇīyāḥ | trayas-trayaḥ paryā-  
yāḥ | tatraikaparyāyaḥ catuḥastropetaḥ | hotur ekam śāstram hotra-  
kāṇām ca trayāṇām ekaikam iti catuṣṭayam | atra prathamaparyāye  
hotuḥ śāstram vidhatte | pāntam etc.

2. ānushṭubhiḥ | gāyatrītrishṭubhajatyanushṭubhām madhye gā-  
yatrīyādīnām trayāṇām savanatrāyagatānām abani prayuktatvād anu-  
shṭubhaḥ prayogāya rātrir eva kālah pariśishyate | tasmād rātrer  
anushṭupsambaddhatvād iyaṃ anushṭub rātreḥ svarūpam |

3. andhasvatyaḥ | andhaṣabdo yāsv rikshv asti tā andha-  
svatyaḥ | tādrīṣyaḥ catasra ṛicaḥ prathamaparyāye hotrādīnām catu-  
rṇām śāstrayājyāḥ kartavyāḥ | tāḥ ca trishṭupchandaskā eva | tatradh-  
vāryavo bharatendrāya somam ity eṣhā hotuḥ śāstrayājyā | sā cā-  
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde sīncatā madyam  
andha ity andhaḥ abdah ṣrūyate | evam itareṣhām trayāṇām śāstra-  
yājyā udāharāṇīyāḥ | pibatidhātur yāsv rikshv asti tāḥ pitavatyaḥ |  
tādrīṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāyṇ asyāndhaso madā-  
yeti hotuḥ śāstrayājyā | tatrapāyiti pibatidhātuh ṣrūyate | madidhātur  
yāsv rikshv asti tā madvatyaḥ | tādrīṣyas tṛtīyaparyāye yājyāḥ ka-  
rtavyāḥ | tishṭhā hari ity eṣhā hotuḥ śāstrayājyā | tasyā avasāne ra-  
rimā te madāyeti madidhātuh ṣrūyate | evam sarvaṃ udāhāryam |  
rātrāv annabhojanād andhasvatinām ānurūpyam kshirapānāt pitava-  
tīnām tata ūrdhvaṃ harṣhān madvatinām | evam ānurūpye sati tat-  
tat karma sampriddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate  
tadānām stotriyāṇām prathamapādān dvir abhyasyanti | evam śāstre  
'pi puruhūtam puruṣhūtam ityādīkāḥ prathamapādā dvir abhyasa-  
nīyāḥ | yathā vāra stotram evam śāstram ity uktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyām ṛici nīputo  
adhi barhishi | nīputo adhi barhishīty evam madhyamaḥ pādo dvir  
abhyasanīyāḥ |

6. uttamena | idaṃ hy anv ojasā sutam ity asyām ṛici pibā  
tv asya girvaṇaḥ | pibā tv asya girvaṇa ity uttamaḥ pāda-ya dvir  
abhyasaḥ | ātmānaṃ ṣarīram adhikṛītya vartata ity adhyātmanam asu-  
rāṇām ṣarīre 'vasthitam vāso hiranyam maṇir ity evam ādikam sa-  
rvaṃ grīhitam bhavati |

8. pavamānavat | bahishpavamāno mādhyamḍinaḥ pavamāna  
ārbhavaḥ pavamānaḥ cety evaṃ ahaṃ pavamānastotratrayaṃ vidyate  
na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ katham sidhyati  
tadasiddhau ca kenopāyenāhaḥ ca rātriḥ cety ete samāvadbhājau bha-  
vataḥ samānabhāgayukte bhavata iti praśnavādina āhuḥ | tatrotta-  
ram āha

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ  
vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisri-  
bhir udgātaraḥ stuvanti hotāraḥ śaṁsanti ahaṃ yathā trishv apī pa-  
vamānastotranāmasu pavamānaśabdo 'nuvṛitta, evaṃ atrāpi tisriḥ  
ṛikshu sutaśabdo 'nuvṛittaḥ ataḥ pavamānaśamyād rātriḥ pavamā-  
navatī | tena prakāreṇobhayoḥ pavamānavattve sāmye sati tulyabhā-  
gatvaṃ sidhyati |

10. pañcadaśastotram | agniśtōmastotrāṇi dvādaśa | ukthya-  
stotrāṇi trīṇi | etāny ahaṃ prayujyaute | tasmād ahaḥ pañcadaśas-  
totropetaṃ | rātrau tu na tāni vidyante | katham pañcadaśastōtrasā-  
myena taylor bhāgasāmyaṃ sidhyatīti praśnaḥ | tatrottaram āha |

11. dvādaśa | dvādaśasu camasagaṇaparyāyeshu dvādaśa sto-  
trāṇi vidyante | tāny apiśarvarāṇi | rātrāv anuśttheyānāṃ chaṇḍasāṃ  
apiśarvarasaṃjñā pūrvam uktā | taiḥ chaudobhir nishpādyatvāt sto-  
trāṇy api tannāmakāni | rathasāntarasāmnā nishpādyam yat saṃdhi-  
stotram tatra tisro devatāḥ śrūyante | tābhiḥ stotavyābhis tisribhir  
devatābhiḥ stotram api tredhā bhidyate | tena kārṇena rātriḥ pa-  
ñcadaśastotrā sampannā | tathā saty ubhayor ahorātrayoḥ stotrasaṃ-  
khyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātaraḥ parimitam yathā bhavati tathā  
stuvanti | trivṛt pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbhir  
eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitam yathā  
bhavati tathānuśaṁsati | śaṁsanīyā pīca etāvatya eveti sarvatrānuga-  
tasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvināḥ stotrasya  
parimitatvaṃ uttarabhāvināḥ śastrasyāparimitatvaṃ ca laukikanyā-  
yānusāri | loke bhūtāṃ pūrvam sampāditāṃ dhanam parimitam | iyad  
eveti niyatir asti | bhavyam itaḥ paraṃ sampālāniyaṃ dhanam apa-  
rimitam | trishṇāya niravadhukatvenaitāvad eva sampādayishyāmi na  
tv adhikam iti niyater abhāvāt | tasmād uparitanaśaṁsabāhulyaṃ  
aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anu-  
śaṁsanam |

13. atīśaṁsati | stotragatāṃ ṛiksaṃkhyāṃ atilanghya hotā śa-  
ṁsatīti yad asti tad yuktaṃ eva | loke hy ātmānam atilanghya pra-  
jānāṃ cāvasthitatvāt | svayam eka eva, putrādayas tu bahavo gavā-  
śvadipaśavaḥ ca bahavaḥ |

## 7.

1. vahatum | vahanasya vivāhasyālaṃkāṛārtham māṅgalyārtham  
ca varasya purato vahanīyo haridrāgudādimaṅgaladravyasaṃgho va-  
hataḥ | yad etad riksahasraṃ yajñikā āśvinaśahasraṃ ity ācakṣate  
tat sahasraṃ eva vahatarūpeṇa pratyabhijñātavān

3. śakunir iva | yathā lōke śakuniḥ kaścit pakṣi padbhyāṃ  
bhūmiṃ dṛḍham avasṭābhyotpatishyann ūrdhvamukhotpatanaṃ ka-  
rtum ichan pakṣyantaram abhilakṣhya dhvaniṃ karoti | evaṃ asau  
hotā tadākāraṃ ghaṭanaṃ kurvann āhavam paṭhet | tad etad Āśva-  
lāyaṇācāryaiḥ spaṣṭhīkṛitaṃ | prāya pratiprasṛipyā paścāt svasya  
dbishnyasyopaviṣet samastajāṅghorur aratnibhyāṃ jānubhyāṃ copā-  
sthaṃ kṛitvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam  
ṣaṇṣet (6, 5, 4) iti

4. tasmin | tasminn āśvinaśastre devāḥ parasparam na sama-  
jānata | sāmjñānam pratipattiṃ nākurvan |

## 8.

1. tasmād āgneyam | Āśvalāyana 6, 5, 2.

## 9.

1. akulayat | dagdhavān |

## 10.

1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam  
āhuḥ | devānāṃ madhye yo 'yaṃ Suryo 'sti sa nātiśasyaḥ | Suryam  
atilaṅghya ṣaṇṣanaṃ na kartavyam | tathā chandasāṃ madhye bṛi-  
hatim atilaṅghya ṣaṇṣanaṃ na kartavyam | Sūryasyopāsakeshu bra-  
hmavarcasapradatvāt tadatilaṅghane brahmavarcasaṃ naśyet | bṛi-  
hatyāḥ prāṇarūpatvāt tadatilaṅghane prāṇān vināśayed iti teshāṃ abhi-  
prāyaḥ |

5. yad u bārhatāḥ | atrottarasyā rīcaḥ viṣṭārapaṅktitve 'pi  
pragrathanena bṛihatīsampādanād bṛihatim atilaṅghya ṣaṇṣanaṃ na  
bhaviṣyatīty etad darśayati |

asmin pragāthe pūrvasyā rīcaḥ śaṭtriṇśadakṣharatvāt pādacatu-  
ṣṭayopetatvāc ca sāvabhāvata eva bṛihati | punar api tasya caturtha-  
pādam aṣṭākṣharam dvir āvartyetarasyā rīcaḥ prathamārdhena vi-  
ṇṣatyakṣhareṇa saha pragrathya śaṭtriṇśadakṣharā dvitīyā bṛihati  
sampādaniyā | tatṛāpy antimam pādam aṣṭākṣharam dvir āvartyo-  
ttarārdhena viṇṣatyakṣhareṇa saha pragrathya tṛitīyā bṛihati sampā-  
daniyā | evaṃ sati bṛihatyā atikramo na bhavati |

15. citaidham | yad etad āśvinam ṣaṣtram asti tad etac citai-  
dham uktham iti rahasyābhijñā ācakṣate | citā edbhā kṣhṭhasamuha

manushyam dagdhum yasmiñ chmaṣānasthāne tat sthānam citaidham |  
tatsadṛiṣam idam ukthaṁ śastram |

## 11.

1. brāhmaṇaspatyayā | brīhaspate ati yad aṛya ity eshā  
brāhmaṇaspatyā |

13. yad u trishṭubham | triḥ prathamām trir uttamām iti  
nyāyena paridhānīyās trir avṛttir asti | iyaṁ trishṭup trir avartya-  
mānā dvātriṣ-ādadhikasatāksharā sampadyate | tadakshareshu sarva-  
chandasaṁ antarbhāvayitum śakyatvād iyaṁ sarvāṇi chandāsya abhito  
vyāpnoti | ato brīhatyā api tadvyāptatvān nāsty atikramah || yad  
uktaṁ Sūtrakāreṇa | āśvinena graheṇa sapuroḍaśena caranti (6, 5, 23)  
iti, tatrobhayaṛthaṁ yāyāṁ vidhatte |

14. gāyatrī ubhā pibatam āśvīneti gāyatrī | āśvinā vāyuneti  
trishṭup | tābhyāṁ vashaṭkuryāt | yājyātvena tad ubhayaṁ pāṭhed ity  
arthah |

## 12.

1. caturvīṣam | agnīṣṭoma ukthyah shoḍaśy atirātras cety  
evam catuḥsaṁstho jyotiṣṭomah sārḍhenādhyāshoḍaśakenābhūhitah |  
athaitac catuṣṭayam upajīvyā pravartamānaṁ gavāmayanānamakam  
saṁvatsarasatram abhidhātavyam | saṁvatsaragateshu shasṭyadhika-  
ṣatatrayaḍivaseshv ekaikasmin divase pūrvoktānāṁ catasṛbhiḥ saṁ-  
sthānām madhye kayācit saṁstheyā yuktah somaprayogaḥ sarvo 'py  
anushṭheyah | so 'yam ekaikadīnasābhyah somaprayogo vedeshv ahaḥ-  
ṣabdena vyavahriyate | saṁvatsarasyādye divase kaṣcit atirātrasaṁ-  
sthaḥ somaprayogo 'nushṭheyah | tadanantarabhāvinī dvitīyadivase  
'nushṭheyam somaprayogaṁ vidhatte |

caturvīṣanāmakah kaṣcit stomaviśeshah | sa cā Chandogair evam  
āmnāyate | aṣṭābhyo hīṁkaroti sa tisṛbhiḥ sa catasṛbhiḥ sa ekayā |  
aṣṭābhyo hīṁkaroti sa ekayā sa tisṛbhiḥ sa catasṛbhiḥ | aṣṭābhyo  
hīṁkaroti sa catasṛbhiḥ sa ekayā sa tisṛbhiḥ (Tāndya 3, 8, 1) iti |  
asyāyam arthah stotrasādhārabbute trice vidyamānās tisra rīca  
avṛttiviśeshēṇa caturvīṣatisaṁkhyāka rīcaḥ kartavyah | sā cāvṛttis  
tribhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamām  
rīcam trir abhyasya sa udgātā tābhiḥ tisṛbhiḥ gāyet | dvitīyām rīcam  
caturvāram abhyasya tābhiḥ catasṛbhiḥ gāyet | tṛtīyāyā rīcaḥ sakṛd  
eva pātho na cāvṛttih | evam prathamaparyāye 'ṣṭāv rīcaḥ sampa-  
dyante | tābhiḥ hīṁkaroti | udgāyet | dvitīyaparyāye prathamāyāḥ sa-  
kṛt pāthah | dvitīyāyās trir avṛttih | tṛtīyāyās catur avṛttir ity  
evam atrāpy aṣṭau sampadyante | tṛtīyaparyāye prathamāyās catur  
avṛttih | dvitīyāyāḥ sakṛt pāthah | tṛtīyāyās trir avṛttir ity evam

atrāpy ashtau sampadyante | tat sarvam militvā caturvīṅśatisamkhyā  
 rīco bhavanti | so 'yaṁ caturvīṅśastomah | anena stomena stotrāṇi  
 yasmin aham nishpadyante tad ahaṣ caturvīṅśam | tādṛṣam etad  
 ahar upayānti | anuśiṣṭheyaḥ | atra satreshu sarvatropayanāy āsata  
 iti śabdān anusṭhānaparau etābhyāṁ vīdhānam eva satratvaliṅgam |  
 tatra ye yajamānās ta pitvija iti śrutyantarād pitvijāṁ sarveshāṁ ya-  
 jamānatvenopayanatīti bahuvacanam | tasyaitasyāhna ārambhāṇiyam iti  
 nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvinī prāyaṇīyākhye 'hani  
 satram prārabdham | tathāpi <sup>1)</sup> prāyaṇīyasyātirātrasamnyuktasya sam-  
 vatsaropakramasādhārapatvād asya satrasya viśeṣheṇa prārambho  
 'smin eva bhavatyīti abhipretyaitasyārambhāṇīyatvam eva yuktam |

7. tasya shasṭiṣ ca ekaikasya stotrasya caturvīṅśatisam-  
 khyāyāvṛttitvāt tatrātyāḥ stotravyogā rīcaṣ caturvīṅśatiḥ sampadya-  
 nte | tathā sati daśasu stotreshu catvāriṅśadadhikam śatadvayam  
 pañcaśu stotreshu vīṅśatyadhikam ekam śatam etad ubhayam mili-  
 tvā shasṭyadhikaśatatrāyasamkhyāyākāḥ stotriyāḥ sampadyante |

8. agnīṣṭomah | yad idam dvitīyam ahaḥ so 'gnīṣṭomah kar-  
 tavyaḥ | agnīṣṭomasya samvatsarasatrarupatvāt katham iti cet | tad  
 ucyate | agnīṣṭomād anyā ukthyādirupaḥ kaścīd api kratuḥ samva-  
 tsarasatrāyavabhūta etad ahar naiva dādhāra, naiva dhārayitum  
 śaktaḥ anupadiṣṭāny aṅgāni agnīṣṭomad ātidiṣyante |  
 tad etad agnīṣṭomasya dhārayitritvam | tasmād agnīṣṭomavyatī-  
 riktāḥ kratur etad ahar na vīryāca | vivektum anusṭhāpayitum na  
 śaktaḥ | ity evam pakṣāntaravādinām abhiprāyaḥ | asmin pakṣe  
 stomavyeṣhaṁ vidhatte |

9. sa yadi, agnīṣṭomapakṣe bahishpavamānamādhyaṁdina-  
 pavamānārbhavapavamāneṣhu trīṣhu stotreshu ashtācatvāriṅśanāma-  
 kāḥ stomah kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shodāṣa-  
 bhyo himkaroti sa trīribhiḥ sa dvādaśabhiḥ sa ekayā | shodāṣabhyo  
 himkaroti sa ekayā sa trīribhiḥ sa dvādaśabhiḥ | shodāṣabhyo himka-  
 roti sa dvādaśabhiḥ sa ekayā sa trīribhiḥ (Tāṇḍya 3, 12, 1) iti | prā-  
 thame paryāye prathamāyā rīcaṣ trīr āvṛttīḥ | dvitīyāyā dvādaśakṛitva  
 āvṛttīḥ | tritīyāyāḥ sakṛit pāṭhaḥ dvitīyāparyāye prathamāyāḥ  
 sakṛit pāṭhaḥ dvitīyāyāḥ trīr āvṛttīḥ tritīyāyā dvādaśakṛitva āvṛ-  
 ttīḥ | tritīyāparyāye prathamāyā dvādaśakṛitva āvṛttīḥ | dvitīyāyāḥ  
 sakṛit pāṭhaḥ tritīyāyāḥ trīr āvṛttīḥ militvāshṭācatvāriṅśat stotri-  
 yāḥ sampadyante | so 'yaṁ ashtācatvāriṅśastomah || tam etam pava-  
 māneṣhu trīṣhu kṛitvā śiṣṭeṣhu navasu stotreshu caturvīṅśastomam  
 kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṅśadadhikaśatasam-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante ' itarastotreshu shoḍaśādhikaṣata-  
dvaya-samkhyākāḥ | tato militvā shashtyadhikaṣatatraya-samkhyākā  
bhavanti |

13.

1. brīhadrathamtare tvām id dhi havāmaha ity asyām  
ṛicy utpannam sāma brīhat abhi tvā śūra nonuma ity asyām ṛicy  
utpannam rathamtarām etc ubhe api yajñākhyasya samudrasya  
samyak paratirasādhanabhūte nāvau ' samvatsarasatrasya samudra-  
rūpatvam śākhāntare darśitam | samudram vā etc pra plavante ye  
samvatsaram upayanti (Ts. 7, 5, 1. 2) iti | tathā sati tatpāranaya-  
nahetvoḥ sāmnor naurūpatvam yuktam ' ato brīhadrathamtararūpā-  
bhyām naubhyām eva samvat-aram satrarūpam samudram taranti |  
gavāmāyasya pāram gachantīty arthaḥ |

4. te ubhe ubhe sāmāni na samavasṛijye na parityajye |  
ekasyāpy ananushthānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyam doṣa iti darśa-  
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor  
vikalpītatvād ekaparityāge doṣo nāstīty etad darśayati |

5. tad yadī | tat tayoh sāmnor madhye yadā rathamtarām  
parityajeyur brīhad evānutiśthēyuh | tadā brīhataiva prayogasam-  
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam brīhāt-  
parityāgapakṣe rathamtareṇaiva sampūrṭiḥ |

6. yad vai | prishthiyashadāhe śaṭsv api divaseḥ krameṇa  
prishthastotranīśpādakāni śaṭ sāmāni | rathamtarām vairupam brī-  
had vairājam śākvaram raivatam iti | tatra rathamtarasya brīhataḥ  
cotpattisthānam purvam uktam | yad dyāva indra te śatam ity asyām  
ṛicy utpannam vairupam sāma pibā somam indra mandatu tvety  
asyām ṛicy utpannam vairājam sāma | pro shv asmai puroratham  
ity asyām gṛyamānam śākvaram sāma revatīr naḥ | sadhamāda ity  
asyām givamānam raivatam sāma | tatra brīhadrathamtarayoḥ evā-  
trottarassthānīyatvād aśeṣasāmaphalasiddhyartham etc ubhe aparitya-  
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā atah | ye vai ke eana mandabuddhayaḥ satrīṇo ' ta  
ārambhanīyam caturvīṣam abah prārabhyordhvam ānulomīyena itat  
samvatsarasatram upayanty anutiśthanti te satrīṇo gurum vai prau-  
ḍham eva bhāram abhinidadhate ' svasyopari sthāpayanti | sa vai  
gurur bhārah sam eva śṛṇōti bhāravāhakam satrīṇo vināśayati |  
atha purvoktavailakṣhanyena ye satrīṇa eṇam samvatsaram parastād  
ādita ārabhya vihitaiḥ karmabhiḥ purvapakṣagatair āptvānuśthā-  
yottarapakṣe ' vastāt pratyavarohakrameṇopaity upayanty anuti-  
śthanti | sa vai ta eva satrīṇaḥ svasti kṣemeṇa samvatsarasatrasya

pāram samāptim aśnute | prāpnuvanti | ayam arthaḥ | asti kiṃcid vishuvannāmakam samvatsarasatrasya madhye pradhānam ahaḥ | tasyādhaṣṭāt śhaṇ māsaḥ | so 'yam prathamah pakshaḥ | upariśiṭād api śhaṇ māsaḥ | so 'yam uttarah pakshaḥ | yathā loke kasyāście chālāyāḥ stambhayoḥ pūrvam dīrgham vaṇsam praudham prasāryobhayoḥ pārśvayoḥ pakshadvayam kurvanti. evam samvatsarasatasyāpi | tathā ca śākhāntare śrūyate yathā śālayai pakshasī madhyamam vaṇsam abhi samāyachati | evam samvatsarasasya pakshasī divākīrtyam abhi sam tanvanti (Tb. 1. 2. 3. 1) iti | divaiva mantrāṇāṃ kīrtanīyatvād vishuvannāmakam ekam divākīrtyam | tatra pūrvapaksharūpe māsaśhaṭke yaḥ prayogakramah | evam uttarapakshē 'pi māsaśhaṭke tenaiva krameṇa sa prayogo yady anuśṭhīyeta tadānīm atibhāraḥ syāt | nutanānuśṭhānaviśeṣabhāvenāśye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu śhaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānuśṭhītāni, tāni karmāṇy uttarashu māseshu tadviparītakrameṇānuśṭheyāni | tathā saty āśayābhāyād avighnenaiva samvatsarasatram samāpyata iti |

## 14.

1. yad vai | athāsminn arambhāṇīye caturvīṃṣe 'hani nishkevalyaśāstre kiṃcid viśeṣam vidhatte

yad etad dvitīyam caturvīṃṣam ahaḥ | tad eva samvatsarasatropāntyam mahāvratākhyam ahaḥ bhavati | ārohakrameṇa caturvīṃṣākhyaṃ pūrvapakshagatam dvitīyam ahaḥ | ārohakrameṇa mahāvratākhyam upāntyatvād dvitīyam ahaḥ bhavati | anena dvitīyatvasāmyena taḥ paraspārākyam upacāryate | kiṃcobhayatra brīhaddivasāmyam asti | tad id āsa bhuvaneshu jyeshṭham ity etat suktam brīhaddivaśabdena vivakṣitam praudhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaśāstre kriyate | tathā saty asmin dvitīye 'hni caturvīṃṣanāmake brīhaddivanāmā tad id āsetyādīnā nishkevalyaśāstrāgatasukṭayuktena hotā retaḥ sīceti tad ahaḥ | tad etat sīkṭam reto mahāvratīyenopāntyenāhnā brīhaddīkṣhyānishkevalyasukṭayuktena prajānayati | atra satrasamvatsaramadhyā eva retaḥsekaḥ prajānanaṃ ca dvitīyopāntyadivasayoḥ sampannam | tato loke 'py ekaiḥkaṣmīn samvatsare retaḥseka utpattiḥ cety ubhayaṃ sampadyate | yasmād dvitīyopāntyayor ahnor ubhayor api mīlṭvā prāṇīno janmarūpam ekam kāryam apekṣitam | tasmād brīhaddivanāmakena suktenobhayatra nishkevalyaśāstram samānam ekarūpam kartavyam |

3. yo vai yaḥ pumān samvatsarasatrasya samudrasthānīyasyāvāram arvāktirasthānīyam prathamam ahaḥ, pāram paratirasthānīyam antīmam aho yo veda, tayoḥ ahnor anuśṭheyam kartavyam niścinoti | sa pumān avighnenaiva samvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirātrasamsthah sa evāsyā prāyaṇīyah | ārambhe  
'nushṭheyatvād arvāktirasthānīyah | sa evātirātrah punar udayanīyah |  
samāptāv anushṭheyatvāt paratirasthānīyah |

5. yo vai | avarudhyate svādhnam kriyate yena prārambharū-  
pena karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena  
karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātrah praśabdasāmānyāt prāṇa ity  
ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānah |

## 15.

1. jyotiḥ | atha māsakliptividhānāyābhiplavashaḍahe pūrvabhā-  
garūpāni triṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā  
sati jyotishtomo goshtoma āyushtoma ity etair ahobhir yanti | 'anu-  
tishṭheyur ity arthah | tad etad ahastrayaṁ tritvasāmyāt krameṇa  
lokatrayarūpam | śākhāntare 'py etad darśitam | jyotishtomam pra-  
thamam upa yanty, asmīn eva tena loke prati tishṭhanti. goshtō-  
mam dvitīyam upa yanty. antariksha eva tena prati tishṭhanti. āyū-  
shṭomam tritīyam upa yanty, amushmīn eva tena loke prati tishṭha-  
nti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayānām pūrvoktānām evāhnām samūhah  
punar anushṭhiyamāna uttaras tryaho bhavati |

## 16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayā-  
rtham gachanti | pratimāsam śaḍahapañcakam anutishṭheyur iti tāt-  
paryārthah | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu pri-  
shṭhyah śaḍaha iti Sūtrakārair abhidhānāt | ayaṁ viśeshah śākhā-  
ntare drashṭavyah | Vgl. Ts. 7, 5, 3.

## 17.

1. Ādityānām gamanasāmyād gavām ādityatvam

6. yathā vā | athādityāyane haḥkliptum vidhatte |

atra vāśabdo na vikalpārthah kintu gavāmayanaprakaravyāvṛ-  
ttyarthah | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirātrasa-  
stham caturviṇṣam ukthyaṁ abar dvitīyam | tatra yathā tathāivādi-  
tyānām ayaṁ 'pi, tata ūrdhvaṁ viśesho 'sti | sarve 'bhiplavāḥ śa-  
ḍahāḥ, pūrvoktābhiyām prathamadvitīyābhiyām ahobhiyām anyāni sa-  
rvāny ahany akshyanti | vyāptim karishyanti | gavāmayane tv ekai-  
kasmin māsi catvāra evābhiplavashaḍahāḥ | ata idam vaśhamyam |  
tad idam Ādityānām ayanam |

7. prāyaṇīyah | prathamadvitīyam atikrāntāni sarvāny ahani

prishṭhyashaḍahair vyūptānity etāvān atra viśeṣaḥ | athavā | ākshya-  
ntiśabdo 'harviśeṣhanāmadheyam | tathā ca Baudhāyana āha | abhi-  
jñit vishuvāṇ viśvajñi daśamam ahar mahāvratam udayaniyo 'tirātra  
ity etāny ākshyanti bhavantiti | tad etad Baudhāyanasya matam |  
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śālikācārya mone:  
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |  
tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaḥ cānyāni  
yāny ahāni santi tāny ākshyanty etannāmakanīty ubhayatra vyākhyā-  
nam | sarvathāpy asty enayor ubhayor api gavāmayanād viśeṣaḥ |  
gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamah  
prishṭhyāḥ shaḍahāḥ | tathā cāśvalāyana āha | atha gavāmayanam sa-  
rvakāmāḥ | prāyaṇīyacaturviṃśe upetya caturabhiplavān prishṭhyapa-  
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānam ayane pri-  
shṭhyāḥ shaḍaho nāstīti | Angīrasam ayane 'bhiplavāḥ shaḍaho nā-  
stīti vaiśāmyam |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṃśam | Chāndogabrāhmaṇe saptabhyo himkarotityā-  
dinā vihito yo 'yam ekaviṃśaḥ stomas tenaiva stomenāsyā sarvastō-  
trapravṛtṭer idam ahar ekaviṃśam ity ucyate | tatra vishuvannāma-  
kasaṇvatsarasatrasya ye pūrve śaṇ māś ye cottare taylor māsa-  
shaṭkayor ubhayato vartamanayor madhye tad etad ahar anuṣṭhe-  
yam | etac ca nobhayor māsaṣaṭkayor antar bhavati kṛtv atiriktam  
ekam | tathā cāśvalāyana āha | atha vishuvān ekaviṃśo na pūrvasya  
pakṣasā nōttarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyam lokam Ādityam  
udayachan | ita udhvam prāpitavantaḥ | tathā ca śākhāntare paṭhyate |  
ekaviṃśa esha bhavati | etena vai devā ekaviṃśena | Ādityam ita utta-  
man suvargam lokam ārohayann (Tb. 1, 2, 4. 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokād āra-  
bhya ganyamāna ekaviṃśatisamkhyāpurako bhavati | tathā cānyatrāmnā-  
yate | dvādaśa māsāḥ pañcartavaḥ traya ime lokā asāv Āditya ekavi-  
ṃśa iti || athavā atraiva vishuvataḥ purastāt pañcāc ca vakshyamā-  
nam aharḍaśakadvayam apekshya vishuva ekaviṃśa ity ucyate | asmin  
pakṣa idam vākyam uttarāśeṣatvena yojaniyam |

4. tasya daśa | divaiva kīrtaniyam mantrajātam yasmin vishu-  
vaty ahani tad ahar divākīrtiyam | tasyāhno 'vastād adhobbāge daśa-  
hāni bhavanti | parastād ūrdhvaḥbhāge 'pi daśahāni bhavanti | taylor  
daśakayor madhya esha ekaviṃśo vishuvān vartate | tasya vishuvato  
'dhaṣtāt pūrvapakṣe śaṣṭithe māse svarasāmāno 'harviśeṣāḥ trayas  
tebhyaḥ pūrvam abhijidakhyā ekābas tataḥ pūrvam prishṭhyāḥ sha-

ḍaha iti | daśāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayah svasarāsamānas tato viśvajidākhyā ekāhaḥ tata ūrdhvaṃ prishṭhyah śhaḍaha iti daśāhāni | evaṃ ubhayoh pārsvayor aḥnām ḍaśasamkhyopetatvād virāt | etasyām ubhayato 'vasthitāyām virāḍy ayam ekaviṃśah pratishṭhitah | yathoktagaṇanaya virāḍi pratishṭhām eva hiṣa-bdopetena vākyaena spashtīkaroti | tasmād ubhayato virāddvayena rakshitatvād esha Ādityo vishuvadahaḥsthāniya imāñ lokān antaraiśhām lokānām sarveshām madhye yaṇ gachann api na vyathate | vyathām na prāpnoti | vishuvān apy ekaviṃśa. Ādityo 'py ekaviṃśah | tasmād ubhayor ekatve sati vishuvato yad virāddvayopetatvaṃ tad evāditasyobhayato virāṭtvaṃ bhavati | Ādityasya vyathārāhityena vishuvato vaikalyarāhityaṃ sidhyati | athavā | vishuvato yathā virāddvayam ubhayato rakshakam evaṃ Ādityasyāpy adhaṣṭād upariśṭāc ca vartamānaṃ lokadvayam | etad evābhipretya śākhāntare śrūyate | tasmād antaremau lokau yaṇ sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvato ubhayataḥ samīpavāṭtinah svasarāsamākhyān aharviśeshān praśaṇsati | tasya vai etc.

5. stomā vai | saptadaśastomayuktāḥ svasarāsamāno 'harviśeshāḥ, stomaśabdenātra vivakshitāḥ |

atrārthavādena pūrveshūttareṣu ca trishv ahasu saptadaśastomāvidhir unneyah | tathā ca śākhāntare śrūyate | ukthya eva saptadaśāḥ paraśśamānaḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svasarāsamākhyānām eva paraśśamāmeti nāmāntaram |

## 19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatsnāniyāny asmin vishuvati divākīrtyāni divaiva paṭhanīyāni pañca sāmāni | teśhām madhye mahādivākīrtyanāmakam ekaṃ sāmā | tac ca vibhrād bṛihat pibatu soṃyam madhv ity asyām ricy utpannam | tatsamayuktam priśṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāmā | tac ca priksahasya vṛishṇo arushasya nu saha ity asyām ricy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācchaśśinam abhilakshya giyamānam brāhmasāma | tathā bhāśākhyam aparaṃ sāmā | tad api priksabasyety asyām evotpannam | tac cāgnishṭomasāma kartavyam | yena sāmnaḡnishtomasamsthā samāpyate tad agnishtomasāma | bṛihadrathāntare prasiddhe bhavataḥ | mādhyamdinārbhava-pavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt prāḡ eva prātaraṇuvākāḥ paṭhyate, atra tu sarvasyāhno divākīrtyatvasiddhyartham udayād ūrdhvaṃ anubruyāt |

5. sauryam | Suryo devatā yasya paśoh so 'yaṃ sauryah | nyangaṃ varṇantareṇa sampāditaṃ cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādrīṣaḥ<sup>1)</sup> cāsau śvetaḥ ca so 'yam anyāṅgaśvetah | vārṇānta-  
reṇāmīṣṛitah sarvaśveta ity arthaḥ |

6. ekaviṁśatīm | etad viśhuvānuāmakam ahar ekaviṁśastoma-  
yuktatvāt pratyakṣhād dhi śakṣhād eva mukhyam evaikaṁśam | ta-  
smāt sāmudheninām ekaviṁśatisamkhyā yuktā | atra codakaprapāḥ  
pañcadaśa, dhāyāḥ ṣaṭsamkhyākā ity ekaviṁśatīḥ | tathā cāṣṭvalāyana  
āha | viśhuvān divākīrtyaḥ | udite prātaranuvākāḥ | prithupājā ama-  
rtya iti śiṣād dhāyāḥ sāmudheninām | sauryaḥ savanīyasyopālambhyaḥ  
(8, 6, 1) iti |

7. ekapañcāśatam | tasmiṇ chastre stotriyānurupayos tricayoh  
śhaḍ ṛicaḥ | yad vāvanety ekā dhāyā | bṛihadhrathamtarayor yonī  
dve | uttamaśāmapragāthasya pragrathanena tīraḥ | nṛṇām u tvā  
nṛitanam iti tīraḥ | yas tigmaṣṛiṅga ity ekādaśarecaḥ | abhi tyam iti  
pañcadaśarecaḥ | ity evam ekacatvāriṁśat | tatra prathamayā trīr abhya-  
stayā saha tricatvāriṁśat | indrasya nu vīryāṇity asmin pañcadaśarece  
sukte 'śhṭau nava vā ṣaṁsanīyāḥ | tatrāśhṭatvapakṣha ekapañcāśad  
bhavanti | navapakṣhe dvīpañcāśat | tacchaṁsanād ūrdhvam indrasya  
nu vīryāṇity aśya sūktasya madhya aindriṁ nividam dadhyāt | tata  
ūrdhvam punar api tāvatīr ṛicaḥ ṣaṁset | tathā sati ṣatasamkhyāsam-  
pattya puruṣāyuhśamyam bhavati | indriyāṇi ca ṣatasamkhyāsu nā-  
dīṣhu saṁcārāc chatam bhavanti tadīyavyāpārāḥ ca tathā ṣatasam-  
khyakāḥ | evaṁ sati yajamānam sampurnam āyushi vīrya indriyeshv  
avasthāpayati |

## 20.

1. dūrohaṇam | duḥṣaṅkaṁ rohaṇam yasminn ādityamaṇḍale  
tad durohaṇam | tatrārohaṇasya sādhanatvān mantrasvarupam api  
durohaṇam ity ucyate | tad rohati | ārohanārthan ṣaṁset ity arthaḥ |  
yadvā 'mantrasya duḥṣaṅka uccāraṇaviśheṣho durohaṇam | sa ca vi-  
śheṣhaḥ sūtre (Aṣṭalāyana 8, 2, 14) 'vagantavyaḥ | taṁ rohati | vi-  
śhṭam uccāraṇam kuryād ity arthaḥ |

29. ime evaitat<sup>1)</sup> etatpāṭhena hotā āmēshyaṁ ca āgamishyann  
api parāmeshyaṁ ca punar api parāvṛṭṭiya gamishyann api ime eva  
dyāvāprithivīyāv evanumantrayate |

## 21.

2. sa pacchaḥ | dvedhā sūktasya ṣaṁsanam ārohakrameṇāva-  
rohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamā-  
vṛittau pacchaḥ pādaśaḥ paṭhet | ekaikasmin pāde 'vasānam kṛitvā  
ṣaṁset | dvitīyasyām āvṛittāv ardharauṣa ekaikasminn ardhe 'vasānam

1) Alle vier Hss. eihnam anyāṅgaṁ tādrīṣaḥ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittiyā pādatriye 'vasānam kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā saṁset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatriye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye , ekasminn eva loke kāmō yeshāṃ ta ekakāmāḥ | svargam lokam eva kāmāyante na tv imam lokam | teshāṃ parāṇām eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunaśabda ekatvanivarakaḥ | tato bahunīty uktam bhavati | yas tigmaśṛiṅga ityādīni traiśṭubhāni | divaś cid aśya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiṣam | paśavo 'pi mithunātmakāḥ , chandaṁsi paśusādhanatvāt paśavaḥ | atas teshāṃ saṁsanam paśupṛāptyai bhavati |

## 22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvānabhāgābhyāu, bhāgadvayamadye śirasā ca yuktah | tathā vishuvataḥ śaṣṭmāsātmakāḥ pūrvabhāgaḥ puruṣasambandhidakṣiṇabhāgasthānīyah | tatpravaroharūpanāśaśatkātmaka uttarārddho vānabhāgasthānīyah | tasmād vānabhāgasādṛiṣyāt uttara ity ācakshate | na tv anuśṭhānādhibyavivakṣayā | prabāhuk sato vāmadakṣiṇabhāgau samau kṛitvāvasthitasya puruṣasya śiro yathonnatam san madhye 'vatishṭhate | evam māśaśatkāyor madhye vishuvān utkṛiṣṭo 'vatishṭhate | bīdalam bhāgaḥ | tābhyām bīdalābhyāṃ dakṣiṇāvānabhāgābhyāṃ saṃhitāḥ saṃyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-saṃdhānarūpatvāt kāraṇāc chīrṣṇo madhye syūmeva vijñāyate | syuma syutam | yathā vastrayor saṃdhīḥ sūeyā syutah saṃyojito bhavati | evaṃ śirasi dakṣiṇottarakapālayor saṃdhau syuteva kācid rekhā dṛiṣyate | etac ca bhūmau patite śuśke māśasāhite śiraḥkapāladvayasamūharūpe 'sthani vispaṣṭam upalabhyate | atah sarvātmanā puruṣasādṛiṣyāt praśasto 'yam vishuvān |

2. tad āhuh | vishuvannāmake mukhye 'hani yac chastram vihitam tat tasmīn chastre pūrvapakṣiṇa evam āhuh | dakṣiṇāyana-syottarāyanaśya ca madhye vishuvannāmakas tulāmeshasaṃkrāntidvayarūpo yah kalāviśeṣah so 'yam vishuvacchabdābhidheyaḥ | sa ca vyavahārāḥ smṛitishu praeuraḥ | asminn eva vishuvati kālā etad ahaḥ saṁset | etasminn ahani vīrutam śāstram ahaśabdenopalakṣyate | etat saṃkrāntidvayam uktham ahar ukthānām 1) ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastrapetaṣastrayogyam ity arthaḥ | ata eva vishuvān vishuvannāmakāṣastravān eva saṃkrāntikālavīṣeṣaḥ | tat katham iti | ucyate | tam saṃkrāntikālam vishuvān vishuvān ity eva sarve vya-vaharanti | atas tasmin kāle ṣastrapātho sati yajamānā vishuvanto yogaṣastryuktā bhavanti | sarveshv anuṣṭhātṛiṣhu ṣreṣṭhātām prāpnuvantīti pūrvapakṣiṇām āśayaḥ |

3. tat-tat | karmāntareṣhv api vishuvākhyasaṃkrāntiyukte kāle samāgate sati ṣastram etac chaṁsanīyam iti yat pūrvapakṣiṇām ma-taḥ, tasmiṁ cāstre tan mataḥ nādarapīyam | kṛntu saṃvat-arasatra eva gavāmayane tat pūrvoktam ṣastram ṣaṁset | evaṁ sati yajamānā atyantasaṃyogena saṃvatsarakālam etad reto dhārayanto yanti | anu-tiṣṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevatākam ṛṣhabham puṁ-gavāṁ savanīyasya codakapṛāptasya paṣoḥ sthāna upālabhanīyaṁ dvirūpaṁ varṇadvayopetam ubhayata etam dakṣiṇottarapārsvayor vilakṣhanavarṇeṇa lāñchitam paṣum mahāvrataprayogayukte ṣastra-svopāntye hany alābheran |

## 23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi-dhīr<sup>1)</sup> unneyaḥ | tathā ca śākhāntare vidhīḥ śrūyate | yaḥ kāmā-yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatryā yathoktābhakṣiptir Āśvalāyanācāryair darṣitā | atha bharatadvādaśāḥ | inam evaikāham prithaksamsthābhīr upē-yuḥ | atirātram agre 'thāṣṭāv ukthyān athāgnīṣṭomam athātirātram (10, 5, 8) iti |

## 24.

1. trayas ca | bharatadvādaśāham vidhāya vyūḍhadvādaśāham vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etādṛiṣaḥ | tatṛādyantau yaṁ dvāv atirātrau prathamadvādaśau yac ca daśamam abas, tat pari-ṭyajyāvaṣiṣṭeṣhv abassu navasaṃkhyākeṣhu trayas tryaḥ karta-vyāḥ | trirātriḥ kaṣcīt karmaviṣeṣaḥ | so 'yam trivāram āvartani-yaḥ | ā daśamam ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipātā-nām anekārthatvāt | yadvā maryādāyām ayam ān bhaviṣyati | ādya-ntāv atirātrau daśamam ahaṣ ca maryādām kṛtvāvaṣiṣṭo navarā-tras tri- āvṛttās tryahātmaka ity arthaḥ |

1) dvādaśahayāgavidhīr alle vier Hss.

tātra codakena dikshādivikalpo prāptaḥ | ekā dikshā tisro dikshā ityādivikalpasya prakṛitau śrutatvāt | tam vikalpam apavadiṭum niyamaviśeṣam vidhatte | dvādaśāhāni etc.

3. dvādaśa rātriḥ | prakṛitau tisra evopasadaḥ | tāṣ caikāikaṁ caturshu dīneshv avartya dvādaśa sutyādīneshūpasado 'nutiṣṭhāti | tābhīr dvādaśābhīr upasadbhīḥ śarīram eva dhūnute | kampayati | śarīragatamāṁsādidhātusōṣaṇena pāpakshayo bhavati | tathā ca Sutrakāreṇopasaṁhṛitam | yadā vai dikṣitāḥ kṛiṣo bhavaty atha medhyo bhavatīti | upasaddīneshv asya kshīramātrābhāratvād bhavaty eva kārṣyam | tad idam sarvaṁ dhūnuta ity anena vivakṣitam | atha dvādaśasu dīneshu samābhīshavaṁ vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeṣaḥ | dikshopasādāv āṅgakarmaṇi | abhīshavas tu pradhānakarma |

5. bhūtvā dvādaśāham prasuta iti padadvayam anuvartānyam | veditā dvādaśasu dīneshu samābhīshavayukto bhūtvā purvoktābhīr upasadbhīḥ śarīram dhūtvā śarīragatam pāpam paritṣajyāta eva śuddha īhaloke bhūtvā paraloke 'pi putāḥ sarvadevatāḥ prapnoti |

## 25

1. anapakramam | tam Prajāpatiṁ dikshayitvā tatādhyānam anapakramaṁ nirgamanarahitam gamayitvābruvan | na hi yajñam saṁkalpya dikṣhāṁ kṛitvā tadanuṣṭhānam antareṇa devayajinān nirgantūṁ śakyate |

10. urdhvo vai | yo 'yam navarātre prathamā tryahāḥ so 'yam urdhvo vai | ārohaprakāra eva | tad yathā | gāyatrā prātāsavanam traishṭubham mādhyandinaṁ savanam jāgataṁ tṛtīyasavanam ity ayaṁ svabhāvasiddhaḥ kramāḥ | tasya vyatyāsābhāvād urdhva ity ucyate | yas tu madhyamas tryahāḥ so 'yam tīryan vartate | tad yathā | jāgataṁ prātāsavanam gāyatrā mādhyandinaṁ traishṭubham tṛtīyam ity atra nātyantam anukramo nāpy atyantam vyutkramāḥ | tasmād ayaṁ tīryan | ya uttamas tryahāḥ so 'rvān adhomukhāḥ | tad yathā | traishṭubham prātāsavanam jāgataṁ mādhyandinaṁ gāyatrā tṛtīyasavanam ity etadabharavāktvam | prathamam jāgataṁ dvitīyas traishṭubhāntas tṛtīyo gāyatrānta ity evam ūrdhvatvātiryaktvārvāktvāni trīṣv api tryaṇeshu drāṣṭavyāni |

## 26.

4. sa purastāt | yo dikṣhāṁ vāñchati sa pumān dikshopakramāt purā prajāpatidevatākam paśum alabheta | dvividho hi dvādaśāḥ sāgnīcityo niragnīcityaḥ ca | tatragñicayanayuktapaśur ayaṁ avagantavyaḥ |

5. saptadaśa sāmīdhenī | dvayor dhāyayoh prakshepeṇa  
saptadaśasamkhyā sampadyate || āpriyājyāsu viśeṣhām vidhatte |

6. tasyāpriyaḥ | paśoh prāptihetutvāt prayājā āpriya ity  
ucyante | tad atra Jamadagninā drīṣṭāḥ samiddho adya manusha ityā-  
disūkte samāmnātā drashtavyāḥ || atra codyam udbhāvayati |

7. tad āluḥ | uktaprajāpatyavyatirikteshu sarveshu paśuḥ  
āpriyo yatharīṣi bhavanti | yasya yajamānasya gotrapravartako ya  
rīṣir bhavati tam anatikramya tena drīṣṭā evāpriyo bhavanti |  
evaṃ saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya  
rico yuktā na tv anyeṣhām |

13. satram | pūrvam bharatadvādaśāho vyūḍhadvādaśaḥ ceti  
dvau bhedāv uktau | prakārantareṇāpi satrarūpo bhinarūpaḥ cety  
evamvidho dvādaśaḥ | tatra satrapakṣhe viśeṣhām vidhatte |

yady ayaṃ dvādaśaḥ satrarūpo bhavet | tadānīm satrasya  
bahuyajamānatvāt sarveṣhām yajamānānām agnīm samnyupya sam-  
bhūyākatvenānavasthāpya tasmīn sarve yajeraṃ | yajamānatvād eva  
sarve 'pi dikṣheraṃ | dikṣhām kuryuḥ | ya eva yajamānāḥ ta eva  
gītviḥ ity uktatvena sarve yajamānāḥ sunuyuḥ | ritvikkāryam abhi-  
śhayaṃ kuryuḥ | vasantartum abhilakṣhyodavasyati, udavasāntiḥ  
samāptikālīnām īṣṭīm anutīṣṭhet | vasantartau samāpayet ity arthaḥ |

27.

1. chandāṃsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvaṃ  
tad etat praśaṅsitum ākhyāyikām āha | chandāṃsi etc.

vyūḍha chandasaṃ | svasvasthanaviparītatvenodhāni sthānā-  
ntare prakṣiptāni chandāṃsi yasmin dvādaśāhe so 'yaṃ vyūḍha-  
chandāḥ |

3. chandāṃsi vyūhati | gāyatrīyādīni chandāṃsi vyūhati |  
tattadāyatanaviparītyasenānavasthāpayet | tacc ca vyūhanam asāratvapra-  
yuktatvalasya parihārāya bhavati |

6. naudhasena | mam indra sutam pibaty aśvām ricy utpa-  
nnaṃ sāma naudhasam | tvām idā hyo nara ity aśvām ricy utpa-  
nnaṃ sāma śyaitam |

9. uśhān | asau dyuloko 'śvām bhūmāv uśhān | ādadhātīty  
adhyāhārah | deśāntaraprasiddhim upajīvy paśuḥśabdasyośhaśabdena  
vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśakvarāṇi trīṇi  
sāmāny anyāntarebhyo vilakṣhaṇāni prīṣṭhyākhye śhaḍahe pratha-  
matrīṇi yapañcameshvy ayugmേശvy ahasu prīṣṭhastotranīṣpādakāny  
āsan | tathā brīhadvairājaraivatarupāṇi trīṇi sāmāny anyāni ratham-

tarādibhyo vilakṣaṇāni bhūtvā dvitīyacaturthashashṭheshu yugma-  
rūpeshv aḥassu prishṭhastotranishpāḍakāny āsan |

6. tāni tathākālpanta | tataḥ shatsamkhyākāni, prishṭhasā-  
māni dhārayitum tāni shaṣṭ chandāsi tathākālpanta | tenaiva kra-  
meṇa samarthāny abhavan | prathamadvitīyatṛtītyeshv aḥassu gāya-  
trītrishṭubjagatyah prishṭhastotranishpāḍakāḥ | caturthapañcanasha-  
shṭheshv aḥassv anuṣṭuppañktyatichandāsi stotranishpāḍakāni |  
evam sati yajño 'pi prishṭhyashaḍahākhyah kalpate | svaprayojanāya  
samartho bhavati |

## 29.

1. Agnir vai | idāni dvādaśāhakraṭau prāyaṇīyodayanīyāv  
atirātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-  
gato yo navarātras tam vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor, anyatara  
upasargo yasmin mantre 'sti tan mantrasvarupam prathamasyāhno  
rūpam | lakṣaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam idṛṣam  
yad asti |

7. ā tvā ratham | ā tvā ratham iti tṛico marutvatīyaśāstrā-  
sya pratipat | tac ca rathasābdopetaḥ | idaṃ vaso sutam iti tasya  
śāstrasyānucaraḥ | tac ca pibavat | pibā supurnam iti dvitīyapāde  
śrutatvāt |

16. tyam u shu | atha nividdhānīyasya sūktasyāḍau kiṃcit  
sūktāntaram vidhatte | tyam etc.

## 30.

1. ā na indrah | yasya sūktasya purastāt tārksyaśānsanam  
vihitam tasmin nividdhāna-sukta ākārarupam lakṣaṇam darśayati |  
ā na etc.

2. idāni nishkevalyamarutvatīyayoḥ śāstrayor nividdhāne sū-  
kte stotum āha |

sampātau | sampatanti piāpnuvanty ābhyām yajamānāḥ sarva-  
lokān iti sampātau | nishkevalyamarutvatīyanividdhānayoḥ sūktayor  
vaikṛtīyayoḥ sampāta iti samjñā | ā yāv indro 'vasa iti marutvatīya-  
śāstrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-  
ddhānam sūktam |

6. yad vā eti | ākārāpraśabdādikaṃ lakṣaṇam mantre nāstīty  
āsaṅkya yad vā ityādina tatsadbhāve bādha upanyasyate | yad etad  
eti ca preti ceti tad etat prathamasyāhno rupam lakṣaṇam iti pū-  
rvam uktam | tat tathā sati yadi prety anena lakṣaṇena yuktam  
sarvam sūktam jagatam abhavishyat | tadāni yajamānā asmāḥ lokāt

• praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad  
ityādina samādhānam upanyasyate | yasmāt praśabdāyoge bādho 'sti  
tasmāt kāraṇād iheḥeti sūktam yadi prathame 'hani saṁset | tadānim  
iheḥaśabdenāśya bhūlokasya vivakṣitatvād asminn eva bhūloke tat-  
sūktapāṭhenainān yajamānān ramayati | ciraṁ kṛṇḍayati | tataḥ pra-  
śabdaprayukto maraṇabādhō 'pi parihṛto bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam ṣa-  
stram uktam, yac cāgnishṭome pūrvaṁ nirūpitam āgnimārutasastram  
tad ubhayam samānam ekavidham | nyūnādhikamantrāṇām abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti līṅgadvayam yad  
vai yad evoktam tad atra dvitīyasyāhno līṅgam na bhavātīti nakā-  
radvayenobhayam nishidhyate | yat sthitam tishṭhatidhātūrūpavad  
bahushu śhāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvi-  
tīyasyāhno rūpam | līṅgam |

• kurvat | vartamānārthapratyayayuktam karotidhātūrūpam |  
• 4. agniṁ dūtān ityādaṁ sākṣāt kurvaccabdo na śrūyate | tathāpi ka-  
rotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyayā-  
ntam dhātumātram kurvaccabdena vivakṣitam | atrāpi vṛṇīmaha  
iti vartamānārthavācīpratyayānto dhātuh śrūyate | tasmād dvitīye  
• 'hany etat sūktam viniyoktum योग्यम् |

• 7. indra nedīyaḥ | indra nedīya ityādikāḥ pragāthaḥ prathame  
'hany api vihitāḥ | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno  
'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvam sthitaśabdā-  
rthatvāt sthitaval līṅgam |

11. tvām id dhi | atha nishkevalyaśastrasya stotriyānurūpayoḥ  
pragāthayor bṛiḥatsāmasambandharūpam līṅgam darśayati |

• tvām id dhi bṛiḥatsāmna adhārabhūtaḥ stotriyaḥ pragāthaḥ |  
• tvām āy eḥity anucaraḥ pragāthaḥ | prathame pragāthe bṛiḥatsāma-  
yuktam prishṭhastotram bhavati | atra pragāthadvayasya bṛiḥatsā-  
masambandhād bārḥate bṛiḥatsāmasambandhiny ahaṁ tad ubhayam  
योग्यम् | dvitīyasya cāhno bṛiḥatsāmasambandhitvāt tasminn ahaṁ  
viniyoktavyam |

32.

2. viṣvo devasya | viṣvo devasyety ekā rik | tat savitur iti  
dve ricau | so 'yam ekas tṛico bṛiḥatsāmasambandhabhūto vaiṣvadeva-  
śastrasya pratipad bhavati | ā viṣvadevam ity eṣha tṛicas tasyānuca-  
rah | ata ubhayor bṛiḥatsāmasambandhaḥ |

## Pañcika V.

## 1.

3. samānodarkam | udarkah samāptih | samāna udarkas tulyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam | punar api nitarāṃ nṛttam nartanam punarnipittam | svaraviśeḥ-ṇāksharāṇām punaḥ-punar āvartanena vā nartanasādhyaṃ | punarāvṛttam paṭhitasyaiva pādasyāvṛttih | atra tu svarāksharamātrasyeti viśeṣaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryastavad iti paryāśaśabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās tṛtīyam ahar anuṣṭhāya, tena svargam lokam gatāḥ | tadānīm asurā rakṣāṇīni ca tān devān ānugamya svargapraveśo yathā na bhavati tathāvāraṇānta | nivāritavantaḥ | tatas te devās tān asurān prati virupā viruddharupopetā bhavateti, sapitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam, praty āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vitaya ity ekā | vāyo yāhi śivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraṣ ca vāyav eśhām sūtānām ityādike dve ṛicau | tṛicatvasampādāhāya tayor anyataraḥ dvir āvartantiyā | ā mitre varuṇe vayam ityādikas tṛicaḥ | sajur viśvebhīr devebhīr ityādikas tṛicaḥ | uta naḥ priyā priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā uśhṇikchandaskāḥ | tat sarvām aushṇīham praūgaśastram kuryāt | tatra samānodarkatvam tṛitīyasyāhno līngam | ā mitre varuṇa iti sūkte tisṛiṣhv apy ṛikṣhu ni barhishityādiko 'ntimaḥ pāda eka eva | aśvināy eheti sūkte 'pi haṁsāv ityādiko 'ntimaḥ pāda eka eva | ā yāhiti sūkte 'pi vṛiṣhann indrety antimaḥ pāda eka eva | sajur viśvebhīr iti tṛice 'py ā yāhy agna ity antimaḥ pāda eka eva | evaṃ katipayeṣhu samānodarkatvam līngam || atha marutvatiyaśastrasya tṛicadvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas tṛico marutvatiyaśastrasya pratipat | tasyopakrame tam-tam iti dvir āvṛttaḥ śabdo nṛttagatā-tālānukarāṇasādhyaḥ | ante ca kṛiṣṭīmāṇ nṛitur iti nartanavāci śabdaḥ srūyate | tad idam nṛpittaval līngam | traya indraṣyety ayaṃ anucaras tṛicaḥ | tasyādaḥ tṛiśabda-ravaṇād idam trival līngam |

14. indra nedīyah | indra nedīya iti pragāthasya purvayor apy ahnor vihitatvād acyutatvam | atha pragrathanena tṛicatvam sampādāyitum caturthaḥ pādaḥ śhasṭhaḥ pādaḥ ca tris-trir abhyasyate | tasya nṛttasamānatvād ayaṃ pragātho nṛpittalīngavān | evam

brāhmaṇaspatyapragāthe 'pi drashtavyam | yadvā | yasminn indro varuṇo mitro aryamety okāraṣya trir abhyāso nṛittasamānaḥ |

20. aḥhi tvā | abhi tvā śurety eshā rathamtarasāmno yoniḥ | tam pūrvoktāyā dhāyāyā anu paścān niyartayati | śaṁsed ity arthaḥ |

2.

1. atha nividdhāṇīyaṁ sūktaṁ vidhatte |

yo jāta eva | asmin sūkte nṛiṇṇasya mahnā sa janāsa indra ity antimaḥ pādaḥ sarvāsv ṛikṣhu samānaḥ | tasmād idam sūktaṁ samānodarkalīṅgopetaṁ |

14. vaiśvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ śabdah śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti | tatkā cānyatra śrūyate | na vā imām aśvaratho nāṣvatarirathaḥ sadyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhi-śaṇāśabdo 'ntasyopalakṣakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispaṣṭam | bahuvidham abhivyāhṛityam abhivyāharaṇīyaṁ śaṁsanīyaṁ ṛigjātaṁ yasmin sūkte tad bāhvabhivyāhṛityam | atra hi pañcadaśarcaḥ śaṁsanīyā iti bahutvam | bahunām devānām abhivyāharaṇīyānām vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvapekṣahayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanah | avasānam ca vichedaḥ | so 'pi dvividhaḥ purastād upariṣṭhāc ca | upakramāt pūrvam śaṁsanīyasyābhāvād ayam pūrvakālino vichedaḥ purastādudarka ity ucyate | śaṁsanād ūrdhvakālino vicheda upariṣṭhādudarkaḥ | samānodarkatvam ca tṛitīyasyāhno līgaṁ yuktam | tatropariṣṭhādudarkasāmyam sajanīyādishūdhāḥṛitam (5, 2, 1) | atra purastādudarkasāmyam līngatvenodāhṛiyate | tathā hi | asmin sūkte sarvāsv apy ṛikṣhutvam agna iti padadvayaṁ samāmuṭam | tad idam samānodarkatvam ekaṁ līgaṁ asakṛid abhidhānād eva punarāvṛittalīgaṁ ca vaktum śakyam | kiṇca | loke kaṇcit puruṣam sambo-dhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham abhimukhikṛityaiva pratyṛeṇ tvam tvam iti śabdah prayujyate | tac ca prathamadvitīyayoḥ tryahayoḥ ca saṁtatyaī vichedarahitīyāya bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaḥ ca vā ete tryahāḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaho 'bhihitaḥ | sa ca pṛiṣṭhyashaḍaḥasya pūrvō bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamā tryaho vaktavyaḥ | tasmīṁś ca yaṭ prathamam ahas tan navarātre caturtham ahar bhavati | tatra śaṣṭrakṣiptir upa-

rishtād vi dhāsyate | ādau tāvan nyūnkho vaktavyah | tadartham pra-  
stauti |

āpyante | pūrvokteshu trishv ahasu trivṛtupāñcaśasaptada-  
śakhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatri trishṭub  
jagatīty etāni chandāṇsy āpyante | samāptāni | tata urdhvam etad  
eva vakshyamāṇam ucchishyate | pūrvam anuktatvād utkarshenāva-  
śishyate | tasyaivāvaśiṣṭasya vāg iti nirdeśaḥ | evakāras tu pūrvokta-  
devatāvyaṅṭhyarthah | Agnir vā devatendro vai devatā viṣve vai  
devā devatety evaṃ tasya-tasyāhno nīrvāhakam devatātrayam pūrv-  
vam uktatvān nāvaśiṣṭam | vāgdevatā pūrvam anuktāvaśiṣṭā | tasyā  
vācakam vāg ity etac chabdarūpam | tad etad aksharam vakārādiva-  
rṇātmakam punar api tryaksharam | tribhir aksharair upetam | ka-  
tham etad iti | tad etat spasthikriyate | vāg ity ukte saty ekāksha-  
ram bhavati | vakāragakārābhyām yuktasyākārāksharasyaikatvāt |  
tad evāksharam iti vāgdevatānāmnocāryamāṇam tryaksharam bhava-  
ti | ato vāgdevatāyā nāmāny ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham yasmāt kāraṇād vāg eva caturtha-  
syāhno nīrvāhikā | tasmāt kāraṇād yadi caturtham ahar upetā  
nyūnkhyanty, okārasya utroktaprakāreṇocāraṇaviśeṣam kuryuh |  
tadānim etad eva vāg ity etad aksharam devatāyā vācakam abhila-  
kshyāyachanti | udyamaṃ kurvanti | na kevalam udyamaḥ kimtv  
etad aksharam vardhayanti | vṛddhiprakāra eva pravibhāvayisha-  
ntīty<sup>1)</sup> anena spasthikriyate | prabhutvaṃ vibhutvaṃ cāksharasya  
kartum ichanti | prabhutvaṃ sāmartyam, vibhutvaṃ viśālatvaṃ ||  
nyūnkhasvarūpam Āśvalāyanena varṇitam | caturthe 'hani prātara-  
nuvākapatipady ardharcādyor nyūnkhaḥ<sup>1</sup> dvitīyaṃ svaranī okāram  
trimātram udāttaṃ triḥ | tasya-tasya coparishṭād aparimitān pañca  
vārdhaukāraṇ anudāttaṃ | uttamasya tu trīn | pūrvam aksharam  
nihanyate nyūnkhyamāne (7, 11, 1) iti | aśyāyam arthaḥ | caturthe  
'hani prāpte sati prātaranuvākasya pēyam rik prathamāsti, tasyā  
rico yau dvāv ardharcāu tayor ardharcayor yāv ādi tayor 'adyor  
nyūnkhaḥ kartavyah<sup>1</sup> | nitarām atyantavishamaprakāreṇonkhanam  
uccāraṇam nyūnkhaḥ | katham iti | tad eva spasthikriyate | āpo reva-  
tiḥ kshayatheti prātaranuvākasya pratipat | tasyāḥ pūrvārdhasyādau  
yo 'yam dvitīyasvara okārah pakārād urdhvabhāvi, taṃ trimā-  
tropetam udāttasvarayuktaṃ trivāram uccārayet<sup>1</sup> ta ete traya okā-  
rah sampadyante | tatraikaikaśya aukārasyopari punar apy okārā ardha-  
svarūpā hrasvamātrā aparimitāḥ pañca voccāraṇīyah | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare  
Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopāri trīm  
ardhaukāraṇ uccārayet | teshv ardhaukāreṣhu prathamam aksharam  
nibhanyāt | atyantam nīcasvarēṇānudattam kuryād iti | evaṃ saty  
udattās trimātrās trayā okārā. ardhaukāras trayodaśety evam okārāḥ  
śhoḍaśa sampadyante | prathamadvitīyayoḥ trimātrayor madhye pañcā-  
nudattā ardhaukārah | dvitīyatrītiyayoḥ trimātrayor madhye pañcānu-  
dattā ardhaukārah | trītiyasya trimātrasyopariṣṭād anudattā ardha-  
kāras trayāḥ | so 'yam uccāraṇaviśeṣo nyūnkha ity ucyate | so  
'yam nyūnkhaṣ caturthasyālma udyatyai | udyamanāya sarvasmād  
utkarṣhāya bhavati | Dieses lässt sich etwa so darstellen:

apó3 0 0 0 0 0, ó3 0 0 0 0 0. ó3 0 0 0. Vgl. Āṣvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūnkho 'sti tad etad annam  
vai | annasādhana tvād annasvarūpam eva | katham etad iti | tad  
ucyate | ilāṣabdo 'nnavāci | tad yeshāṃ karṣhakāṇām asti te karṣhakā  
ilavāḥ | te ca varshantam parjanyaṃ abhilakṣhya geshṇā harsheṇa  
gāyanto yadā caranti atha tadānīm annādyam prajāyate | svakāla-  
vriṣṭiṃ sampriddhiṃ ca dṛiṣṭvā karṣhakā hrishyanti hrishṭās ca  
gāyantīti yad asti tatsadṛiṣam idam caturthe 'hani nyūnkharūpam  
uccāraṇam | ato 'nenocāraṇenānnam utpādayanti | tad evam annādyā-  
sya prajātyā utpādanārtham sampadyate | tasmād anaprajātiyukta-  
tvād eva caturtham ahar jātavād bhavati | jātavattvam etasminn  
ahani mantralingatvenopariṣṭād (5, 4, 2) vakshyate |

• 6. caturakshareṇa | mantrē yo 'yam ādau caturaksharo  
bhāgas tena nyūnkhayet | catvāry akṣharāṇy uccārya tadante yatho-  
ktam nyūnkham prayuñjyād iti kecid yājñikā āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitī-  
yasminn akshare nyūnkhayet | prajānāṃ sarvāsām mukhenaivānnā-  
danāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva  
sthāpayati |

17. ājyaśastre sthānaviśeṣam vidbatte |

madhyataḥ | trītiyapāda ity arthaḥ | tathā caṣvalāyana aha |  
agnim na svavṛkṭibhir ity ājyam | tasyottamāvarjam trītiyeshu  
pādeshu nyūnkhaḥ (7, 11, 8) iti

• 12. mukhataḥ | ardharcādau | tathā caṣvalāyano marutvatī-  
yam nishkevalyam ca nirupya paścād idam aha | śrutiḥ haviṣasya tu  
trīca ādye 'rdharcādishu nyūnkhaḥ (7, 11, 28) iti |

#### 4.

2. 'yad vāco rūpam | vākpratipādayaḥ śabdāyuktam | vaimadam  
vimadākyena maharṣiṇā yuktam | rīphatidhātuh kleṣārthe vartate |  
viśeṣakleṣenocāritam virīphitam | vichandā iti vivīdhachandasā

yuktam' | yad unam vātiriktam vonatiriktam | aksharahrasavṛiddhi  
ity arthah |

3. viriphitam | nyūnkarūpeṇa viśeshakleśenoccaritam | ata  
eva viriphitasya viśeshakleśarūpatayā yuktasya vimadākhyasya maha-  
rshḥ sambandhi |

5. tā u daśa jagatyah | tā u tās tu suktagatā aśtāv rico  
daśa jagatyah sampadyante | katham sampattir iti | tad ucyate |  
sūktasyādyantayor ricos trir avṛittyā dvādaśa pañktayo bhavanti |  
pañktiḥ caiva catvāriṇśadaksharā | tato militvāḥ ityadhikacatuḥṣa-  
ksharāṇi sampadyante | aśtācatvāriṇśadaksharāṇāṃ jagatīnāṃ daśa-  
saṃkhyākānāṃ tāvanti evāksharāṇi | evaṃ jagatisampattiḥ |

6. tā u pañcadaśa' tās tu daśa jagatyah pañcadaśanu-  
shṭubhaḥ sampadyante | tathā hi | aśtācatvāriṇśadaksharā jagati |  
dvātriṇśadaksharānushṭup | tathā saty ekaikā jagatī sārhdhānushṭub  
bhavati |

7. tā u viṇṣatīḥ | tās tu daśa jagatyah punar api pratyekam  
dvedhā vibhajyamānās caturviṇṣatyaksharā gāyatro viṇṣatir bhava-  
nti | gāyatrīsambaddham cānyatra prāyaṇīyam prathamam ahaḥ |  
gāyatro vā aindravāyavo, gāyatram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1)  
iti śrutyantarāt | idam cāhar madhyame tryahe prathamatvāt punaḥ  
prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktum śakyatvād etat  
sūktam caturthasyāhno nirupakam |

8. tad etat | tad etad āgṇim ityādi sūktam udgātṛibhiḥ  
pūrvam astutaṃ, hotṛibhir apy aśastam tasmād ayātayāma gatasā-  
ram na bhavati śākṣhād yajña eva | yajñamadhye sārātāt | tathā  
sati yady etat sūktam atrāṇyam bhavet | tadānāṃ yajñarūpād eva  
sūktād yajñarūpam ahas tanvate | vistārayanti | kiṃcāhardevatāṃ  
vācam eva tena sārāyuktena punaḥ prāpmuvanti | tac ca madhyama-  
sya tryahasya saṃtatyaī vichedarāhityāya bhavati |

10. vāyo śukrah | atrādyais tribhiḥ pratikair ekas trīcaḥ  
itaraiḥ śatpratīkaiḥ śat trīcaḥ |

11. tam tvā | utra yad etad imaha iti padam asti, tad yacā-  
maha ity asminn arthe vartate | yacā ca dīrghakālena phalaprādā |  
tasmād etad ahar abhyāyāmyam iva | abhito dīrgham kartavyam iva  
prayogabāhulyena dṛisyate | tena yacārbhavāvidhātuvāreṇa dīrgha-  
tvena sāmyapratiter idam mantravākyaṃ caturthasyāhno nirupakam |

12. idam vaso | ātānah ṣaṣṭraklīptīḥ | sā cedam vaso sutam  
ityādikāsv asmiṇṣ caturthe 'hani pūrvoktena prathamēnānā samānā |  
tat sāmyam caikam līgam |

15. tad u | tad u tat tu sūktam trisṭupchandasam' | prati-  
shṭhitāni padāni pratiniyataksharasamkhyayuktāḥ padā yasmin sukte  
tat pratishṭhitapadam | tādrīṣena tena sūktena savanam madhyam-

dinasavanagatam marutvatiyaṣaṣtraṃ dādhāra ! dhāritavān bhavati !  
etena sūktena svayam āyatanāt svakiyagrīhāt kadācid api na pra-  
cyavate |

16. imam nu ! imam nv ityādis triṇaviṣeṣaḥ paritaḥ pūrvo-  
ktānām ante prakṣhepaṇīyaḥ |

18. tad vai ! yasmīn chandasi nivitpadaśamuhāḥ prakṣhipyate  
tad etac chando vahati 'savanasya nirvāhakam bhavati | tasmān ni-  
rvāhaṇāya tāsu gāyatrīḥhu nividam dadhyāt |

19. pibā somam ! prihastotra-ādhanasya vairājasāmna  
ādharāḥ pibā somam ityādīḥ stotriyas triṇaḥ | śrudhī havam ityādy  
anurūpaḥ |

21. tvām id dhi ! tvām id dhīty asyām pici bhīhatsāmotpa-  
nnam | tasmād etam yonibhūtam pragātham pūrvoktadhāyām anu  
paścāc chān-eti |

5.

11. tā u ! tā u tās tu sūktagatā rīco vichandaso vividhachando-  
yuktāḥ | tatratrakaviṇṣatir dvīpadāḥ santy, avaṣiṣtāḥ catusīpadāḥ sa-  
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai ! purvatra vāg ekam gaur ekam dyaur ekam  
(5, 3, 2) iti devatāyā rupatrayam uktam | tatra vāgātmaṇam rūpaṃ  
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā !  
stomanam madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya  
svarupaṃ Chandogair evam āmnātam | navabhyo hīṃkaroti sa tisri-  
bhīḥ sa pañcabhīḥ sa ekayā | navabhyo hīṃkaroti sa ekayā sa tisri-  
bhīḥ sa pañcabhīḥ | navabhyo hīṃkaroti sa pañcabhīḥ sa ekayā sa  
tisribhīḥ | vajro vai triṇavaḥ (Tāndya 3, 1, 1) iti | asyāyam arthaḥ |  
ekas trīcas tisribhīḥ paryāyair āvartaniyaḥ | tatra prathamaparyāye  
prathamāyās triḥ pātho dvitīyāyāḥ pañcakṛitvaḥ pāthas tṛtīyasyāḥ  
sakṛid eva pāthah | dvitīyaparyāye prathamāyāḥ sakṛit pātho dvitī-  
yāyās triḥ pāthas tṛtīyasyāḥ pañcakṛitvaḥ pāthah | tṛtīyaparyāye  
prathamāyāḥ pañcakṛitvaḥ pātho dvitīyāyāḥ sakṛit pāthas tṛtīyasyāḥ  
triḥ pāthah | evam avṛttābhīḥ saptaviṇṣatisamkhyābhīr rīgblhis tri-  
ṇavaḥ stomo bhavati |

5. paṣurupam | tathāvidham ca paṣurūpaṃ yad asti tad api  
līṅgam | paṣurupasya bahuvridhatvam eva yad adhyāśavad ityādina  
prapañcyate | adhikapādasya prakṣhepo 'dhyāśah | prakṛtau yāvad  
asti tāvato 'py adhikapādo petam adhyāśavat | paṣūnām api catu-  
rbhyaḥ pādebhyo 'dhikam mukham ekam pariganyate | ato 'dhyāśa-  
vat paṣurūpaṃ bhavati | tad eva vikshudrā ity anena spāṣṭikri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād  
apy anyo nyūnaḥ | gajāpekshayaśvaḥ kshudras, tadapekshayā mahi-  
shaḥ kshudras, tato gaus, tato 'jety evaṃ paśuḥ kshudratvaṃ dra-  
shṭavyam |

vāmaṃ, yad vāmaṃ ramaṇīyaṃ sūktaṃ svaravarṇādibhiḥ śra-  
vyam bhavati | tad api paśurupam, loke 'pi gavāḥvādipaśava iti yad  
asti tad vāmaṃ ramaṇīyaṃ drīṣyate |

yat pāṅktaṃ | ekaṃ līṅgaṃ pāṅktaṃ yat punarvacanam tat  
pañcasamkhyāyuktam | pūrvatra pāṅktichandaḥsambaddham iti vi-  
śeṣaḥ |

6. imam ū shu | imam ū shv ityādisukte jagatichandoyuktā  
ādyā navareḥ ṣaṅsantiyāḥ | tatra tṛtīyasyām pīci jagatichandaske-  
bhyas caturthapādebbhyo 'dhikāḥ pādo bhavadvājāya sapratha ity eṣha  
samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavallīṅgaṃ | tatra  
paśusvarūpaṃ | paśor api pādacatusṭayād adhikasya mukhasya vi-  
dyamānatvāt |

7. ā no yajñam iti dve pīcau | ā no vāyav ity ekā | so 'yaṃ  
prathamas tṛicaḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ |  
inā u vām ityādis caturthāḥ | pibā sutasyedyādīḥ pañcamāḥ | de-  
vaṃ-devam iti shashṭhāḥ | bṛihad iti saptamāḥ | tad etat saptakam  
bṛihatichandoyogād bārhatam |

13. marutvān | parito 'nte prakṣhepaṇīyāḥ paryāsaḥ || tasmiṃs  
tṛice nividdhānaṃ vidhatte | tā u etc.

## 7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvariśhūtpannaṃ sāmā śākvaraṃ iti va-  
ktavyam | śakvari ca saptapādoṣetā | na ca itā pīcas tathāvidhāḥ  
kiṃtu pādacatusṭayopetā anuṣṭubhāḥ | tat katham āsām śakvari-  
tvam ity āsāṅkya śaktipradatvāc chakvaritvam iti nirvacanaṃ darṣa-  
yati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ sīmna ūrdhva  
abhyasṛijata | agniṃ itā ity ārabhya yathā vaḥ susahāsatīyantā dā-  
śatayinām sīmā | tasyāḥ sīmna ūrdhvabhāvinīḥ kṛtvā Prajāpatir  
abhitāḥ sṛiṣṭavān | ata evantāḥ samhitāyāṃ nāmāyante kiṃtv āra-  
nyakāṇḍa āmnāyante | athavā | navatā pīcas trivedebhya upari sthi-  
tatvena prayujyante | tathā cāśvalāyana āha | śākvaraṃ cet priṣṭham  
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāraṃ nava prakṛityā tīro  
bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā śākvarasāmnā pri-  
ṣṭhastotraṃ nishpādyate tadānim mahānāmnyā pīcaḥ stotriyas tṛico  
bhavanti | tās tu prakṛityā svabhāvena navasamkhyākās tathāpi ti-  
sraḥ kartavyāḥ | adhyardhakāraṃ iti tatropāya ucyate | adhikenā-

rdhena yuktām ekām pīcam ekam ardharcam kṛitvety uktam bhavati | tatas trayāpām ardharcayām ekārdhatve sati tatra pīco bhavanti<sup>1)</sup> | so 'yam śimollāṅghanaprakārah | yasmāt śimna ūrdhvāḥ satih Prajāpatir asṛijata tasmāt śimā ity 'tannāmakaḥ abhavan | mahānāmninām anena prakāreṇa śimānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikaḥ trīca, upa na ityādir dvitīya, indram viśvā ity tritīyāḥ | etat trayam militvā pūrvoktastotriyasādrīṣyād anurūpas trīco bhavati |

• 8. mo shu tvā | pīgdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāmā ity eśhā dvīpadādādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāsavān |

8.

4. tam indram | śaṣṭrānte prakṣhepaṇīyam trīcam vidhatte | tam indram etc.

10. stushe janam | trishṭupchanda-ke sukte viśa ādevir ity ekāḥ pādo 'dhikāḥ prakṣipyate | so 'yam adhyāso līṅgam |

• 14. agnir hotā | trishṭupchanda-kasya trīcasvāvasāne tā tareṇyety adhikāḥ pādo 'dhyāsah |

9.

• 2. athāsmīn shashṭhe 'hany pītupraisheshv pītuyājasukte kaṃcid viśeṣam vidhātum prastauti |

• na vai | devāḥ sarve 'py anyonyasya grihe vāsam naiva kurvanti kīntu svasva eva grihe | evaṃ ca saty pītur apy pītur anyasya sthāne na vasati | kīntu sarvo 'pi vasantādyṛituh svasva eva sthāne nivasati | tasmāt kāraṇād yathāyatham svasvasthānam anatīkramya sarve 'py pītviḥ pītuyājān yajeyuh | asampradāyam anyamā adattvā | ayam arthaḥ | pītugrahāṇām pracāro yadā vartate tadānim maitrāvaruṇaḥ praishasoktagatena mantreṇa hotrādin preṣhyati | ante ca yājyāḥ vashaṭkārāṃ kurvanti | adhivaryuyajamānau tu preṣhitau svasvayājyāḥ hotre prayachataḥ | tad idam prakṛitāḥ anuṣṭhānam | atra tu tau hotre na prayachataḥ kīntu svayam eva yājyāḥ pathata iti | tathā sati yathartu tam-tam pītum anatīkramya sarvān pītūn pītviḥ kalpayanti | svasvaprayojanasamarthān kurvanti | pītūnām tathā kalpane sati janatā janasamūho yathāyatham svaṃ-svaṃ sthānam anatīkramya vyavasthitāḥ sukhīno bhavanti | evam pītuyājā atra prastutāḥ | tatratītaḥ cintyate | kim pītuyājeshu praishavashaṭkārāṃ prakṛitvan na kartavyāḥ uta kartavyau | āho svit prakārantareṇa kartavyāv hi | tatra tāvad akāraṇapakṣam upanyasyati

1) Vgl. Sāyaṇa zu Aitareyāranyaka 4, 1, 1.

3. tad āhuḥ | rituyājārtham maitrāvaruṇena paṭhitavyā mantrā ritupraishah | taiḥ praishamantṛair hotrādīn prati ca na preṣitavyam | hotā yakṣad Indram ityādibhiḥ praishanaṁ na kartavyam | hotrādibhiḥ ca ritupraiḥhamantrair na vashaṭkartavyam | yājyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ritupraishāḥ sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyām vāci mantraprayogo yujyate | iti niśhedhavācīnām abhiprāyaḥ | teshām eva matam āṣṛitya vidhivādinām pakṣe doṣam darśayati |

4. yad ritupraishaiḥ | yady ritupraishās tatpurvako vashaṭkāraḥ cānushṭhiyeran | tadānīm āptām samāptām vācam eva richeyuḥ | kidriṣṭm vācam | rikṇavahīm vaho balivardasya lāgalādivahanapradeṣaḥ | rikṇo bhagno vaho vahanapradeṣo yasyā vācaḥ sā rikṇavahī | śrāntatvād yajñabhāraṁ voḍhum aśaktety arthaḥ | vahaṛāvinīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahaṛāviṇi | tādriṣṭm upadravadvayayuktām vācam vināyeyuḥ | 'evam anushṭhānapakṣe doṣam uktvā niśhedhapakṣe vyavasthite sati yādhrivādi svābhipretam anushṭhānaṁ hṛidi nidhāya niśhedhapakṣe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preṣyeyur, yadi vā ebhir yājyānantrair na vashaṭkuryuḥ | tadānīm ritvijo yājñasyācyutāḥ avinaṣṭāt prayogāc evaveran | vinasyeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kīncaitasmād yajñāt svakiyapṛāṇāt Prajāpateḥ svakiyayajamānād gavādīpaṣubhyaḥ ca jīmā iyuḥ | ritvijah sarve 'pi kuṭilā bhūtva gacheyuḥ | yajñapṛāṇayajamānapaṣubhyo bhrashṭā bhaveyur ity arthaḥ | itthaṁ vidhiniśhedhapakṣayor ubhayor api bādham uktvā prakārantareṇānushṭhānaṁ siddhāntayati |

6. tasmād pigmebhyaḥ | yasmād anushṭhānapakṣe śrāntām ityādyuktadoṣaḥ parityāgapakṣe tv acyutād ityādīyuktadoṣaḥ | tasmād doṣadvayaparihārāya prakārantareṇānushṭheyam | prakṛitau hi maitrāvaruṇas taṁ-tam praiḥhamantram paṭhitvā hotar yajetyādīnā preṣyati. hotrādayaḥ ca tata urdhvam yājyām praiḥharupām eva paṭhitvā tadante vaṣṣad ity vashaṭkurvanti | atra tu na tathā kartavyam | kīṇa tarhi pigmebhya evādhy rikṣiraskēbhyo hotrādiviśhaya-praiḥhebhya evordhvam maitrāvaruṇo hotar yajetyādīnā preṣyati | hotrādayaḥ ca tathāiva pigmebhyo 'dhi vashaṭkritya tubhyaṁ hinvānā ityādyrikṣiraskaiḥ praiḥhair yajeyuḥ | tathā sati prakṛitvad anushṭhānābhāvad vācam āptām ityādir anushṭhānapakṣe prokto doṣo na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakṣe 'cyutād ityādir doṣo 'pi na bhavati |

## 10

1. pāruccepiḥ | prātāḥsavane mādhyamdināsavane ca yāḥ  
prasthitayājyāś codakena prakṛititāḥ prāptāḥ | tāsām purastāt pārū-  
ccepiḥ pāruccepakhyena maharshiḥyā dr̥ṣṭā r̥cā upadadhyuḥ | eka-  
kāṁ pāruccepiṁ r̥cāṁ uktvā paścād ekaikāṁ prasthitayājyāṁ pa-  
ṭhet | vṛṣhann indra vṛi-hapānāsa indava ityādyāḥ, pibā somam in-  
dra suvānam adribhir ityādyāś ca pāruccepya r̥cāḥ Sūtrakāreṇa  
(S, I, 2. 4) vispaḥṣṭam udāhṛitāḥ, pāruccepiṣhv r̥kshv yac chando  
'sti tad idaṁ rohitānamakam |

3. tad āhuḥ | saṁkhyāsāmyāt pañcapadopetā r̥cāḥ pañcane  
'hani yuktāḥ | śatpadopetāḥ śaśṭṭhe 'hani | pāruccepyas tu sapta-  
padopetāḥ | atāḥ śaśṭṭhe 'hani tacchaṁsanam ayuktam iti codyavā-  
dinām abhiprāyaḥ || tatrottaram āha .

4. śaḍbhir eva ekaikasyām r̥cī ya ete prathamabhāvināḥ  
śaṭ pādāś taiḥ sarvair yadā śaśṭṭham ahar āpnuvanti | tadānīm  
uparitanām yat saptamam ahaś tad apachidyaiḥ prathaktvena tasya  
vichedaṁ kṛitvaiva prāpnoti | tasmād vicinnaṁ saptamam ahaś tena  
saptamena pādenābhinnukhyenopakramya vasanti |

## 11.

1. tad yad etat | samudramadhyasthitānām dhanānām āka-  
r̥shaḥ kiṁ sūdhanam iti | tad ucyate | tat tatra pāruccepiyāśv r̥-  
kshu yad etat padam pāṭho 'sti | kidṛiṣāṁ | punaḥpadam | śaṭsu pā-  
deshu samāpteshu punaḥ paścād uccāryamāṇāḥ samṛiliko na ā galitv  
evamvidhāḥ saptamāḥ pādāḥ | sa eva dhanānām āsaṁjāryāsaktāni  
kṛitvā samākarṣaṇāyānkuṣo 'bhūt |

## 12.

1. purvatra vāg ekam gaur ekam dyaur ekam iti yat tṛtīyam  
devatāśvarupam uktam, seyaṁ devatā śaśṭṭham ahar nirvāhati | ta-  
thā stomānām madhye trayastriṁśaḥ stoma nirvālakāḥ | tasya stoma-  
sya svarūpaṁ Chandogair evam āmnāyate | ekādaśabhyo hīṁkaroti  
sa tīṣṛibhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo hīṁkaroti sa ekayā  
sa tīṣṛibhiḥ sa saptabhiḥ | ekādaśabhyo hīṁkaroti sa saptabhiḥ sa  
ekayā sa tīṣṛibhiḥ | anto vai trayastriṁśaḥ (Tāṇḍya 3, 4, 1) iti || asyā-  
yam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra pra-  
thame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo  
'bhyāso uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit  
pāṭho madhyamāyās trir abhyāso uttamāyāḥ saptakṛitvo 'bhyāsaḥ |  
tṛtīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit  
pāṭha uttamāyās trir abhyāsaḥ | evaṁ trayastriṁśastomanishpattir iti ,

revatīr naḥ sadhamāda ity asyām ūcye utpannam sāmā raivatam |  
gāyatrīyādibhyaḥ chandobhyo 'ksharair adhikātvād atichandā iti ka-  
syācī chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyas trīcaḥ | ā vām ratha iti  
dvitīyaḥ | sushumā yātam iti tritīyaḥ | yuvām stomebbhir iti catu-  
rthāḥ | avar maha iti dve ūcāu | vṛṣhann indrety ekā | ubhābhyām  
pañcamas trīcaḥ | astu śraushaḥ ity ekā | o shū na ity ekā | ye de-  
vāsa ity ekā | etat tritayam shashṭhaḥ | iyam adadād iti saptamaḥ |  
ity etat sarvam praūgaṣastram kuryāt | śastrāntarasya pratipādam  
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdhāḥ pādasyānte  
dṛṣyate | shashṭham cāhaḥ prishṭhyākhyasya śaḍahasyānto bhavati |  
tasmād antatvalīṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py  
adhikasyānyasyābhāvān mahad ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛṣhā | marutvān no bhavāt ity asya caturthasya  
pādasya sarvāsv ūkshu vidyamānatvāt samānodarkatvam || trīcātma-  
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sukte tebhīḥ sākam ityādīḥ trī-  
tīasyām ūcī tritīyaḥ pādāḥ | tatra Vṛitram khādati bhakshayatiti  
vṛitrakhādāḥ | tena bhakṣaṇena Vṛitrasyāvasānam maraṇam sampa-  
dyate | tasmāt khādo Vṛitrasyāntaḥ | shashṭhasyāntatvam pūrvam evo-  
ktam | ato 'ntavattvam līṅgam | yady apīdam sūktam na bhavati ta-  
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimaṁ trīcam vidhatte |

ayam ha | svar marutvāt jitam iti dvitīyaḥ pādāḥ | tatra bhū-  
tārthavācīkṭapratyayānto jayatīdhātur ekam līṅgam | kiṁca jayasya  
yuddhāvasānatvāj jitam iti śabdo 'ntapratipādakāḥ | tad etad antava-  
ttvam aparam līṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indra-  
śabdāvṛittes tāladhvanisadrīṣatvān nirṛittaval līṅgam |

### 13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catu-  
rthapādasya bahushv ūkshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimaṁ trīcam vidhatte |

upa no haribhīḥ | tiṣṭishv apy ūkshupa no haribhir iti pāda-  
syaikatvāt samānodarkatvam |

8. tat savituh | tat savitur iti dve ūcāu pratipaccheshabhatu,  
dosho agād ity esha sutre pāthitas trīco 'nucaraḥ | atra bhūtārtha-  
vācī gamidhātur yo 'sti tasyārtha agād iti śabdenocyate | bhūtārtha-  
vācītvād gataṁ gamanasamāptir anto bhavati | tad etad antavattvam

• liṅgam | yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekam ṛicam tat savitur iti dve ṛicau militvā pratipattṛicatvenoktvā dosho agād ityādikas tṛico 'nucāra ity uktavān | tasmād asmābhis tat savitur iti vākyaṃ pūrvāśeṣatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicaṣ caturthe pāde dyāvā rakṣatām prithivī ity uktavād idam sūktam dyāvāprithivīyam | tatra dyāvā rakṣatām iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

• 11. kim u | kim u śreṣṭhā ity asmin sūkte trayodaśarcaḥ ṣaṁsanīyāḥ | tatra caturthyā ṛicaḥ prathamapāde cakṛivāṁsa ṛibhava iti śrutatvād idam ārbhavam | upa na iti sūkte catasraḥ | Āṣvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukṣhā iti śrutatvāt tad apy ārbhavam | Ṛibhavo hi naro manushyāḥ | ata ava manushyān antaḥ praveṣyitum asahamānā agnīvasvādayaḥ somapānāvelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbhavam ṣaṁsaty Ṛibhavo vai deveshu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ ṣasya-  
• nte kathyante yasmin sūkte tan nārāṣaṁsam | tad ekam lṅgam | jathavopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti trīṣa-  
bdaḥ śrūtaḥ | tad etat tṛitvām dvitīyām lṅgam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety aparam |

14.

2. nishṭhāvam | kṛdṛiṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyaṃ niḥṣeṣeṇa sthitir nirṇayo nishṭhā | sū yasminn asti sa nishṭhāvaḥ | tādṛiṣam | dharmarahasyanirṇetāram ity arthaḥ | avavaditāram | jyeshṭhapatrasyaitāvād, dvitīyasyaitāvād, anyasyaitāvād ity avachidya vaditum samartho 'vavaditā | tādṛiṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti carite ubhe sūkte ṣaṁsaya | tatas teshām ṛiṣiṇām yat sahasrasamkhyam dhanam satrapariveshaṇam satrārtham paritaḥ sampāditaḥ | tat sarvam anushṭhānād ūrdhvam avaśiṣṭam te dhanam tubhyam Aṅgīraso maharṣayaḥ svargam prāpnuvanto dāsyantiti |

15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivi pratishṭhā | tatsādhanabhutadhanādīsampattir mānuṣī pratishṭhā |

4. Sukīrtinā | Kakṣhivān ity abhūhitaḥ kaścid ṛiṣiḥ | tasya putraḥ sukīrtināmakaḥ | tena dṛiṣṭam apa prāca indreti sūktam api tannāmakam | tac ca vṛiṣhākapisuktat prāg eva samīpe ṣaṁsanīyam | tena Sukīrtinā hotā yonim vyahāpayat | garbhānirgamāya vivṛitam akarot | ata eva tasyā ṛicaṣ caturthapāda urau yathetyādīr āmnāyate |

6. madhvo vonāma | asmin sūkte marudvishayam abhivyā-  
haraṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā  
saṃkhyāyāṃ avasānatvād anto bhavati | tad etad antatvaṃ līṅgam |

8. sa prātnathā | devā agnim ity asya caturthapādasya  
sarvāsv apy ṛikshu paṭhitatvāt samānodarkatvam || dhārayann ity  
etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛśiṣṭā-  
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeshu  
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā śaiṣati | tasya ko  
'bhiprāya iti | so 'bhidhiyate | antaḥ śastrasyāvasānapradeśaḥ | tasya  
prasraṇisat prakarsheṇa sraṇsanāc chaithulyād ayaṃ hotā bibhāya |  
bhītim prāptavān | sraṇsanaparihārārthe dṛṣṭānto 'bhidhiyate | yathā  
loke rajjuṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punaḥ  
āgrathyāgrathya punarnigrantham punaḥ-punaḥ nigrathya-nigrathya  
tasya rajjor antam badhniyāt | dirghāyā rajjvā agraṃ suksmāṃ  
punaḥ prīṣṭhataḥ pratyākṛishya veshṭanaṃ kritvāgrauthanam nāma |  
tasya dṛiḍhībhāvo nigranthanaṃ nāma | ity eko dṛiṣṭāntaḥ | anyo  
'py abhidhiyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-  
kocanivāraṇāya bhūmau tat prasārya dṛiḍham ākrishya carmaṇo 'nte  
mayūkhaṃ śaṅkuṃ carmaṇo dhāraṇāya bhūmau nibhānyād, dṛiḍham  
bhūmipravisṭhaṃ kuryāt | hotuḥ punar dhārayann iti śaiṣanaṃ yad  
asti tad etat tādṛiṣaṃ | pūrvoktadṛiṣṭāntasamānaṃ drashtavyam |  
tad etac chaṇṣanaṃ yajñasya saṃtatyai bhavati |

## 16.

1. dvādaśāhagate navarātre trayas tryabāḥ | tatra prathamadvī-  
tīyau tryabāv uktau | tāvatā prīṣṭhyāḥ śaḍabāḥ samāptāḥ | yas tu  
trītiyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmakāni |  
tatra prathamam, navarātrāpekshayā saptamaṃ yaḥ ahar asti, tatra  
mantraliṅgaṃ darśayati | yad vā eti etc.

9. āpyante | trivṛtapañcadaśasaptadaśaikaviṃsatīṇavatrāyastri-  
śākyā ye stomāḥ te sarve 'pi ślasṭhe 'hany āpyante | samāptāḥ |  
gāyatrīṣṭhūbhagatyanusṭuppanktyatichandobhidhāni sarvāṇi cha-  
ndāṇsi ca samāptāni | tathā sati yathāivādo vakshyamāṇaṃ nidarśa-  
naṃ tathāiva saptamasyāhnaḥ pravṛttir drashtavyā | kiṃ nidarśa-  
nam iti | tad ucyate | yathā darśapurṇamāsādipuroḍaśādīdravyāṇy  
avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pra-  
tyabhighārayanti | kimartham iti | tad ucyate | yātayāmatāyai | gata-  
sāratvaparihārāya punar api havishṭvayogyatārtham | evaṃ evaita-  
smīn saptame 'hani stomāṇ chandāṇsi ca punar api pratyupayanti |  
pratipadyāntiṣṭhānti | tathā saty anusṭhītasya punar anusṭhī-  
tānaṃ carvitacarvaṇasamānaṃ iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikaṃ saptamasyāhna ājyam bhavati | tad etad ayātayāmatāyai punar api sārataśiddhyartham bhavati | tasmīn chastre ghṛitasya nāma guhyam iti ghṛitasabdasya vidyamānatvāt pratyabhiḡbāraṇasāmyam bhavati | yady api trivṛḍādayaḥ stomāḥ saptame 'hani punar nānushṭhiyante, tathāpi catuṛviṇśādayaḥ chandomanāmaka ānushṭhiyante | tasmād ayātayāmatvaṃ stomatvasāmyenābhīhitam |

11. ā vāyo | atrādyaiḥ śaḍbhīr dvau trīcau | itare pañca trīcaḥ |

14. tad u | tad u tat suktam kayāśubhāśabdopetatvāt kayāśubhiyanāmakam | astv evaṃ kim tata iti cet | ucyate | etad eva kayāśubhiyanāmakam suktam samjñānam parasparaikamatyasādhanaṃ | kimcitat saṃtani saṃtānakaram prāṇānāṃ avichedena dirghayushyakaraṇam |

19. paśavaḥ chandomāḥ | caturviṇśacatuṣcatvāriṇśaśtācatvāriṇśakhyāḥ chandomāḥ paśusāadhanatvāt paśuṇpāḥ | tasmāc chandomayukte 'smiṇs tryaḥ chandodvayānushṭhānam paśuprāptyai bhavati | chandobhir gāyatrītrishṭubjagatībhīr aksharasamkhyādvāreṇopamiyanta iti caturviṇśādayas trayaḥ chandomāḥ | tatra gāyatrī caturviṇśatyaksharāyā sadṛṣo yaḥ caturviṇśastomas, tasya pratipādam āśṭābhyo hiṃkarotītyādikaṃ Chandogabrāhmaṇam caturviṇśam etad ahar upayanty ārambhanīyam (4, 12) ity atraivodāhṛitam | yac catuṣcatvāriṇśastomasya nirupakam Chandogabrāhmaṇam evam āmnāyate | pañcadaśabhyo hiṃkaroti sa tiṣṭibhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo hiṃkaroti sa ekayā sa tiṣṭibhiḥ sa daśabhiḥ | pañcadaśabhyo hiṃkaroti sa ekādaśabhiḥ sa ekayā sa tiṣṭibhiḥ (Tāṇḍya 9, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais trīcaśyāvṛttau prathamē paryāye prathamāyā trīcas trīr abhyāso madhyamāyā trīca ekādaśakṛitvo 'bhyāsa uttamāyā trīcaḥ sakṛit pāṭhaḥ dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyāḥ trīr abhyāsa uttamāyā daśakṛitvo 'bhyāsaḥ | tritīyaparyāye prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyāḥ trīr abhyāsaḥ | so 'yam catuṣcatvāriṇśastoma iti 1) || atha brīhatsāmasādhyapriṣṭhastotrasyādhārabhutam stotriyam pragātham tadanurupam ca vidhatte |

20. tvām it | tvām id dhīty ekaḥ pragāthaḥ | tvam hy eḥiti dvitīyaḥ | tad ubhayaṃ saptame 'ham nishkevalyaśastre śaṅsaniyam | nanv ayugmam ahaḥ saptamam | tathā sati rathamtarapriṣṭham parityajya brīhatpriṣṭham kim ity upādīyata iti cet | vacanabalād iti brumaḥ | kim hi vacanam na kuryān, nāsti vacanasyātībhāra iti nyāyāt | brīhatpriṣṭhasvikāre kāṇcid yuktim āha |

21. 'yad eva | pūrvasya śaśṭhāsyāhno yad eva priṣṭhastotraṃ

1) Ueber den aśṭācatvāriṇśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakshyate | nanu shashṭhe 'hany api raivatam prishṭham na tu bṛihad iti cet | naisha doshaḥ | bṛihadraivatayoḥ kṛyākāraṇabhāvenaikatvād ity abhipretya bṛihac ca vā idam agre rathamtarām cāstām (4, 28) ity atrā pratipāditam || kṛyākāraṇabhāvam iha smārayati |

22. yad vai | vairūpaśākvarayor rathamtarajanyatvāt tadrūpa-  
tvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati  
shashṭhe 'hani raivatasya bṛihattvam vyavahartuṃ śakyate || idānim  
atra saptame 'hani bṛihatprishṭhasvikāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya  
tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatprishṭham kriyate |  
tad idānim shashṭhe 'hany anuśṭhitena bṛihataivāsmīn saptame 'hani  
tad bṛihatprishṭham pratyuttabhnuvanti | atītatvena shashṭhasya  
punar uddharanam pratyuttambhanam | etac cāstomakṛintatraya sam-  
padyate | stomānām trivṛitpañcadaśādīnām kṛintatram kṛintanam  
chedaḥ | tadrahityam astomakṛintatram | tadartham atra svikārah ||  
vipakḥabādhopanyāsamukhenaiva tad eva spashṭayati |

24. yad rathamtarām | shashṭhe 'hany anuśṭhitasya bṛihato  
'smīn saptame 'hany anuvṛittim parityajya yugmadinatvam āśritya  
yadi rathamtaraprishṭham svikriyate | tadānim shashṭhasaptamayor  
anuvṛittyabhāvāt kṛintatram vichedanam syāt | shashṭhe bṛihat kṛi-  
tam saptame tan na kṛitam, kiṃtu rathamtarām kṛitam iti vichedaḥ ||  
vipakḥabādham upanyasya svapakḥam upasaṃharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād  
ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na  
tu parityāgaḥ | āyatanenāyugmatvasthānena rathamtarasambandah |

## 18.

4. yad dvyagni | agniśābhadavayopetaṃ dvyagnīty ucyate |  
mahacchabdopetaṃ mahadvat | dvayor devatayor hutam āhvānam  
yasmiṃs tādṛiṣaṃ dvihutavat | punaḥchabdopetaṃ punarvat |

8. kuvid āṅga | atrālyais tribhiḥ pratikair ekas trīcaḥ |  
caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas trīcaḥ |  
itare pañca trīcaḥ |

21. atha nishkevalyaśastrasya rathamtarasāmasādhyaprishṭha-  
stotrayādharābbutam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadmatvān nyāyato bṛihatprishṭham  
prāptam tathāpi vacanabalād rathamtaraprishṭhatvam drasṭavyam |

## 19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viśvo devasya | viśvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛhatsāmasambandhi trīcaḥ śastrasya pratīpat | āviśvadevam iti trīco 'nucaraḥ | tad ubhayam bṛhatsāmasambandhād bārhatam, yugmatvena bṛhatsāmasambandhīny aṣṭame 'bani योगyam || ūrdhvaliṅgopetaṁ savitṛidevatākam sūktasthānīyam caturtrīcam vidhatte |

• 9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti śra-  
vaṇāt savitṛidevatākam sūktam | ūrdhvaśabdasyāśravaṇe 'pi savitṛi-  
maṇḍalasyoparideśavartitvād arthata ūrdhvatvam |

10. mahi | mahacchabdopetaṁ sūktasthānīyam trīcam vidhatte | mahi dyauh etc.

11. yuvānā | punaḥśabdopetaṁ sūktasthānīyam trīcam vidhatte | yuvānā etc.

20.

• 8. pra virayā | atra dadrīre ta iti prayogapāṭhaḥ | 1)

• atrāntimais tribhiḥ pratīkair ekas trīcaḥ itare śaṣṭ trīcaḥ |

• 16. pra mandine | atra sarvāsv ṛikṣhu marutvantam sa-  
khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

• 8. pañca-pañca | marutvatīyanīshkevalyaśastradvayagatasūktā-  
pekshayā pañca-pañca iti dviruktiḥ |

10. dosho | antaliṅgakam trīcātmakam sūktam vidhatte | dosho etc.

11. pra vām | śuciliṅgam sūktasthānīyam trīcam vidhatte | pra vām etc.

12. indra īshe | indra īsha ity ṛig ekā | te no ratnānti dve |  
• tritayam mulitvā ṛibhudevātākam sūktam

• 19. prāgnaye | etadīyāsv ṛikṣhu sa naḥ parśhad ati dvīsha iti  
pādena samāptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityādīpādasya sarvāsv ṛikṣhu paṭhitāsyā  
• samgrahārtham vīpsārūpeṇa dviruktiḥ | etam eva pādam punaḥ-punaḥ  
śaiṣatīty atra ko 'bhiprāya iti | so 'bhūdhīyate | etasmin navarātre  
trividhatryahasamāśṭirūpeṇa prayogādhlukyāt tadā-tadā viśmṛitya kim

1) Bandbemerkung in Aa: praṅge vāyavyatvāya pra virayā  
• śucayo dadrīre ta iti, vām iti dvivacanasya sthāne ta ity ekavacana-  
pāṭhaḥ kṛtāḥ | vām ity uktāv aindratvam ca syād iti Sarvānukra-  
mabhāṣye.

api vāraṇaṃ vāraṇīyaṃ nishiddhanushthānam bahu vai, prabhūtam  
eva kriyate | ataḥ svasya śāntyartham, eva punaḥ - punaḥ śasyate |

## 22.

1. dvādaśāhe prāyaṇīyodayanīyarūpaṃ ādyante ye ahaṇī tayoṛ  
madhye daśarātro 'sti | tasmiṃś ca trayo bhāgāḥ | prishṭhyāḥ shadaha  
eko bhāgaḥ | chandomanāmakāś trayo 'harviśeśhā dvitīyo bhāgaḥ |  
daśamam ahaś tritīyo bhāgaḥ | tasya bhāgasya vidheyatayā praśaṇsā  
kartavyā | itarabhāgayor apy atra yā praśaṇsā pratyate, sāpi vidheya-  
sya daśamasyāhnaḥ praśaṇsārtham eva | tasminn ahaṇī praśaṇsātiśaya-  
sya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakshitāḥ | teshāṃ  
madhye prathamena dṛishṭāntena praśaṇsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastu-  
sā mridhisvarūpaṃ eva | ridhnoti ha vā ritvikshu ya evaṃ dvādaśā-  
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarat | ato ye daśamam ahar  
āgachanty anutishṭhanti, te śrīyam eva prāpnuvanti | yasmāc 'chri-  
rupam etad ahaś tasmād vivākyarahitam bhavati | yadi pramādaḥ  
mantre tatra vā karmaṇi kaścit kiṃcid viruddham ācāret | tadānīṃ  
tad viruddham anyena vācyaṃ vaktavyam | atra tvayā viruddham  
anushṭhitam. tad evaṃ samyag anutishṭhety abhijñeṇa karmāntare  
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam  
ahar avivākyam | tathā cāvalāyana āha | nāsminn ahaṇī kenacit  
kasyacid vivācyam avivākyam etad ācakshate | saṃśaye bahirvedi  
svādhyāyaprayogaḥ | antarvedity eke (8, 12, 10) iti | pareṇa prayujya-  
mānaṃ viruddham dṛishṭvāpi tan na brūyād iti niyamasyopapattir  
ucyate | śrīyo māvaśishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad  
avavadanaṃ tac chriyā eva bhavati | avamatasya viruddhasya vada-  
nam avavadanaṃ nindā | yadi daśamam ahar avavāśishma nindāṃ  
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vācyaṃ śrīyo māva-  
vāśishma nindāṃ mā kurma iti vivācyam parityajyatām ity abhiprā-  
yaḥ | leke 'pi śreyaso vidyaisvāyādīnādhlukasya puruṣasyācāraṇaṃ  
duravavadaṃ hi | avavādēna nindayā rahitam | ata eva pitṛācāryādi-  
nāṃ nindāṃ na kurvanti, dveshubhiḥ kriyamānaṃ api na śrīṇvanti |  
tad evaṃ avivācyatvadharmo 'tra vihitaḥ | yadvā | vākyadvayam  
idam | daśamam ahar āgachantītyanto daśamasyāhno vidhis, tasmād  
ityādir avivākyatvanīyamavidhiḥ | so 'pi śākhāntare 'py evaṃ āmnā-  
yate | tasmād daśame 'haṇi avivākya upahatāya na vyucyam (Ts. 7,  
3, 1, 2) iti || athaitasmin daśame 'haṇī mānasagrahāya prasarpāṇaṃ  
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsamāyājāntānushṭhā-  
nād ūrdhvaṃ prāñca udeṭya mānasāya prasarpēyuh | prasarpāṇaṃ  
nāma tadarthaḥ prayatnaḥ | sarveshv ahargaṇeshu karmasv antimād

ahna itarāṇy ahāni patnīsaṃyājāntāni | antimaṃ tv ekam evodavasā-  
niyāntam | tathā cāṣṭhalāyana āha | prātaranuvākādyudavasāniyāntāny  
antyāni | patnīsaṃyājāntānitarāni (7, 1, 4) iti | tathā saty api vālasya-  
ratvanyāyena patnīsaṃyājāntatve prāpte vacanena tata ūrdhvaṃ māna-  
sagrahaṃ vidhatte | tadarthaṃ prasarpanti | sadaso nirgatya yathā-  
yatham mārgēṇa gacheyuh || gatānāṃ teshāṃ tirthadeśe mārjanam  
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārthaṃ sthānavi-  
śeṣhaprāptiṃ vidhatte |

8. te patnīṣālāṃ | patnī hi gārhapatyasya samīpe 'vatishṭhata  
iti | saiva patnīṣālā | tatra gacheyuh || gatānāṃ teshāṃ homaṃ vi-  
dhatte |

9. teshāṃ yaḥ | teshāṃ homārthaṃ gārhapatyasaṃīpaṃ gatā-  
nāṃ madhye yaḥ pumān etāṃ vakshyamāṇāṃ āhutiṃ jānāti | sa  
pumāu itarāṇi prati samanvārabhadhvaṃ, yuyam sarve 'pi māṃ spri-  
ṣateti brūyāt | taiḥ samanvārabdhāḥ sa pumān āhutiṃ juhuyāt |

## 23.

1. āgnīdhriye homād ūrdhvaṃ kartavyāni darśayati |

'te tataḥ | te kritahomāḥ sarve tata āgnīdhriyād agneḥ sarpa-  
nti | nirgachanti | nirgatās te sadāḥ pravīseyuḥ | praveṣavelāyām  
udgātrībhyo 'nya pītviḥ yathāyathaṃ svamārgam anatikramya vyu-  
tsarpanti | vividhaṃ gachanti | udgātāras tu saṃsarpanti | sambhūya  
gacheyuh | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv rikshv  
āyaṃ gaur ityādīshu stotraṃ kuryuh | Sarparājñīti bhūmer avatāra-  
svarupā, kācid devatā | tayā dṛiṣṭā mantrā api sarparājñīṣabdenocyā-  
nte | atra tv rikshv iti prithag upādānāt Sarparājñyā iti shashṭhya-  
ntatvāc ca devatāvācy āyaṃ śabdaḥ | etad evābhipretya tatsamba-  
ddhā rīcas tāṃ ca devatām praśaṃsati |

2. iyaṃ vai | ya bhūmir asti seyam eva devatā śarīraṃ dhri-  
tvā brahmavādīni bhutvā sarparājñīṣabdenocyate |

4. manasā | udgātrīṇāṃ madhye praṣṭotuḥ praṣṭāvabhāga,  
udgātur udgīṭhābhāgaḥ, pratihartuḥ pratihārābhāgaḥ | tān bhāgān  
manasaiva te 'nutishṭheyuh | hotā tu vācā śaṃset |

## 24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasa-  
mayam prāpto 'rdhastamitaḥ syāt, tadānīm vāgvisargaḥ | tathā sati  
sāmpurṇāstamayaparyantam alpam eva kālaṃ dvishate lokaṃ śatroḥ  
sthānaṃ pariśīṇhanti | prayachanti |

## 25.

1. caturhotṛivṛyākhyānārthaṃ āhavaṃ vidhatte |

adhvaryo | caturhotrināmakeshu mantreshūccair uccāraṇaṃ kartum udyukto hotā he adhvaryav ity āhvānaṃ kuryāt | yathā śaṣṭrādau ṣoṣāvom ity āhvānaṃ karoti tad vād atrāpi sambodhanam evābhāvasya svarupam || caturhotrivyākhyānakāle 'dhvaryoḥ pratigaraviśeṣaṃ vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāhārah | anena mantreṇādhvaryuḥ pratigaram bruyāt | hotur utsāhajanakam prativacanam pratigarah | vakshyamāneshu hotrā prayojyeshu daśasamkhyākeshu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādīmantreṇa pratigaram brūyāt | avasitaśabdasya vipsā pratipadam pratigaraprayogārtham |

13. so 'yaṃ daśapadātmakaṣ caturhotrisamjñako mantrasamghātaḥ || atha grahasamjñakam mantram darśayati |

14. atha Prajāpateḥ | caturhotrigrahamantrapāṭhānantaraṃ hotā prajāpatitanusamjñakān mantrān brahmodyasamjñakam ca mantram anudravati | anukrameṇa bruyāt |

## 26.

1. athāgnihoṭram abhidhiyate | tatrādhvaryuṃ prati yajamāno, 'gnyuddharaṇakartavyatām bruyāt | tad āhāpastambāḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālinam yajamānakartavyaṃ vidhatte |

uddhara | agnihoṭrasyādhvaryur eka eva pītvig bhavati | tathā ca śākhāntare śrūyate | tasmād agnihoṭrasya yajñakrator eka pītvik (Tb. 2, 3, 6, 1) iti | tam adhvaryuṃ yajamānaḥ preshyati | he adhvaryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam prañiyāhavanīyasthāne nidheḥity arthaḥ | tathā cāṣvalāyana āha | gārhapatyād āhavanīyaṃ jvalantam uddhared iti | uddharāhavanīyam ity amuṃ praisham apārāhṇe sāyamkāle sūryasyāstamayāt prāḡ yajamāno bruyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāñ uddhṛitya bhāyarahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaṣakalām | shoḷaṣāvastham | te cāvasthāviśeṣā raudram gavītyādīnā vakshyante |

6. raudram | homadravyaṃ kshīraṃ gaviśaḥ sad goṣarīre yadā tishṭhati tadā raudradevatākam veditavyam | upāvasiṣṭhaṃ vatsena samṣiṣṭhaṃ prasnutam yadā bhavati tadā vāyudevatākam | duhyamānutvadaśāyām aśvīdevatākam | dugdhatvadaśāyām somadevatākam | adhiṣṭitam pākārtham agnau sthāpitam varuṇadevatākam | samudayantam 1) pātramadhye sthītvā samtāpavaśena samyag urdhvadaśāyām

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir  
 viśeshēṇa syandanadaṣāpannam maruddevatākam | bindumad budbu-  
 davad Viśvashām devānām sambandhi | śarogrihitam sārāpracayabhā-  
 vāpannam mitradevatākam | udvāsitam agniśthanād bahir avasthāpi-  
 tam dyāvāprithividevatākam | prakrāntam hotur haraṇāyopakrāntam  
 savitridevatākam | hriyamānam homasthāne niyamānam vishṇudeva-  
 tākam | upasannam nītvā vedyām āśāditam bṛhaspatidevatākam |  
 tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhini | uttarāhutiḥ tu pra-  
 jāpatisambandhini | hutam homottarakālinam indradevatākam | evaṁ  
 haviḥśhoḍaṣāvasthās tattaddevatāsambandhās ca darśitāḥ |

## 27.

1. athāgnihotre vaikalyanimittam praśnapūrvakam prāyaścittam  
 vidhiyate <sup>1)</sup> |

ya syāgnihoṭrī | agnihoṭrārtham sampādītā gaur agnihoṭrī | sā  
 copāvasiṣṭhā dohanārtham vatsena samyojitā |

10. yady u vai | yadi ca sarvaṁ duhyamānam kshīraṁ siktam  
 bhūmau patitam syāt | tadānim anyam kāṃcid gām āhūyāniya tam  
 dugdhvā tadyena kshīreṇa juhuyāt | yady anyāpi na labhyeta | ta-  
 dānim apy agnihoṭram na parityājyam | kimtv ā śraddhāyai hota-  
 vyam | āno trābhividhir arthaḥ | ā śraddhāyāḥ śraddhāsahitam sa-  
 rvaṁ vastujātam homayogyam hotavyam | ayam arthaḥ | dadhiyavā-  
 gvidinām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv  
 antataḥ śraddhām api juhuyāt | aham śraddhām juhomi samkalpya  
 śraddhāhomah | agnihoṭrasya nityatvāt sarvātmanā parityāgo na yu-  
 kta iti |

11. sarvaṁ | viditvānushṭhātur aśya puruṣhasya sarvaṁ api  
 dravyam barhishyam | yājñayogyam | ataḥ sarvaṁ dravyam anena  
 homārtham parigrihitam bhavati |

## 28.

1. yathā śraddhāhomah pūrvam uktas tathā bhāvanārupo homo  
 'gnihoṭrapraśaṅsārtham eva pradarsyate |

asau va aśya | aśya bhāvanārupam yājñam kurvataḥ puruṣha-  
 syāsāv Adityo yūpasthāniyah | prithivī vedisthāniyā | ośadhayo bar-  
 hīsthāniyāḥ | vanaspataya idhmasthāniyāḥ | bhūmau vidyamānā āpah  
 sarvā api saṃskṛitaprokṣaṇisthāniyāḥ | prācyādidiṣaḥ paridhisthāni-

Āśvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt,  
 steht dafür udanta. Ebenso bei Katyāyana Śrautasūtra 25, 2, 3. Das  
 Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āśva-  
 lāyana 3, 11.

yāḥ | idṛiṣi bhāvanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py eta-  
driṣo vā homaḥ kartavyaḥ |

3. ubhayān | esha śraddhāhomāśya kartā devān manushyāṅs  
cobhayavidhān viparyāsaṃ viparyasya dakṣiṇāḥ kṛtvā nayati | ṛi-  
tvigbhyāḥ samarpayati | yatra devānāṃ dakṣiṇārūpatvaṃ na tatra  
manushyāṇāṃ tadrūpatvaṃ | yatra tu manushyāṇāṃ dakṣiṇātvam  
na tatra devānāṃ iti viparyāsaḥ | anena viparyāseṇa deveshu manu-  
shyeshu ca dakṣiṇātvasaṃkalpaḥ kartavyaḥ | na kevalaṃ devama-  
nushyāṇāṃ eva dakṣiṇātvam kiṃ tarhi yat kiñcedaṃ jagad asti  
tat sarvaṃ idaṃ śraddhāhomī homadakṣiṇā nayati | sarvasmīṃ jagati  
dakṣiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyam śraddhāhome sāyamāhutis tayāhutyā  
tadāhutinimittān devebhyā ṛitviksthāniyebhyo manushyān gosu-  
vāsthāniyān dakṣiṇāḥ kṛtvā nayati samarpayati | na kevalaṃ ma-  
nushyān kiṃtu yat kiñcid idaṃ jagad asti tat sarvaṃ dakṣiṇāḥ  
kṛtvā samarpayati | katham manushyāṇāṃ rātrau dakṣiṇātvam iti |  
tad ucyate | ete manushyā yasmāt sāyam devebhyo dakṣiṇā nītas,  
tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛttāni  
okaḥ sthānaṃ griharūpaṃ yeshāṃ te nyokasaḥ | madyam griham  
ityabhimānarahitāḥ śere śerate | sushuptim gachantīti arthaḥ | yathā  
ṛitvigbhyāḥ samarpitam gavādikāṃ dakṣiṇādravyam parādhiṇam  
bhavaty, evaṃ rātrau manushyā devādhīnatvāt svasvavyāpārākṣā-  
māḥ | tad idaṃ pāraṇāṣyaṃ dakṣiṇātvē līgam |

5. esha śraddhāhomī prātaraḥutyā nimittabhutayā manushyebhyā  
ṛitviksthāniyebhyo devān gavādiravyasthāniyān dakṣiṇāḥ kṛtvā sam-  
arpayati | yat kiñcid idaṃ jagad asti tad api sarvaṃ dakṣiṇātvēna  
samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāraṇāṣyaṃ  
gatā vīvidānā ivotpatanti | svasvāmbhūtānāṃ manushyāṇāṃ abhiprā-  
yaṃ viśeṣeṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya  
manushyasyādah kār्याṃ ahaṃ karishya ity, ado 'śya manushyasya  
samipam ahaṃ gamishyāmīti vadantaḥ | ahani devā manushyāḥ pu-  
jyamānās tatsamipam gatvā tadyam idaṃ āyurārogyādirupam kā-  
r्याṃ karishyāma iti vadanto manushyādhīnā avatīṣṭhante | tad idaṃ  
devānāṃ dakṣiṇātvam | athavā | ta eta iti vakyam manushyapara-  
tvena yojaniyam | ta ete manushyāḥ prātaḥkāle nidrapāraṇāṣyaṃ pa-  
rityajya devātānugraharupā dakṣiṇā grīhītvā vīvidānā iva viśeṣeṇa  
svasvakār्याṃ jānanta evotpatanti | sāyanād uttīṣṭhanti | utthāya  
cāham idaṃ saṃdhyāvandanam karishye, 'ham idaṃ rājagriham ga-  
mishyāmīti evaṃ vadanto vartante | tad eva manushyāṇāṃ svāta-  
ntryam devātārūpadakṣiṇāpratigrahasya līgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutih agnidevatārthā,  
tayāgnihotri 'gavāmāyanasambaddham āvīmaṣastram upākaroti | sā-

yamhomah śastropakrama ity arthaḥ | asyāḥ śāyamāhuter Agnir devatā | aśvinaśastrasyādāv apy agnir hotā grihapatir iti mantre 'gniḥ śrutah | tad idam śādṛṣyam | tac cāhuti rūpaṁ śastram vāk pratigriṇāti | yathā śastrasya pratigara evam atra vākṣabdaḥ prayujyate | tathāgni hotroddharanamantre vācā tvā hotreti vākṣabdaḥ prayujyate | tad idam pratigarasadṛṣam | vāg-vāg iti vipsā prayogabāhulyāpekṣhā | gavāmayanasya prāyaṇīyam aho 'tirātrasamsthā, atirātre cāśvinam śastram śasyate | tena śāyamhomasya gavāmayanaprārāmbhasādṛṣyam pratipāditam bhavati |

9. śāyamāhutim prāyaṇīyātirātrarūpeṇa prasasya prātarāhutim gavāmayanagatamahāvratārūpeṇa praśaṁsati |

Ādityāya | ādityārtham hūyamānā yeyam prātarāhutih | tayai sho 'gni hotri mahāvratākhyam gavāmayanasyopāntimam abah prārabhate | tad id aśety ādityadevatākena mantreṇa tasminn abhāni nishkevalyaśastraprārāmbhāt | tac cāhuti rūpaṁ śastram prāṇaḥ pratigriṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇa tēna samstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti śruteḥ | annam-annam iti vipsā prayogabāhulyāpekṣhā | ta-smād\*asti mahāvratasya prātarāhutigatādityasambandhaḥ |

## 30.

9. sa vā eshaḥ | esha Ādityaḥ svayam ekātithiḥ | yathā loke kaścīd vaidesīko bandhurahitaḥ svayam eka evātithir bbutvā grihe-shu gachaty, evaṁ sa esha Ādityo juhvatsv agnihotrishu prātaḥ samagatya tishṭhati |

11. anenasam | purā kadācit saptarṣiṇām samvādaprasaṅge kaścīd puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārārtham ṛṣiṇām agre śapatham cakāra | tadīyaśapathoktīrūpeyam gāthā | bisāni padmamulāni | teshām apahartā pratyavāyaparamparām prāpnotu | pāparahite puruṣe bisavishayam apavādam kṛitavato yaḥ pratyavāyah, pāpinaḥ puruṣasya sambandhi pāpam svikurvato yaḥ pratyavāyah | śāyamkāle grihe samāgachata ekātithir vaidesikasyāparodhane yaḥ pratyavāyah | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṁ śapathah | akṣharārthas tu | sa prasiddho māṛṣaḥ puruṣaḥ stenaś coro bbutvā bisāny apajahāra cet | sa pumān anenasam pāparahitam puruṣam śrotṛīyam enasābhiśastāt | pāpenābhiśaṁsanam apavadam kuryāt, tathāiva sa bisāpahāry enasvataḥ pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | svikuryāt | tathā sa bisāpahārī śāyamkāle grihe samāgatam ekātithim aparūpaddhi | bhojanam adattvā niṣārayet | yadvā | agnihotrārtham śāyam samāgatam ekātithim devam aparūpaddhi | homarāhityena nirakuryāt |

## 32.

5. yadi vo yajñe | rinmantravaṅkalye gārhapatyē bhūr iti mantrah | yajurmantravaṅkalye saty āgnidhrye ṁhishñiye bhuva iti homah | so 'yaṁ somayāge dṛashtavyah | haviryāge āgnidbriyābhāvād agnyādheyam agnihotraṁ darśapūrṇamāsāv āgrayaṇaṁ cāturmāsyaṇi dakṣhāyaṇayajñah kauṇḍapāyinām ayanam | sautrāmaṇi saptamī vā | ta ete haviryajñāḥ | teshv āgnidbriyābhāvād anvāhāryapacane dakṣhīṇāgnau juhavātha | he devā yuyam juhuta | sāmabhreshe svar ity āhavanīye homah | yady avijñāto bhresho yadi vā vedatrayaḥ bhreshasamuccayah | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛitih sarvā anudrutyocāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛitayah santy etāni ha vai trīny eva vyāhṛitirūpāni vedānaṁ sambandhīny antaḥśleshaṇāni | antaḥbandhanasādhanaṇi | tatra dṛiṣṭānto 'bhidhiyate | yathā loke ātmanātmānaṁ saṁdadhyāt | ātmaśabdah svarupamātravācivitāt saḥ vadavya-parah | ekena dravyeṇa dravyāntaraṁ saṁdhiyate | etac Chandogair vispashtam āmnātam | tad yathā lavaṇena suvarṇaṁ saṁdadhyāt suvarṇeṇa rajataṁ rajatena trapu trapuṇā sisam sisena loham lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kṣhāḍmā suvarṇādīnaṁ saṁdhanāṁ suvarṇakārādishu prasiddham | tad etad abhipretyātmanāt mānaṁ saṁdadhyāt ity uktam |

## 33.

1. vyāhṛitihomaprasaṅgena brahmā buddhisthaḥ | tasya tatkartrītvāt | tathā cāśvalāyana āha | juhoti japatīti prāyaścitto brahmānaṁ (1, 1, 16) iti | ataḥ praṇottarābhyāṁ brahmatvaṁ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvadā brahmavādina āhuḥ | codayanti | mahāntam prauḍham vedaṁ vadantīti mahāvadaḥ | plutis teshāṁ praśaṁsārthā | yad yasmāt kāraṇād riḡ yajuhḥ sāmeti hautrādhvaryā vaudgātrāṇāṁ kāraṇāt trayī vedatrayarūpā vidyā vyārabdhā vivicya hautrādhivihī svikṛitā bhavati | atharvavedaḥ ca tatra miṣrayitum śakyate | āhavanīyādikartavyasya tatrabhāvāt | atha tasmāt kāraṇāt kena sādhanena brahmatvaṁ kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvaṁ kartavyam ity uttaram pratibruyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travāu brahmā vedeshv anyeshu bhāgavān | tasmād brahmānaṁ brahmishtham ity hy āraṇyake (Aitareyāranyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalārahityānusandhanāṁ viduḥ | ayam vai | yo 'yaṁ vāyuh pavate 'ntarikṣhe samcarati | ayam eva yajñasvarūpaḥ | vāyusadrīṣo yajñah | yathā vāyoh samcāramārgas,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |  
 yasmād vācā mantrarūpayā manasā ca prayogānusaṃdhātrā yajño  
 vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarū-  
 paiva | manas tv adāḥ, svargarupam | tat tathā sati vāgrūpayā trayyā  
 vidyayā hotrādayo rathasthānīyasya yajñasyaikam pakṣham bhāgam  
 saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |  
 samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-  
 shṭhiyamāneshv aṅgeshu vaikalyarāhityam manasā brahmānusaṃda-  
 dhyād ity arthaḥ | Chandogāś caitam artham āmananti | esha eva ya-  
 jñas, tasya manaḥ ca vāk ca vartani | tayoṛ anyatarām manasā saṃ-  
 skaroti brahmā, vācā hotādhvaryur utgātānyatarām (Chāndogyopani-  
 shad 4, 16, 1) iti |

### Pañcika VI.

#### 1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | ta-  
 syāgnisṭome kartavyaṃ vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deṣaviṣeṣe  
 satraṃ kiṃcid anuṣṭhitavantaḥ | te devās tena satreṇa svakiyaṃ pā-  
 pmānaṃ dāridryahetum nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharshir  
 yena mārgenopodasarpāt, tatsamīpam prati bilād udgamyāgachat |  
 tad dha tasmīn eva deṣa etarhidānim apy Arbudodāsarpaṇīty anena  
 nāmadheṇa yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti  
 prapat |

5. tad yad asyānyābhiḥ | tasmāt kāraṇād Arbudasya man-  
 trasuktam anyābhir ṛigbhir ā pyāyasvetyadibhir abhisṭavakāle saṃ-  
 priktam kuryuḥ |

#### 2.

6. akṣharaṣā3ḥ | kim pratyaksharam avasānam, utākṣharaca-  
 tushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'va-  
 sānam, athavā kritsnāyām ṛicy avasānam iti saṃśayaḥ | yady ṛikṣa  
 iti pakṣhaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-  
 rityaprasaṅgāt | adhyayanakāle 'rdharce 'vasānam kurvanti na tu kri-  
 tsnām ṛicam madhye 'vasānarahitām paṭhanti | pādāvasānapakṣhe 'pi  
 sa eva doṣaḥ | ekaikākṣharacaturakṣharapakṣhāyor doṣāntaram apy  
 asti | tatnā pakṣhadvayāṅgikāre chandānsi vilopyeran | katham vilopa  
 iti | tad ucyate | tathā saty akṣharāvasānapakṣhe bahūny akṣharāṇi  
 hīyeran | vinasīyeyuḥ | saṃhitakālīnasya dvitvāder abhavāt | tataḥ cha-

ndobhaṅgaḥ | ardharcapakshe yathādhyayanam evābhishtāvān na ko  
'pi doshaḥ | tasmād ayam eva pakshaḥ siddhantaḥ |

## 3.

1. grāvastuta ṛitvijah kartavyam abhidhāya subrahmaṇyākhyasya  
ṛitvijah kartavyam nirūpayati |

vāg vai | subrahmaṇyāṣabdenendrā gacha hariva ā gacha (Lā-  
ṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmaṇyā vāg eva  
ṣabdarūpaiva satī dhenusadṛṣī | tasyāḥ subrahmaṇyāyā dhenoh ōmo  
rājā vatsasthānīyah | tasmāt somakrayād ūrdhvam ṛitvijas tattatpra-  
yogeshu subrahmaṇyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayaḥ sarve 'py ṛitvijo ve-  
dimadhyā evārtviyaṃ kurvanti | veder bahirbhāge subrahmaṇyākhyena  
ṛitvijā hūyate | tathā satī kena prakāreṇāṣya subrahmaṇyānāmna ṛi-  
tvijo vedimadhyā ārtviyaṃ kṛitam syād iti praśnaḥ | tasyedam utta-  
ram | vedeḥ sakāśād utkaram uddhartavyam pānsum utkranty,  
uddhṛitya bahirdeṣam veder uttarabhāge prakṣipanti | tatra kṛitam  
subrahmaṇyāhvānam vedimadhyā eva kṛitam bhavet | yasmād eva  
kāraṇād ayaṃ subrahmaṇyotkaradeṣe tiṣṭhan subrahmaṇyām āhva-  
yati, tena kāraṇenety uttaravādīno vacanam |

6. teshāṃ yaḥ | teshāṃ ṛiṣiṇāṃ madhye yo varshishṭho 'ti-  
ṣayena vṛiddha āsit, tam praty evam abruvan | he maharṣhe subra-  
hmaṇyām āhvaya | no 'smākam madhye tvam eva nedishṭhād āyo-  
vṛiddhatvena deva lokapṛāpteh pratyāsannatve saty antikātāmād devān  
hvayishyasi | āhvātum samartho 'si | evam ṛiṣibhir uktavād atrāpy  
utkaradeṣe tiṣṭhantaṃ subrahmaṇyāhvānakartāram enaṃ varshi-  
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṅsu | pātnivatākhyo yo grahaviśeṣas, tasya mantre upā-  
ṅsu śanair uccāryāgnidhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkāranu-  
shaṭkārabhyāṃ hūyate | atra tu pātnivatagrahe vashaṭkārahoma eka  
eva na tv itarah | tatra hetuḥ samsthā vā ityādiḥ | yo 'yam anu-  
shaṭkāro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā  
satī sa pātnivatagraharupam reto net samsthāpayāni | sarvathā samā-  
ptim na karavāṇīty abhipretya tatsamāpter bhīto bhavet | asamsthā-  
tam asamāptam anuparatam retasaḥ secanam apatyotpattyā samri-  
ddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthām  
paṭhanti | ṛituyājān divedatyān yaḥ ca pātnivato grahaḥ | āditya-  
grahasāvitrau tān sma mānuvashaṭkṛithāḥ (Āṣvalāyana 5, 5, 21) iti |

10. neshtur upasthe | yo 'yam agnīdhrah pātnivatam yajati,  
so 'yam neshtur upasthe samipa āsmaḥ ṣesham bhakshayet | neshtṛi-  
nāmaka ṛitvik patnibhājanam vai, patnisthānīyah | neshtāḥ patnim

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭṭripatnyor ānayanadvārā sambandhaṣṭraṇāt | atas tatsamīpe bhakṣhaṇe saty agnirūpa āgnīdhraḥ patnīshu reṭaḥ sthāpayati | taḥ ca prajānanāya sampadyate | tat tenānushṭhānena yajamāno 'py Agninaivāgnyānugraheṇaiva patnīshu reṭaḥ sthāpayati | tad api prajātyai sampadyate |

12. dakṣiṇāḥ | dakṣiṇāsu nītāsu tā dakṣiṇā anu paścāt subrahmaṇyā saṁtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoh kartavyam uktvā maitrāvaruṇabrahmaṇacchaṇsyachāvakanāmnām hotrakāṇām ṣaṣṭraṁ vidhātum ākhyāyikāṁ āha | devā vai etc.

maitrāvaruṇaṁ | tasmād apasāraṇārtham maitrāvaruṇadevatākaṁ ṣaṣṭraṁ ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā ṛitvik prātaḥsavane ṣaṁset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṁ ṣaṣṭraṁ |

3. aindrāgnam | indrāgni ā gataṁ sutam ityādikam aindrāgnam ṣaṣṭraṁ |

5.

1. atha teshāṁ hotrakāṇām ahargañeshu ṣaṣṭreshu prakāraṇiṣeṣhaṁ vidhatte |

stotriyam | priṣṭhyashadāhādīshv ahargañeshu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas trīcas, tam trīcam prathame 'hāni stotriyasya trīcasānurūpaṁ kuryuḥ | sāmagā śasmiṇs trīce stotraṁ kurvanti sa trīcaḥ stotriyaḥ | tasya stotriyasya yasya chandodevatādīnā sadṛṣo 'nyo yas trīcaḥ so 'nurūpaḥ | tathā sati sarveshv ahasv ekaikasmiṇs trīce sāmagāḥ stotraṁ kurvanti | te saḥve trīcaḥ stotriyāḥ | tatra sarvatrottaraadinagatam stotriyam purvadine stotriyasyānantarabhāvinam anurūpaṁ kuryāt | ayaṁ ca niyamo hotrakāṇām ṣaṣṭreshu prātaḥsavane drashtavyaḥ | evaṁ saty uttaram ahar eva purvasyāhno 'nurūpaṁ kurvanti | tat tathā saty avareṇaivātītenaiva purveṇāhnāparam uttaram ahar abhimukhikṛityārabhante || upakramante || mādhyamḍinasavane 'py āsya 'nyāyasya prasaktau tam nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyamḍine tathā na | tena purvoktaprakāreṇa na kuryād iti ṣeṣaḥ | tatra hetuḥ | śṛīr vai priṣṭhānti | yāni mādhyamḍinasavane priṣṭhastotrāṇi tāni śṛīr vai | sampadrūpaṇy eva | śṛīrupatvena sāmagaiḥ stutatvāt | na hi śṛīrūpāṇām svatantrāṇām anyānuvṛittilakṣhaṇam anurūpatvaṁ yuktam | tasmāt tāni priṣṭhastotrāṇi tasmai tasmin mādhyamḍine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

ṣāni na bhavanti arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatastotriyaśānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādrīṣaṃ kāraṇaṃ nāsti | tulyachandastvādināṃ abhāvāt | tasmāt prīṣṭhastotranāṃ pūrvottaradīneshu sādriśyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyamādināsavānanyāyaṃ tritīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhaktiśabdah prakāravāci | tenaiva mādhyamīnokitaprakāreṇa tritīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyaśānurūpaṃ na kurvanti |

## 6.

1. athātaḥ | atha stotriyānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhaṇīyā 'rīco vidhīyante | evakāro 'hargāneshu codakapṛāptāyā 'rīco vyāvṛittyarthaḥ |

## 7.

1. hotrakāṇāṃ śastrārambhaṇasādhanaabhūtā 'rīco vidhāya samāptisādhanaabhūtā 'rīco vidhatte |

athātaḥ | atha śastraprārambhanānantaraṃ yasmāt paridhānaṃ samāpanam apekṣhitam, tasmāt paridhānīyā 'rīco vidhīyante | evakāraḥ prakṛitavyāvṛittyarthaḥ |

3. vivatṛicam | yasmiṃs trīce vy antarikṣham ity 'rīg eṣhā śrūyate so 'yaṃ viśabdatvad vivatṛicasābdenābhidhīyate | tena 'trīcena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity 'rīcā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dikṣitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād 'rīg eṣhā valavati valanāmakāsuraabhedapratipādikā kartavyā bhavati | yady apiyam 'rīg paridhānīyā na bhavati, tathāpy etadadike trīce 'ntimāyā 'rīcaḥ paridhānīyātvāt tatpradarśanāyā trīca upakrāntaḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare vispaṣṭhaṃ āmnīyate | Indro Valasya bilam apaurṇot sa ya uttamāḥ paśur āsit, tam prīṣṭhaṃ prati saṃgrihyodakḥṇat. tam sahasraṃ paśavo 'nudāyan, sa unṇāto 'bhavat (Ts. 2, 1, 5, 1) iti |

## 8.

1. ubhayayāḥ | hotrakāṇāṃ maitrāvaruṇabrāhmaṇacchānīyachāvākāṇaṃ savanadvaye paridhānīyā dvividhā bhavanti | katham iti | tad ucyate | ahīnā ahargāneshu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviśeṣhasya paridhānīyaviśeṣhaṃ darśayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayavidhāsu maitrāvaruṇā-

khyā ritvig aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhāniyā vihita | mādhyaṃdinasavane nū śhṭuta indra nū grīṇāna ity eshā vihita | ahīno vikṛitirūpe 'pi savanadvaye tad eva paridhāniyādvayam maitrāvaruṇasya drashtavyam | katham iti | tad ucyate | aharganasya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatri-casyāntyā te syāma deva varuṇety eshā paridhāniyā | aikāhikāpi saiva paridhāniyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mi-traḥ or varuṇayor iti navā yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sūtrakāravacanān navānām antyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātity etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakshyati | yāhīnasūktāntyā sāhīnasya tatra paridhāniyā | ahīnasūktāntam hi mādhyaṃdinasavane maitrāvaruṇaḥsastram | tasya nu śhṭuta indra nū grīṇāna ity eshāntyā, tathā prakṛitāv api saiva paridhāniyā | tathā hi | Kayā naḥ citra ā bhuvat, kayā tvam na ūtyā, kas tam indra tvā-vasum, sadyo ha jāta, evā tvām indroḥann u shu ṇaḥ sumanā upāka-iti yājya (5, 16, 1) iti Sūtrakāravacanād. evā tvām indra vajrinn-ṭrety etasyaikādaśarcasyāntyā nū śhṭuta indra nū grīṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane aikāhikābhiḥ paridhānam upapannam bhavati | aikāhikābhir evety evakāro 'nyatra śaikāvyāvṛittyarthah | yā aikāhikāḥ paridhāniyās tā eva cāhargane maitrāvaruṇasya paridhāniyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhāniye, tathāpi prayogabahutvāpeksham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyām ekām uktvāchāvākasya prakṛitivila-kṣhaṇam savanadvaye paridhāniyādvayam darśayati |

3. ahīnābhiḥ | yo 'yam achāvākah so 'yam ahīnagatābhir ri-gbhiḥ paridadhyāt, na tv aikāhikābhiḥ | tathā hi | āham sarasvatīva-tor iti pūrvasmīn khaṇde vihutatvāt, prātaḥsavāna eshaharganāsam-bandhīni paridhāniyā | aikāhike tu gomād dhiraṇyavad ity eshaiva paridhāniyā | mādhyaṃdine 'chāvākasya nūnam sā ta ity aharganā-gatā paridhāniyā | ekāhe tu śunam huvemeti mādhyaṃdine paridhā-niyā | evaṃ saty achāvākasyaikāhikaparidhāniyāparityāgenoparitanā-syāharganasya sambandhinyāḥ paridhāniyāyāḥ svikāra uparitanasva-rgalokapṛāptyai sampadyate |

4. ubhayābhiḥ | yo 'yam brāhmaṇacchaṇsi so 'yam ubhayavi-dhābhir aikāhikābhir ahīnagatābhiḥ ca ri-gbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ śivaḥ sakheti paridhāniyā | vikṛitau tv indreṇa rocanaḥ diva iti pūrvakhaṇde 'bhihita | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇaṃ vajrabāhuṃ ity ekaiva paridhāniyā | evaṃ ca saty asya brāhmaṇacchaṇsinaḥ prātaḥsavane 'chāvāka-sāmyam, mādhyamīne savane maitrāvaruṇaṃ sāmānyam | teno tenaivaikāhikāḥnatobhayavidhaṣaṇsananenaiva sa brāhmaṇacchaṇsī bhūlokaśvargalokā ubhāv api vyanvārabhamāṇo sprīṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvilakṣaṇatvāl lokadvayasya prithag eva sparśaḥ | mādhyamīnasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhāṇaśabdena vivakṣitḥ | atho api cāyam brāhmaṇacchaṇsī maitrāvaruṇaṃ cāchāvākaṃ cobhāv ṛitvijau vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇacchaṇsino 'pi mādhyamīnasavane tadai-kyam | yathāchāvākasya prakṛitivikṛityoḥ paridhāniyāvilakṣaṇyam, evaṃ brāhmaṇacchaṇsinaḥ prātaḥsavane tadvilakṣaṇyam iti | maitrāvaruṇacchāvākaśvishayo 'yam vividhasparśaḥ | tathāivāhinaikābhavi-shaye 'pi vividhasparśa ubāniyāḥ | katham iti | tad ucyate | prātaḥsavane 'hinaikāhāyor vilakṣaṇyena sparśaḥ | mādhyamīne savane sādṛṣṭyena sparśaḥ | ity ubhayavividhatvam | tathā samvatsaram ga-vāmayanamulaprakṛitipūrvam agnisṭomaṃ ca vividham sprīṣati | ahinaikāhasparśavad etadubhayasparśasya yojanīyatvāt || ittham hotra-kāṇām savanadvayagatāḥ paridhāniyāḥ praśasya tṛitīyasavanagataḥ paridhāniyāḥ praśaṇsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotiṣṭome hotrakāṇām yā eva paridhāniyā, tā eva tṛitīyasavane drashtavyāḥ | tathā hi | ā vām rājānāv iti nityam aikāhikam (Āśvalāyana 8, 2, 16) iti vacanāu maitrāvaruṇasyā vām rājānāv iti sūktasyāntyā paridhāniyā bhavati | tathā brāhmaṇacchaṇsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhāniyā bhavati | tathāchāvākasya ṛitur janitrīti nityāny aikāhikāni (8, 4, 3) iti vacanāt sam vām karmaṇeti sūktasyāntyā paridhāniyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvasām vikṛitinām ādharaḥ | atas tenaikāhikaparidhāniyāśaṇsaneṇa yajñam antato 'vasā-nakale pratishṭhāyām sarvādhāre pratishṭhāpayanti || ittham paridhāniyāḥ praśasya prātaḥsavanagatānām yājyadinām madhye 'vasā-nābhāvam vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviśeṣam vidhatte |

7. ekām dve | trivṛitpañcadaśasaptadaśaikaviṃśatṛipaṇvattraya-striṇśādayaḥ stomā vihitaḥ | vihitasya saptadaśastomasya vivṛiddhya-shṭadaśadistomā nishpadyante | tathā vihitasyaikaviṃśasya vivṛiddhya-dvaviṃśādayaḥ stomāḥ sampadyante | anenaiva drishtāntena śaṇsane

'py adhiḥyaṁ prasaktam | yathā vāva stotram evaṁ śāstram iti nyāyāt | stome <sup>1)</sup> vardhamāne sati tāṁ stomagatāṁ ṛiksaṁkhyāṁ atikramya śauśanam atīṣaṣanam | tād yadā kriyate tadānim ekasyā dvayor vā ṛicor abhyanuḥjāne tadadhikānāṁ ṛicāṁ apavādaḥ <sup>2)</sup> | akṣarārthas tu | yadā stomam atīṣaṣet, stomasaṁkhyāṁ atikramya śauśanam kuryāt | tadānim ekāṁ dve vānatikramya śauśet | kimtv ekayaiva dvābhyāṁ eva vātīṣaṣet | tathā ca Sūtrakāra āha | atīṣaṣanam ekayā dvābhyāṁ vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānāṁ śauśanābhāve yuktir dṛiṣṭāntamukhenocyate | tatrayāṁ dṛiṣṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāśabdāṁ kurvate, yathā vā pipāsate 'tyantāṁ tṛiṣhārtāya puruṣhāyānnādyam pāṇiyam ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenātiṣaṣanam | atho api ca kshipram eva devebhyāḥ somapānarūpam annādyam prayachāṇity abhipretya ṛigbāhulyena vilambam akṛitv aikayā dvābhyāṁ vātīṣaṣanam kuryāt | tathā sati kshipram ṣiḡhram evāśīṣiṇi loke pratīṣṭhito bhavati || savanāntarāyor uktavaiparityāṁ vidhatte |

8. aparimitābhiḥ | iyatya evety evaṁniyamarahitābhir atīṣaṣanam savanadvaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atīṣaṣanam sampadyate || yatrātīṣaṣanam kartavyam bhavati tatra tadartham ṛicāṁ āgamanam kartavyam | tāsāṁ ṛicāṁ deśaviśeṣam darsayati |

9. kāmam | aharganeṣhu vartamānadināt pūrvedyur maitrāvārunādayo hotrakā yat suktam śauśeyus, tad eva sūktam paredyur hotā kāmam aṛiṣaṅkayaiva śauśet | yadi hotur atīṣaṣanam prasaktam, tadānim pūrvedyur hotrakaiḥ śastāt suktād ṛica ānetavyāḥ | yadi tu hotrakāyām atīṣaṣanam prasaktam, tadānim pūrvedyur hotā yat suktam śauśati, tasmāt suktād dhotrakair apekṣita ṛica ānetavyāḥ |

## 9.

1. ā tvā | yadā camasā unnīyante somenḥ pūryante | tadānim adhvaryuṇā pṛeshito maitrāvāruna ā tvā vahantv iti suktam anubruyāt |

2. aindrīḥ | indra tvā suracakṣhaṣa, indram sukhatame ratha iti śṛavaṇād indradevatākā ṛicaḥ | somayāgaḥ cendradevatākāḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyamādināsavane daśasaṁkhyākā vakṣhyante | tāṁ saṁkhyāṁ apekṣhya yā navasaṁkhyākāḥ tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prākṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyam̐dine savane 'sāvi devaṃ goṛijikam andha ity etatsuktagatā daśasaṃkhyākā rico vidhatte |

6. tṛtīyasavana ihopa yāta śaśaso napāta ity etatsuktagatā navaśaṃkhyākā rico vidhatte |

nava | pūrvavad daśasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt praudhāḥ prajā utpadyante | ato garbhotpādanārtham mantranyūnatvam yuktam | eteshu sūkteshu matadvayam asti | sampūrṇasuktānuvacanam ity ekam matam | pratisūktāṃ saptānām evarecām anuvacanam iti dvitīyam matam | tatra prathamam matam praśaṃsati |

7. tad yat | kevalaśabdāḥ sampūrṇavācī | tadanuvacanena sampūrṇagarbham prāptam yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanāṃ yuktam |

10. navabhiḥ | prathamasuktagatabhir navabhir ṛigbhir mai-trāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya, nayati | dvitīyasuktagatabhir daśabhir ṛigbhir antarikshalokād amuṃ, lokam nākapriṣṭhākhyam lokam abhilakshya nayati | antarikshasya samīpavartī svargabhāso nākapriṣṭhākhyo lokah | sa ca pravṛddhād antarikshajā jyeshṭho 'tipravṛddhaḥ | taṃ daśabhiḥ prāpya tasmān nākapriṣṭhākhyād amuṣmāt svargāl lokād uparitanam bahubhogayuktam svargam lokam tṛtīyasuktagatabhir navabhir ṛigbhir yajamānam abhivahati |

## 11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijaḥ sarve 'pi mādhyam̐dine savane prasthitasomānām sambandhinibhiḥ pratyakshāt pratyakshena paṭhyamānenaivendraśabdena prayuktābhir indradevatākābhir ṛigbhir yajeyuḥ || tesu saptasy ṛitvikṣu madhye hotṛimaitrāvaruṇa-brāhmaṇacchaḥsināṃ trayāṇām sambandhinīṣu yājyasu na kevalam aindratvam, kṛtv abhitrīṇṇavattvam aparaṃ viśeṣaṃ darsayati | abhitrīṇṇavatībhir etc.

## 12.

5. dhitarasam | yad etat tṛtīyasavanam tad etad dhitarasam | tadīyo raso gāyatrīyā pitaḥ | somāharapakāle padbhyam savanadvayam mukhena tṛtīyasavanam grīhitvā tatratyam rasam gāyatrī pītavatī | 3, 27 | tathā cānyatra śruyate | padbhyām dve savane samagrībhnān mukhenaikaṃ. yan mukhena samagrībhnāt tad adhayat, tasmād dve savane śukravatī: prātaḥsavanam ca mādhyam̐dinam ca. tasmāt tṛi-

tiyasavana řijīsham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yāyāyām yuvo ratha ity asmin pāde devavītaya iti padaṃ vidyate | devānām vitiḥ prāptir devavītir iti tasya samāsah | tasya samāse shashītibahuvacanāntena śabdena bahūny eva rūpāni pratiyante | tatra bahutvam Ribhūṇām svarūpam | manushyarūpānām řibhuśabdavācyānām bahutvāt | řibhuśadbhāvād indrasābdasya ca sākshāc chravaṇād iyaṃ aindrārbhavi |

• 15. jagatprāsāhāḥ | jagacchabdena jagaticchando bhidhiyate | prāsāhaśabdo bahulyavāci | jagatyah prāsāhā bahulā yāsūktāsu prasthitayāyāsu tā jagatprāsāhāḥ | tṛitīyasavanam ca jāgatam iti prasiddham | ato yad u yad eva jagatibāhulyam, tena tṛitīyasavanasya sampriddhir bhavati |

## 13.

4. athāha | hotrakāṇām yāyākathanānantaram kaścīd brahmavādī codyam āha | hotrakāṇām kriyā hotrāśabdena vivakṣitāḥ | tasy anyāḥ kācit kriyā ukthinyah śastryuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇacchaṇsy achāvāka ity eteshām trayāṇām śastrasadbhāvād etadīyāḥ kriyā ukthinyah | neshṭripotrādinām śastrarahitāyāt tadīyāḥ kriyā anukthāḥ | evaṃ vaishamyē spashṭe saty asya yājñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyah śastryuktā bhūtvā samā vaishamyarahitā ata eva sampriddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādīkriyāḥ potpineshṭrādīkriyāḥ ca sampragīrya sambhūya prakārshopoktā hotrā iti śabdena yājñikā ācakshate, tena samāḥ | yathā loke chatrayuktās tadrāhitās ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evaṃ atrāpi śastryuktā maitrāvaruṇālayah śastrarahitāḥ potpineshṭrādayaḥ ca sambhūyaikainaiva hotrāśabdena vyavahriyante | atah śastribhiḥ samabhivyāhārād aśastriṇām apy upacaritam śastritvam | tena hotrakāśabdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikam śaśtrivāśastritvavaishamyam apaga-chati | tad etad vaishamyam darśayati | yad ukthinyah etc.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛṣabhaḥ kanṭha ity ekaṃ sūktam, evā tvām indra vajrīm iti dvitīyam | brāhmaṇacchaṇsina indrah purbbhid ity ekaṃ sūktam, ud u brahmaṇīti dvitīyam | achāvākasya bhūya id ity ekaṃ, imām u shv ity dvitīyam | evaṃ ete trayo mādhyamdine savane pratyekaṃ dve dve sūkte śāśanti | tatraikam mādhyamdinasavanārtham dvitīyam tu tṛitīyasavanārtham ity upacāreya tatrāpi śaśsanam sidhyatītyuttaram bruyāt |

7. athāha | atha tṛitīyasavane śaṁsanasampādanānantaram punar  
 api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve  
 ukthe śastre yasyāsau dvyyukthaḥ | prāṭṭhasavane ājyapraṇṇe dve, mā-  
 dhyamḍinasavane marutvatiyanishkevalye dve, tṛitīyasavane vaiṣva-  
 devāgnimārute dve | evaṁ sthite hotṛidṛiṣṭhāntena hotrakāṇām apy  
 ukthadvayopetatvam apekshitam | na cokthadvayaṁ vibhitam asti |  
 atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. yad eva | prasthitayājyānām śrūyamānadevatayā sampādya-  
 mānadevatayā ca dvidevatyatvam | tādrīṣibhir pigbhir yasmād yajanti  
 tena dvīṣastratvam | tatraikā devatā yājyārthetarā dvitīyā śastrārthety  
 evam uttaram brūyāt |

## 14.

2. ājyam | hotuḥ prāṭṭhasavane yat prathamam ājyaśastram  
 tad evāgnidhriyāy āgnidhreṇa kriyamāṇyāḥ kriyāyā ukthaṁ śastram |  
 evam marutvatiyavaiṣvadevayor api yojyam | tathā sati tā evaitā  
 hotrā hotrakāṇām kriyā evam uktena prakāreṇa nyaṅgās tattaccihnā  
 eva bhavanti | Agnim āgnidhro yajaty, ājyaśastram cāgneyam | potā  
 Maruto yajati, marutvatiye ca mārutāni suktāni śaṁsati | agne patnir  
 ihā vaheti neshtā yajati, tatra devānām uṣatī ity atra devānām itī  
 śravaṇam asti | evaṁ trayāṇām apy āgnidhrapotrineshtṛiṇām āgneya-  
 tvamārutatvavaiṣvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair  
 itāresham ukthitvam || teshām eva hotrakāṇām ṛituyājeshu kasyacid  
 viśeshasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshtṛipotṛivyatiriktā-  
 nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshtuṣ  
 ca dvau-dvau praishau | tathā ca yajñasampradāyavidah paṭhanti |  
 hoponegnibrāprahoponechādhvaryugrihapatīti ceti | asyāyam arthaḥ |  
 tatra pāmnām ādyakshareṇaite kratupurushā nirdiṣyante | tathā ca |  
 hotā potā neshtāgnidhro brāhmaṇācchaṁsi praśastā hotā potā neshtā-  
 chāvāko 'dhvaryur grihapatiṣ ca krameṇoktāḥ | eteshām praishasukte  
 dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shtamaṣ ca  
 dvau praishau | neshtuṣ tṛitīyo navamaṣ ca dvau praishau | hotā  
 yakshan Marutaḥ potṛād ity ekaḥ praishah | hotā yakshad devaṁ  
 draviṇodam potṛād ṛitubhir iti dvitīyah | etau dvau potuḥ praishau |  
 hotā yakshad gnāvo neshtṛāḥ ity<sup>1)</sup> ekaḥ | hotā yakshad devaṁ  
 draviṇodam neshtṛād iti dvitīyah | etau dvau neshtuḥ praishau | ita-  
 reshām āgnidhrāchāvākādīnām ekaika eva praishah | tathā sati potṛi-  
 neshtṛor dvipraishatve kiṁ kāraṇam iti praśnaḥ |

4. tasmāt | yasmād evaṁ tasmāt tasyāgnidhrasyaukaṁ arcā ya-

1) grāvo neshtṛety die Hss.

jjā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tīra eva bhavanti | āgnīdhraśyaibhir agne saratham ity eshādhiḥ | sā ca pātnivatāgrahavartini | tathā ca sampradāyavida āhuḥ | tisraḥ prasthitayājyās tu saptānām abhavan khalu | āgnīdhas tisribhiḥ sārddham aibhir agne caturthy abhūd iti | yady apy āgnīdhraśyave brahmavādinā praśno na kṛitas, tathāpi potṛinешtṛibhyām samānayogakshematvena tadvṛttānto 'py abhihitah |

7. athāha | hotrādāyo maitrāvaruṇena preshitah svasvavyāpāraṁ kurvanti | taddṛiṣṭāntenodgātṛiṇām api preshitatvaṁ yuktam | na codgātṛipraishah praishaṣukte samāmnātah | tasmād esham praisho 'sti na veti saṁśayaḥ | plutidvayaṁ vicāratham | nakāśasya sānūnāsikatvaṁ chāndasam | atra praisho 'stity evam uttaram brūyāt | prakarshena sarvān pītviḥ śāsti praishamantrena tattadvyāpāre pravartayatiti praśastā maitrāvaruṇaḥ | sa ca stuta devena savitretyādīmantrajapam japitvā kṛitvānantaram studhvaṁ iti yad evaitad vacanam prāha, sa evaisham udgātṛiṇām praishah |

8. athāha | achāvākavyatiriktānām vashatkartṛiṇām pravaraḥ prakarshena varaṇam asti | tathā ca Sūtrakāra āha | pravṛtāhutir juhvati vashatkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛtāḥ pravṛtāḥ pravṛtāhomau juhotīti | ato 'nyesham pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita radṛiṣṭāntena pravaro 'pekshitah | ato 'sti na veti saṁśayaḥ | tatrastity uttaram brūyāt | yady apy anyesham iva spashtāḥ pravaro nāsti, tathāpi purodāśasakalam iva prattam idam ivodyamyāsīnam achāvākam achāvāka yat te vādyam vaktavyam asti tad vadasveti so 'yam achāvākāmbodhanena pravarasamānatvāt pravara ity ucyate || ittham agnīstōmasamsthe hotrakavishayavyāpāram parisamāpyādhunokthyasamstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādi praśnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇa yuvam ityādikam aindrāvaruṇam suktam śaṁsati | tasya sastrādāv ehy ū shv ity āgneyah stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vya-dhikarapatvād ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnah | Agninetvādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇacchaśinaḥ pra mānīshthāyety aindrābārhaspatyaṁ śastram | tasyādaḥ stotriyānurūpāv aindrau | vayam u treti stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya pītur janitṛityādikam aindrāvaishṇavaṁ śastram | tasyādaḥ aindrau stotriyānurūpau | adhā hīndra girvaṇa iti stotriya, iyaṁ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikaranyam upajīvyā purvavat praśnah | Indro hetvādikam uttaram |

## 15.

11. kalpāmahai | vibhāgaṃ kaṛāvāmahai |

12. yad uktam Āṣvalāyauena | uttame śastre paridhanyāya  
uttame vacana uttamam caturaksharam dvir uktvā prapūyat (7, 1,  
12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-aira-  
yethām etc.

13. agnishtome | aharganeshukthyasamsthāyām yathāchāvā-  
kāsyantime śastre 'bhyāsaḥ | tathāgnishtomasamsthāyām atirātrasam-  
sthāyām hotāntime śastre 'ntimam caturaksharabhāgam abhyasyet |  
sa hi hotā tatrobhayatrāntyaḥ śaṁsitā bhavati | agnishtome yaj jari-  
tre yaj jaritrom iti caturaksharābhyāsaḥ | atirātre tu dhehi citram  
dhehi citrom iti caturaksharābhyāsaḥ || shodāśisamsthāyām vicāra-  
purvakaṃ caturaksharābhyāsaṃ vidhatte | abhyasyet etc.

## 17.

1. athāharganeshu hotrakāṇām mādhyamdinīyaśastrakṛiptir vi-  
dhātavyā | tatra prathamam tāvat sarvatra vibhitam artham anudya  
praśaṁsati |

yah śvaḥstotriyaḥ | aharganeshu śvaḥ paredyur yasminś trice  
sāmagāḥ stotraṃ kurvanti, tam stotriyam purvedyur hotarāḥ śastreshv  
anurūpam kurvanti | etac ca prātaḥsavana eva | tac cānurūpakaraṇam  
ahinasamṭatyai sampadyate | ahnām samuharūpaḥ kratur ahinaḥ | sa  
caikaikasminn ahani vichinno mā bhud ity ahardvayasamdhānartham  
bhavishyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām  
bhede 'pi phalaikyāt samuhaprayoga eka eva | tataḥ samṭatir ape-  
kshitā | ayam arthaḥ saptaviṁśāthyāye vyākhyātāḥ | stotriyam stotri-  
yānūrūpam kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpam  
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhi-  
pretaviśeshasya vidhānād aharbhede 'pi prayogaikyena samṭatyam  
dṛṣṭāntenopapādayati |

2. yathā vā ekāhaḥ, ekasminn evāhani nishpanno jyotishṭoma  
ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛitsno nishpādita, evam  
abhiṇo 'hargano 'pi somābhishaveṇa nishpādyate | tāv eva dṛṣṭāntadā-  
rshṭāntike tad yathetyādina spashtikriyete | tat tasyaikaḥasya sutasya  
somābhishavayuktasyaiva sataḥ krator avayavabhutāni prātarmā-  
dhyamdinatṛitiasavanāni samṭishṭhamānāni prithak-prithak samāpti-  
yuktāni yathā yajamānā anutishṭhanti, evam evāhinasyāharganasyaika-  
syāiva sataḥ krator avayavabhutāny ahāni prithak-prithak samāpti-  
yuktāni yajamānā anutishṭhanti | yathā sati yady uttaradināsambā-  
ndhinam stotriyam trīcam pūrvadine prātaḥsavane 'nurūpam trīcam  
kurvanti | tadānim aharganasyaikaḥasya kratoḥ samṭatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prāyogeṇa-  
hinaṁ kratum saṁtatam kurvanti |

3. samānān | ye kadvaṭsamjñakāḥ pragāthā yāś ca pratipadaḥ  
prārambhāṇīyā pīco yāni cāhinasuktāni, teshāṁ sarveshām ahasu sa-  
rveshu samānatvam apaśyan |

4. okaḥsārī | okāṁsi sthānāni grihāṇi | teshu sarati sarvadā  
saṁcaratīty okaḥsārī mārjāraḥ | vaiṣabda upamārthaḥ | yathā mārjā-  
raḥ pūrvasmin dine yeshu griheshu saṁcarati teshu eva griheshu  
pāredyur api saṁcaraty, evam ayam Indro 'py avagantavyaḥ | Der-  
selbe Kater stellt sich in 6, 22 ein.

## 18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: avṛttirahi-  
tāni tatsahitāni ca | tatra vakshyamāṇāni caturvīṣādīny avṛttirahi-  
tāny, abhiplavashadāhagatāni prīṣṭhyashadāhagatāni cāvṛttisahitāni |  
tayoḥ shadāhayor asakṛd anuṣṭhānasya vihitatvāt | evaṁ sati parā-  
ñcisv avṛttirahiteshu caturvīṣādīshv ahasu vahnivat suktam achā-  
vākāḥ śaṁsati | tathaivābhyāvartishu shadāhagateshv ahasu ca tat  
suktam śaṁsati | tatrobhayatra śaṁsane kiṁ kāraṇam iti praśnaḥ |

8. tāni pañcasu | gavāmayane caturvīṣam ārambhāṇīyam dvi-  
tīyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam ma-  
dhyavarti pradhānam ahaḥ | abhijudviṣvavidākhye vishuvata ubhaya-  
bhāgavartini dve ahanī | eteshu pañcasv ahasu tāni pūrvoktāny ahi-  
nasūktāni hotrakāḥ śaṁsanti |

10. vāṣitāyai | garbhagrahaṇam ichanti dhenur vāṣitā |

## 19.

8. tāny antareṇa | yāni viparyāseṇa śaṁsanīyāni navasaṁ-  
khyakāni suktāny uktāni, yāni ca pratidinam śaṁsanīyāni trīṇy uktāni,  
tāny antareṇa teshāṁ ubhayavidhānām antarāle sthāne kāmciḍ āva-  
panīyam pīksamuham āvaperan |

9. anyuṅkhyāḥ | uccāraṇaviśeshopetā okārā nyuṅkhyāḥ | te ca  
pūrvam eva mukhato madhyamādye nyuṅkhyati (5, 3, 12) ity atrā-  
bhīhitāḥ | tān arhantīti nyuṅkhyāḥ | tadviparītā anyuṅkhyāḥ | vi-  
rājo virāṭchandaskā pīcāḥ | tāḥ prīṣṭhyashadāhasya caturthe 'hany  
āvapanīyāḥ | na te giro api mṛishya ityādyāś catasra pīcāḥ, pra vo  
mahe mahivṛdhe bharadhvam ityādyās tisraḥ | etāḥ sapta virājas  
trayāṇāṁ hotrakāṇāṁ trayas trīcā bhavanti | prathamām ārabhyaikas  
trīco maitrāvaruṇasya | tritīyam ārabhyaikas trīco brāhmaṇacchāṁsi-  
naḥ | pañcamīm ārabhyaikas trīco 'chāvākasya | tad evaṁ saptasv  
pīkshu trayas trīcā vibhājya prakshepanīyāḥ | so 'yam virājam pra-  
kshepa ekāḥ pakshaḥ | vaimadir āvaperann iti pakshāntaram | vima-

dakhyena maharshiṇā dṛiṣṭā vaimadyāḥ | tāś ca yajāmaha indram  
ityādyāḥ saptarcāḥ | tā api pūrvavat trayas tricāḥ kartavyāḥ | pa-  
ñcame 'hani yac cid dhi satya somaṇā ityādyāḥ pañktiḥchandaskāḥ  
saptarcāḥ pūrvavad āvapaniyāḥ | tathā shashthe 'hani Parucchepena  
dṛiṣṭā indrāya hi dyaur ityādyāḥ saptarcāḥ pūrvavad āvapaniyāḥ ||  
stomavṛiddhāv atiṣaṇsanārtham āvapaniyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirādādyāvapakathanānantaram  
anya āvāpa ucyata iti śeṣhaḥ | yāny ahāni mahāstomāni saptadaśai-  
kaviṇṣādīstomebhyo 'dhikaiḥ caturviṇṣādīstomair yuktāni syus, teṣhv  
ahassu stomasaṃkhyān atikramyādlikānām ṛicāṃ ṣaṇsanam karta-  
vyam |

## 20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastu-  
tam ārabhate |

sadyo ha | pūrvatra triṇi cāharabhaṣṣasyānīti yad ūktam, ta-  
syaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-  
kiyasya suktasya purastāt pratidinam ṣaṇṣet | sūktānām iti bahuva-  
canam vyatyayena drashtavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pa-  
ñktir eva | prāśyam peyam khādyam lehyam nigriyam ity evam anṇa-  
sya pañcasamkhyā |

19. sakṛid Indram | kasyām cid ṛici ṣuṇam huvema magha-  
vānam indram iti sakṛid Indram nirbrute |

## 21.

5. kadvatpragāthebhya urdhvam apa prāca indretyādyas tri-  
shṭupchandaskā ṛicāḥ pratidinam ṣaṇsanīyasuktādītvēna vidhatte |  
trishṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya ṣaṇsako yo hotāsty  
asau kshatram vai | kshatriyo rājaiva | hotṛitve samutpannāḥ kriyā  
hotrah | tāḥ ṣaṇsantīti maitrāvaruṇādayo hotṛāṣaṇsināḥ | te ca viṣaḥ |  
rāṣṭravarantīnyāḥ prajāḥ | tat tathā sati hotṛidṛiṣṭāntena pragāthe-  
bhyāḥ pūrvam trishṭubhaḥ ṣaṇsane sati tāṃ viṣam prajāṃ kshatrā-  
yaiva rājña eva pratyudyāmīnim pratikulodyogayuktām kuryuḥ | tac  
ca pāpavasyasam | atiṣayena pāparupam | svāminā rājña saha mātsa-  
ryasya svāmidroharupatvāt |

10. sairāvatim | irāṇnam | tatsamūha airam | tena saha va-  
rtata iti sairam naustham vastujātam | tadṛiṣam sairam yasyām nāvya  
asti seyam nauḥ sairāvati |

## 22.

6. nṣhīti | śatrasyāyaṇam anuśthānam satrāyaṇam | neshi |  
naya | anuśthāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyā-  
nukulam |

8. samānibhiḥ | samānibhir ekavidhābhir maitrāvaruṇādayo  
hotrakāḥ paridadhyuḥ | śastrasamāptuḥ kuryuḥ | nū śtuteti maitrā-  
varuṇasya paridhāniyā | eved indram iti brāhmaṇacchaṇsinaḥ pari-  
dhāniyā | nūnam sā ta ity achāvākasya paridhāniyā | anena suktasā-  
mānyād etāḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyaṃ suktam |  
tasminn antyā ṣuṇam huvemety eshā | tayā paridhānaprāptau ni-  
shedhati |

na ṣuṇamhuvīyayā | ṣuṇam huvemeti yasyām pici śrūyate sā  
ṣuṇamhuvīyā | ahargayaṇasya śastre tayā na paridadhyāt | paridhāne hi  
kshatriyo rājā svakiyād rāshṭrāc cyavate | yas tu paras tadīyaḥ śatrur  
bhavati, tam abhilakshya hyayati | āhvānam karoti | huvemety āhvā-  
nasya pratiyamānatvāt | ata eva Sūtrakāro (7, 4, 10) brāhmaṇānta-  
ram āśritya nūnam sā ta ity etām paridhāniyām uktavān |

## 23.

1. athātaḥ | atha paridhāniyākathanānantaram yatas tadviveko  
'pekshitaḥ | ataḥ kāraṇād ahinasyāhargayaṇasya yuktiḥ ca vimuktiḥ ca  
vivekayobhe vakshyete iti śeṣaḥ | yuktir yogaḥ svādhīnatvena kra-  
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-  
tyāgaḥ | tad etad ubhayam paridhāniyāvaśena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇacchaṇsino vy  
antariksham iti paryāśas trīcaḥ | tasyendrena rocanā diva ity pig  
uttamā | tayā yat paridhānam tenāhīnam kratuṃ yuṅkte | svādhīna-  
tayā nibadhnāti | mādhyamdine savane tv eved indram iti paridhāni-  
yayā vimuñcati | svādhīnatayā nigrihitam ahīnakratuṃ viśrambha-  
vyavahārāya nigrāhaparityāgena vimuñcati | svādhīno hi kratuḥ ava-  
śyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya pari-  
dhāniyayā yogavimokau darśayati |

3. āham | ayaṃ yogo vimokasyāpy upalakṣaṇārthaḥ | āham iti  
prātaḥsavane paridhāniyā | tayā kratuḥ yogo bhavati | nūnam sā ta  
iti mādhyamdinasavane paridhāniyā | tayā kratuḥ vimoko bhavati |  
atha maitrāvaruṇasya paridhāniyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogasyāpy upalakṣaṇārthaḥ | te  
syāmeti prātaḥsavane paridhāniyā | tayāhīnasya kratuḥ yogaḥ nu  
śtuta iti mādhyamdinasavane paridhāniyā | tayā kratuḥ vimokaḥ |  
yady api tṛtīyasavane viveko vaktuṃ yuktas, tathāpy agniśtoma-

saṁsthe 'hani hotrakāṇām tṛtīyasavane śaṣṭrābhāvāt sarveṣhv ahassv anugatyartham mādhyamdināsavane vimoko 'bhihitah |

6. evam ekaikam ahar apekshya 'yogavimokāy uktau | athāhaḥ-samūham apekshya 'yogavimokau darśayati |

tad yac caturviṁṣe 'gavāmayanasya samvatsarasatrasyaḍyante ahani atirātrasaṁsthe | tatropakramagatasya prāyaṇīyātirātrasyānatarabbhāvinī caturviṁṣākhyā ārambhāṇiye 'hani paridhānīyābhiḥ sarve 'harviṣeṣhā yujyante | so 'yaṁ gavāmayanasya yogaḥ | athodaya-nīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviṣeṣhā vimucyanta iti yad asti, seyaṁ gavāmayanasya vimuktiḥ || tatra 'yogavimokahetunām paridhānīyānam ekaikavidhatvaṁ ninditvobhayavishayatvaṁ darśayati |

7. tad yat | ahann ahani caturviṁṣākhye yady aikāhikābhiḥ prakṛtibhuta ekāhe jyotiṣṭome vidyamānābhiḥ paridhānīyābhiḥ paridadhuyuh | tadānīm atraiva caturviṁṣākhye dvitīyasminn ahany eva yajñam gavāmayanam saṁsthāpayeyuh | samāptaṁ kuryuh | atrāhety ahaṣabdhah khede | kaṣṭam etat | atraiva samāptāy ahinakarma kṛtsnāharganākartavyam na kuryuh | etad eva kaṣṭam | atha pūrvoktavaiparityenaikāhikāḥ paridhānīyāḥ parityajya yady ahinaparidhānīyābhiḥ eva sarve hotrakāḥ paridadhuyuh | tadānīm yathā loka rathasakāṭādaḥ yukto 'śvabalivardādih kiyad dūram gatvā śrantaḥ san yadi na vimucyeta tadānīm utkṛtyeta, uccidyeta | tathaiiva yajamānā utkṛtyeran | viṇaṣyeyuh | sarveṣhām hotrakāṇām aikāhikasvīkāre samāptīyābhāvah | ahinagatasvīkāre yajamānoccheda iti doṣhadvayaparihārārtham ubhayābhiḥ aikāhikābhiḥ ahinagatābhiḥ ca paridhānīyābhiḥ paridadhuyuh | tatra prakāraṇīyābhiḥ purvam evoktaḥ | maitravarūṇa aikāhikābhiḥ eva savanadvaye paridadhīyāt | achāvāko 'hinagatābhiḥ eva savanadvaye paridadhīyāt | brāhmaṇācchaṇṣi tu prātaḥsavane 'hinagatābhiḥ paridadhīyāt mādhyamdināsavane aikāhikābhiḥ iti nirṇayaḥ | aśya nirṇayasya purvam eva siddhatvā 'pi prakāraṇāreṇa praśaṁsārtham atra punar abhidhānam || tad etad ubhayābhiḥ paridhānam dṛṣṭvānena praśaṁsati |

8. tad yathā | loka yathā vā dirghādhlive dirghamārge gachan puruṣa upavimokam rathasakāṭādaḥ yojitam aśvabalivardādīkam tatra-tatropavimucyopavimucya yāyāt, śrāntiparihāreṇa śanair gachet | tādrig eva tad ubhayavidhaparidhānam | yathā mārge vahanāśramo vimokena nivartata, evam ahinagatābhiḥ apāditaśrama aikāhikābhiḥ nivartate | ubhayavidhaparidhāne doṣham parihritya guṇam darśayati |

9. saṁtataḥ | eṣhām ubhayavidhaparidhānayuktānām puruṣāṇām yajñah saṁtato vichedarahito bhavati | sānuṇāsikā plutih praśaṁsārtha | viṣabda uparitana ukāra evakarārthah | tasya dirghaḥ chā-

ndasaḥ | ya, amāṇaśramam vimuñcanta eva || atha stomātiśaṇsane kaṁ-  
cid viśeṣam darśayati |

10. ekām dve na | yadā sāmagaiḥ vivṛiddhaḥ stomaḥ kri-  
yate | tadānīm hotrakaiḥ stomasaṁkhyām atilāṅghya śaṇsanīyam |  
tatra dvayoḥ prātarmadhyamdinayoḥ śavanayor ekām ṛicam vā dve  
ṛicau vātikramya na śaṇset | kimtv ekayā dvābhyām vātiśaṇset | pū-  
rvatrāyaṁ niyamaḥ prātaḥsavana (6, 8, 7) evoktaḥ | uttarayoḥ tu sa-  
vanayor aparimitābhīr atiśaṇsanam uktam | tathā sati mādhyamdi-  
nāsavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvā-  
bhyām aparimitābhīr vikalpo 'stu |

## 24.

1. atha priṣṭhyasya śaḍaḥasya śaṣṭhe 'hani dhruvākhya-  
sastrakliptim sūktam vidhātum ākhyāyikām āha | devā vai etc.

5. pacchaḥ | vāḷakhilyanāmakāḥ ke cana maharṣibyaḥ | teshāṁ  
sambandhīny aṣṭa sūktāni vidyante | tāni vāḷakhilyanāmake granthe  
samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchaḥ  
pādaṣo vihareṭ | tato dvitīyasyām āvṛittāv ardharcaṣo vihareṭ | tṛti-  
yasyām āvṛittāv ṛikṣo vihareṭ | yadā paccho viharati tadānīm ekai-  
kasmin pragātha ekaikām ekapadām dadhyāt | sa pragāthaikapada-  
yoḥ samuho vācaḥ kūṭa ity anena śabdenābhidhiyate | tam imam vi-  
hāraprakāram Aśvalāyana āha | śaṣṭ sūktāni vyatimarṣam paccho vi-  
hared vyatimarṣam ardharcaṣo vyatimarṣam ṛikṣaḥ | pragāthānteshu  
cānupasaṁtānani ṛigāvānam ekapadāḥ śaṇset (8, 2, 19) iti | tatra  
śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ  
surādhasam — sahasreṇeva śikṣhatom | śatānikē pra jīgāti — datrāṇi  
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su  
śrutam surādhasam — sahasreṇeva māṇhatom | śatānikā hetayo aśya —  
yad im sūtā amandishom iti | tatra prathamāsuktāgatam ekam pā-  
daṁ 'ca saṁyojayet | so 'yam vihāraḥ | asmin vihāre vyatimarṣo nāma  
kaṁcid viśeṣaḥ | sa ca yathākramam adhyayaṇam parityājya prakā-  
rāntareṇa yojane sati sampadyate | prathamāsuktasya prathamāyām  
ṛici prathamapādam uktvā dvitīyasuktasya dvitīyāyām ṛici dvitīya-  
pādam tena saṁyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahir iti |  
dvitīyasūktasya dvitīyasyām ṛici prathamapādam uktvā prathamāsu-  
ktasya prathamāyām ṛici dvitīyapādaṁ tena saṁyojayet | tad yathā |  
śatānikā hetayo aśya duṣṭarā indram arcā yathā vidom iti |  
atha prathamāsuktasya prathamāyām ṛici tṛtīyapādam uktvā dvitī-  
yasuktasya dvitīyasyām ṛici caturthapādena saṁyojayet | tad yathā |  
yo jaritṛibhyo maghavā puruvasur yad im sūtā amandishur iti |

dvitīyasūktasya dvitīyasyām ūci tritīyapādām uktvā prathamāsūktasya prathamāyām ūci caturthapādām tena samyojayet | tad yathā |

girir na bhujmā maghavatsu pinvate sahasreṇṇa śikṣhātom iti | tad idam pādayor vihrītam ūgadvayam ekaḥ pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etām ekapadām (Āṣvalāyana 8, 2, 21) samdadhyāt | so 'yaṁ samūho vācaḥkūṭasamjñakāḥ | anenaiva nyāyena sarveshu sūkteshu sarvāṣv ūkṣhu buddhimatā tādrīṣaṁ vyatimarsaviharāṇām unneyam || athārdharcaso vihāra ucyate | prathamāsūktasya prathamāyām ūci prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ūci uttarārdham tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pinvate yad im sūtā amandishom iti | evaṁ sarvam unneyam | ūkṣo vihareṭ | tatra prathamāsūktasya prathamām ūcim uktvā tathā saha dvitīyasūktasya dvitīyām ūcim saha yojayet | evaṁ sarvatrohāṇiyam || atha pragāthānteshu prakṣhepaṇīyā ekapadā darśayati |

6. tā etāḥ | yā ekapadā ūciḥ prakṣheptavyās, tā etā ekapadāḥ pañcasamkhyākāḥ | tāsū catasra ekapadāḥ śrutyantareṣu daśame 'haṇi pāṭhitāḥ | tasmād daśamād ahaṇas tās catasra ānetavyāḥ | tāsū indro viśvasya gopatir ity eṣhā prathamā | indro viśvasya bhūpatir ity eṣhā dvitīyā | indro viśvasya cetatīty eṣhā tritīyā | indro viśvasya rājatīty eṣhā caturthī | athāvaśiṣṭā śrutyantareṣu mahāvrate śrūtā | sā 'cendro viśvaṁ virājatīty etādrīḥ | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakṣhipet || avaśiṣṭeshu pragātheshu prakṣhepaṇīyān pādān darśayati |

7. athāṣṭākṣharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakṣhepād anantaram mahānāmanāni | mahānāmaśabdena vidā maghavann ityādayo mahānāmniṣamjñakā ūci vidhīyante | teshām mahānāmniṣam ūcim sambandhīny aṣṭākṣharāṇi pādāni pracetana pra cetayety evamālini yāni santi, teshām madhye 'vadbhir aṣṭākṣharāṇi pādair avaśiṣṭeshu pragātheshu prakṣhepaḥ sampadyate tāvānty aṣṭākṣharāṇi pādāni ṣaṇṣet | itarāṇy aṣṭākṣharāṇi pādāni mahānāmasambandhīni nadriyeta | na prakṣhipet || evam pacchaḥ ṣaṇṣane prakṣhepaṇīyam abhidhāyārdharcaso viharāṇe prakṣhepaṇīyam darśayati |

8. athārdharcasaḥ | yathā paccho viharāṇe pragāthānte prakṣhepa, evam ardharcaso viharāṇe 'pi yojaniyam

15. vālakhilyānām śaṭsukteshu viharāṇi uktvāvaśiṣṭayoh sapṭamāṣṭamayoh sūktayoh viparyāsenā ṣaṇṣanaṁ vidhatte |

vy evottame | ye dve uttame sūkte te viparyasyed eva, na tu vihareṭ | aṣṭamam sūktam ādau pāṭhitvā paścāt sapṭamasya pātho

viparyāsaḥ | tayor dvayoh suktayoh sa esha viparyastapāṭha eva vi-  
hārasthānīyaḥ |

## 25.

1. dūrohaṇam | duḥṣaṅkam roḥaṇam uccāraṇam yasya ṣaṅsa-  
nasya tad dūrohaṇam | tad rohati | ṣaṅsed ity arthaḥ | tasya dūrohaṇa-  
sya vidhāyakam brāhmaṇam pūrvam eva vishuvadalaḥprasaṅga āhūya  
dūrohaṇam (4, 21) ity atrābhūhitam | ata eva purvācāryā āhuḥ | sva-  
rgo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrāhmaṇam  
tu prāg avocāma vai -phuṭam | saptarūpā haṁsavati dūrohaṇam iti-  
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā ṛikṣo 'navānam,  
punar api tripadyā ṛikṣo 'rdharcasas paccha iti saptabluḥ prakāraiḥ  
paṭhanam iti dūrohaṇam | tad etat pūrvam tārksyaśūkte 'bhīhitam |

4. tan mahāsūktam | dvividham sūktam kshudram mahac ca |  
ata evāṇyākāṇḍe vakshyati | te kshudrasūktas cābhavan mahāsūktas  
ca (2, 2, 5) iti | mahāsuktalakṣaṇam purvācāryair uktam | daṣa-  
creatāyā adbhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakam sūktam |

6. aindrāvaruṇe | indrāvaruṇā madhumattamasyeti yājyāyā  
indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānti sūktam sauparṇam |  
imāni veti saptarcam sauparṇam khailikam vidur iti | yadvā | pra  
dhārā yantv iti grīhyoktam sūktam sauparṇam |

## 26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe ṣaste sati pa-  
ṣcād brahmavādino vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṁ ṣa-  
ṇsanīyāni santi, tāny atra shashṭhe 'hany atratyaiḥ sambhūya ṣaṇset  
kiṁ vā sambhūya na ṣaṇsed iti vicārah |

5. asamāyī | bahubhiḥ sambhūtair etuṁ gantum योग्याḥ sa-  
māy | uktaviparīto bahubhir gantum aśakyo 'samāyī | tādrīṣo hi sva-  
rgo lokah | kaṣcud eva puṇyakṛit svargam lokam sameti | samicīnam  
bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |  
evam sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni  
sambhūya ṣaṇset | tadānīm idrīṣam svargasadrīṣam uttamaṁ sha-  
shṭham ahar itarair ahobhiḥ samānam kuryāt | teshu ṣaṇsauṇyānām  
asminn api ṣaṇsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na  
saṁṣaṇsati | pūjārthā plutiḥ | tad etad asaṁṣaṇsanam svargalokaru-  
patvāt puḥyam | tasmāt sambhūya na saṁṣaṇset | na saṁṣaṇsatīti yad  
asti tad evāt:puḥyam | pūjārtheyam plutiḥ |

9. aindryaḥ | carshaṇīdbṛitam ityādikam yad etad aindraṁ  
sūktam aikāhikam tad etan nīākṛitya yat sūktāntaram ā vām rājā-

nāv ity aindrāvaruṇam aikāhikam, tad etad āṅgikriyate | yā vālakhilā pīcas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaśākṣharāṇi padāni padā vidyante | brīhatisatobrihatyātmakeshu pragātheshu brīhatyās trītiyapādaū dvau dvādaśākṣharau, satobrihatyā ādyaś trītiyaś cobhau padāu dvādaśākṣharau | teshām padānām akṣharasamkhyayā jagatatvam asti | evaṃ saty aikāhike jagate carṣaṇīdhṛitam ity asminn aindre sūkte yaḥ kāmo 'pekṣhitah | sa kāmas tatra teshv indradevatākavālakhilyāgateshu dvādaśākṣharapādeśhūpāpto labdho bhavati | tasmāc carṣaṇīdhṛitam ity etad aikāhikam aindraṃ sūktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam sūktam | tatreyam indraṃ varuṇam iti paridhāniāpy aindrāvaruṇi | tathā saty etasya sūktasyānukūlatayā tad eva śaṇset | tasmād anyan na samśaṇset | anyasabdo 'trādhyāhartavyaḥ | ata eva Sutrakāra aindrāvaruṇam sūktam āṅgicakāra | ā vām rājānāv iti nityam aikāhikam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādishu dvipadāśc sāmagāḥ stuvate | tatra cādyāḥ padā ashtākṣharā, dvitīyāḥ padā dvādaśākṣharāḥ | evaṃ tatra chando vihrītam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra śastrayājyāyām codyam āhuḥ | śastrasya tadyajyājyāyāś ca sādṛiṣyam apekṣhitam | śastre ca tisro devatāḥ śasyante | Agnir Indro Varuṇaś ceti | tatra stotriyānurūpayor Agnir devatā | vālakhilyāsv Indro devatā | ā vām rājānāv iti sūkta Indro Varuṇaś ca | evaṃ sati yājyāyām api devatātrayam apekṣhitam | tat tu nāsti | indrāvaruṇā madhumattamasyeti yājyāyām Indrāvaruṇayor ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir anantarito 'parityakto bhaved iti codyam |

## 27.

2. devaṣilpāni | śilpaśabdaś cāścaryakaraṃ karma brūte | tac ca śilpaṃ dvividham. devaṣilpaṃ manushyaśilpaṃ ceti | nābhānedishthādini yāni śilpāni santi tāni devānām prithetutvād devaṣilpānity ucyante | eteshām eva devaṣilpānām anukṛiti sadṛiṣarupam iha manushyaloke śilpaṃ adhigamyate | pratiyate | hastitāyānā tad evodāhriyāte | loke śilpinaḥ karmakārā mṛiddārvādibhir hastisadṛiṣam ākaraṃ nirmimate | tathāyauḥ śilpibhūḥ kaṇso darpaṇādi nirmiyate | aparair vāso vividham nirmiyate | aparair anyaiḥ suvarṇamayaṃ kaṭakamukutādi nirmiyate |

6. nābhānedishtham | nābhānedishthākhyena maharshiṇā dṛishtham idaṃ itthetyādi sūktam nābhānedishtham | tad dhotā śaṇset |

14. upariśiṭṭānnedīyasi | upariśiṭṭān nābhānedishthasūktasyāvasānabhāge nedīyān atyantasaṃpavartī yasya sūktasya madhyabhāgaḥ sa madhyabhāga upariśiṭṭānnedīyān | iṣaśabda evakārārthaḥ |

28.

te haikē | śaṭtriṅśadakṣarā bṛihatī, catvāriṅśadakṣarā sa-  
tobṛihatī | valakkhilyasukteshu prathamā bṛihatī dvitīyā satobṛihatī  
tṛtīyā bṛihatī caturthī satobṛihatī | ity evaṃ maṇiprabalānyāyenai-  
kāntaritatḥ paṭhitatḥ | tatra prathamādyayujō bṛihatyo, dvitīyācatur-  
thyādiyujah satobṛihatyah | evaṃ sati prathamasukte dvitīyasukte cādi-

bhūte dve bṛihatyaṁ saha vihareṭ | tadanantarabhāvinyau dve satobṛihatyaṁ saha vihareṭ | itthamvihāraṁ te prasiddhā yājñikāḥ kecid ichanti | tasmin pakṣe vihārasya vidyamānatvād vihāranimitto yaḥ kāmāḥ sa upāpto bhaved eva | kiṁtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadvyotanārtho necchadbah | chandodvayam militvaikaḥ pragātho bhavati | svādhyāyapāṭhe pragāthānām vidyamānatvād vihāro 'pi pragāthānta evāpekṣitaḥ | te na kevalabṛihatibhyām kevalasatobṛihatibhyām vā sampadyante, kiṁtu chandodvayena sampadyante | pragāthānena dvayor ṛicor bṛihatitvasampādanārtham pragāthāśrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihatī yathāpāṭham eva pāṭhitavyā | tato 'śtāksharam caturthapādam dvir āvartya ca satobṛihatyaḥ prathamārdhagatena dvādaśaksharapādenāśtāksharapādena ca dvitīyā bṛihatī sampadyate | tam apy aśtāksharapādam dvir abhyasya satobṛihatyaḥ uttarārdhagatena dvādaśaksharapādenāśtāksharapādena ca tritīyā bṛihatī sampadyate | ataḥ pragātheshu chandodvayam apekṣitam | kevalayor bṛihatyor satobṛihatyor vā yathoktapragāthanāsambhavāt || ittham haundīnavihāre prathamaprakāraṇi nirākṛitya dvitīyavihāraṇi vidhatte |

6. atimarṣam | atimarṣam atimṛiṣyātīmṛiṣya prathamāsūktasya prathamāyām ṛici prathamapādam uktvā tadanantarabhāvi sarvām atilaṅghya dvitīyasūkte dvitīyasyām ṛici dvitīyapādena yojayet | so 'yam atilaṅghya mṛiṣyamānatvād atimarṣa ity ucyate | tatra bṛihatipādasatobṛihatipādayor miśraṇarūpo vihāro bhavati | evakāreṇa pūrvoktavihāro vyāvartiyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisuktam sukīrtiṣabdenocyate | tat sūktam brāhmaṇacchaṁśi ṣaṁset |

30.

3. sa jāgataḥ | sūktaviśeṣo dvādaśaksharapādatvāj jagatichandasko bhavati | caturthe pāde śodaśaksharatvād atichandā atijāgato 'pi bhavati | sarvam apy etat prāpijātaṁ jagacchabdābhidheyatvāj jāgataṁ atijāgataṁ vā bhavati | ataḥ sarvarupatvena chandodvayam praśastam |

5. tāny etāni | nābhānediśthādīni catvāri śilpāni yāny uktāni tāni saḥacarāṇy ekasminn ahani saha vartanta ity evam abhijñā ācakṣate | tasmād yasminn ahani ṣaṁsantiyāni tasmiṁś catvāry api ṣaṁset | yasmin na ṣaṁsantiyāni tasmiṁś catvāry api parityajet |

7. śa ha | haśabda aitiḥyadyotanārthaḥ | sa prasiddho bulilānāmako maḥarṣir Aśvatara aśvataranāmno maharṣer gotre samut-

panna Āṣva<sup>1</sup> aṣvanāmno maharshēḥ putraḥ kadācid vaiṣvajīto viśva-  
jidyāgasambandhī hotā san svamanasikṣhām cakre | vicāritavān |  
sāmvatsarīke gavāmayanākhyāsamvatsarasatrasambandhini viṣvajiti  
vishuvato 'hna ūrdhvam uttarapakṣhagate viṣvajinnāmake caturthe  
'hany eśhām śilpānām madhye dve śilpe maitrāvaruṇabrāhmaṇāccha-  
ūsinoh sambandhini mādhyamāma-avanam abhilakṣhya pratyetoḥ pra-  
tyetum | kuśalo 'smiti śeṣhaḥ | hanta hrīṣṭo 'ham evayāmarutaṁ  
śaṁsayānīty evam maharshir vicāritavān | ayam arthaḥ | tritīyasava-  
nagatāny etāni śilpaśāstrāṇi, tāny anyeṣhv aḥassu sambhavanti | vi-  
ṣvajiti tv agniṣṭōma-sam-thatvād agniṣṭōme tritīyasavane hotrakā-  
ṇām śāstrābhāvān maitrāvaruṇabrāhmaṇācchaūsinoh sambandhi śa-  
stradvayam mādhyamdine savane samānetum tāvad achāvākam asmin  
mādhyamdina evayāmarutaṁ śaṁsayāni | tathā sati tataḥ pūrvabhāvi-  
nōr maitrāvaruṇabrāhmaṇācchaūsiśāstrayor arthān mādhyamdine sa-  
vane samākarṣhaṇam bhavātīti | itthaṁ Bulilāḥ svamanasī vicārya tad  
dha, tasminn eva mādhyamdine savane tathā svavicāritakrameṇaivayā-  
marutaṁ sūktam achāvākam śaṁsayām cakāra | balād ājñāpya śaṁsa-  
nam kīritavān || tatra doṣhaṁ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyamdine savane tathā tena kra-  
meṇa bulilapreritenāchāvākenaivayāmarunnāmake śāstre śasyamāne  
sati tadānīm Gauṣṭanāmakaḥ kṣein maharshir āgatya bulilanāmakaṁ  
hōtāram praty evam uvāca | he hotas te tvadiyam achāvākaprāyu-  
ktaṁ evayāmarunnāmakaṁ śāstram plavate | vinasyati | tatra dṛṣṭā-  
ntaḥ | vicakraṁ cakrarahitaṁ śakāṭam iva | aśruyamāṇo 'pi ivaśabde  
'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṁ kathāṁ ghāṭata ity  
ākṣhepaḥ || tata ūrdhvam Bulilasya vacanaṁ darśayati |

9. kim hi | atrāchāvākena śasyamāne sati kim vā duṣhaṇam  
abhūt | nāsti kṣeīd api doṣha ity arthaḥ || tata ūrdhvam Gauṣṭeno-  
ktaṁ doṣhaṁ darśayati |

10. evayāmarut | hotur dbishṇyād uttarato hy achāvākasya  
dbishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ śa-  
straviṣeṣhaḥ paṭhaniya iti | sa tasyāśraya ity uktvā punar api sa Gau-  
ṣṭa evam uvāca | mādhyamāmasavanam aindram indradevatākaṁ | ta-  
thā sati he hotas tam etam Indram asman mādhyamāmasavanāt ka-  
thā niniṣhasi | kena prakāreṇāpanetum icchasi | saivam apanayanechā  
tvadiyāchāvākāśaṁsane doṣha iti Gauṣṭābhiprāyaḥ || tam abhiprāyam  
ajānato Bulilasya vākyam darśayati |

11. nendram | asman mādhyamāmasavanāt tatsvāmīnam In-  
dram apanetum ahaṁ nechāmi | tadviruddhasya kasyacid apy ana-  
nushṭhātātād ity evam Bulila uktavān || tato viruddhārthanushṭhā-  
napradarśanārthaṁ Gauṣṭasya vākyam darśayati |

12. chandaḥ | he hotas tvam svamanasendram āpanetum ne-

chasi | kimtv idam chando 'chāvākena prayujyamānam | sastragatam  
amadhyamdināsāci | mādhyamdināsavanasambandhārham na bhavati |  
katham iti cet | tad ucyate | ayam suktaviśesho jāgato vātijāgato vā |  
dvādaśākṣharapādena shoḍaśākṣharapādena copetatvāt | sarvaṃ cedam  
jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛtīyasavane yogyaṃ na  
tu traishṭubhe mādhyamdine savane | sa u so 'pi suktaviśesho māruto  
maruddevatāko na caindraḥ | ato 'pi karanāt tṛtīyasavana eva yo-  
gyaḥ | tasmād ayam achāvāko maiva śaṁsishta | śaṁsanam mā karotv  
iti doshaṃ darśitavān || tata ūrdhvaṃ Bulilakṛityaṃ darśayati | „

13. sa hovāca | he 'chāvāka tvam ārama | śaṁsanād uparato bha-  
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam  
sampannam | itaḥ param aham asmin Gauṣṭe gurāv anuśāsanam anu-  
shṭheyopadeśanam ishe | ichāmi<sup>1)</sup> | etasmād avagatya sarvaṃ anu-  
shṭhāsyāmi ti tasyābbipṛayaḥ || atha Gauṣṭasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauṣṭa evam uvāca | esho 'chāvāka aindra-  
devatākaṃ vishṇunyaṅgam vishṇuḥnūgopetaṃ śaṁsatu | evayāmarutaṃ  
tyaktvā dyaur na ya indrety aindraṃ suktam śaṁsatu | tasmīn sūkte  
dvitīyasyām ūci caturthe pāda evam āmnāyate | haṁ riṣishin vi-  
shṇuṇā sacāna iti | ata idam vishṇuciḥnūopetaṃ suktam śaṁsatu | he  
hotur Bulila tvam etam evayāmarutaṃ tvadiye śastre 'syāthah | pra-  
kshipeḥ | tatra sthānaviśeṣa ucyate | tṛtīyasavane ṣaṃ naḥ karatīti  
rudradevatākeyaṃ dhārya | tasya upariśṭhān mārutasuktasya purastāt  
taylor ubhayaor madhye prakṣhepasthānam | evam Gauṣṭopadeśaḥ ||  
athānushṭhānaṃ darśayati |

15. tad dha | tad dha Gauṣṭena yad uktam tat sarvaṃ tathaiva  
Bulilah śaṁsayam cakāra | mādhyamdināsavane 'chāvākaṃ pṛaty eva-  
yāmarucchaṁsanam preshitavān svayaṃ tṛtīyasavana āgninārutaśa-  
stramadhye dhāryāmārutasuktayor madhya evayāmarutam prakṣipya  
śaṁsanam kṛitavān | tasmād idānīm api tad idam sarvaṃ hotrakais  
tathaiva śasyate |

## 31.

1. samvatsarasatṛe yad ahar agniśṭomasamsthaṃ viśvajidā-  
khyam asti, tatra śilpānām śastrāṇām kṣiptiḥ pūrvatrābhihitā | tatra  
kiṁcie codyam udbhāvayati |

tad āhuh | dvidvidho hi viśvajid : atirātrasamstho 'gniśṭoma-  
samsthaḥ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛtīyasavane ho-  
trakāṇām śastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhā-  
nedishṭhaṃ śastvā retah siṁcati | maitravaruṇo vālakhilyaḥ śastvā  
prāṇān avasthāpayati | brāhmaṇacchaṁsi sukirtiṃ śastvā prajānayati |

1) ishe ist selbstverständlich die dritte Person.

achāvāka evāyamaruṭam śastvā pratishtām karoti (6, 27—30) ity  
 ayaṃ krama upapannaḥ | evaṃ prishṭhyashaḍabasya yad ahaḥ sha-  
 shṭham asti, tasyāṇy uktasamsthātvena tritīyasavane hotrakasastra-  
 sadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatirā-  
 tre shashṭhe 'hani ca sastrarūpo yajñāḥ kalpate upapadyate | tadamu-  
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-  
 tsaragate 'gnishṭomasamsthe viśvajity ahani tad upapādayitum na śa-  
 kyate | tathā hi | tatragnishṭomasamsthe viśvajiti hotrā nābhānedi-  
 shṭho mādhyamīnasavane 'śasta eva bhavati | tritīyasavane vaiśva-  
 devaśastre śasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ  
 prathamam śaṅsati | tritīyasavane hotrakāṇām śastrābhāve 'pi mā-  
 dhyamīnasavane tesbām śastrāṇām bulilākhyena maharshiṇā samā-  
 kṛṣṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta  
 evāgre prathamam siktam bhavati, paścāt sikte retasī prāṇānam pra-  
 vṛttir iti kramāḥ | iha tu nābhānedishṭharāhityena retahseko nāsti,  
 vālakhilyānam sadbhāvena prāṇā vidyante | katham etad upapadyata  
 ity ekam codyam | evaṃ codyāntaram asti | brāhmaṇacchaṅsi mā-  
 dhyamīdine vṛṣhākapiṃ śaṅsati | vṛṣhākapir yajamānasya prajāyamā-  
 nasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto  
 nāsti | loke tu reta evāgre śicyate 'tha paścād ātmā deho jāyate | ato  
 lokavaiparitye sati katham atra yajamānasya prajātir janmeti dvitī-  
 yam codyam | yajamānasya janmasambhave vālakhilyarūpāḥ prāṇā  
 aviklīptā viśeṣeṇa sthānaklīptirahitāḥ katham bhavanti | kena pra-  
 kāreṇa vartante | ity evaṃ brahmavādināḥ codyam āhuh || tasya pari-  
 hāram darśayati |

2. Yajamānam | yajñakratuṣabdena tatsādhanabhūtaḥ śilpa-  
 muho vivakṣitaḥ | etena sarveṇāpi śilpasamuhena yajamānam sam-  
 skurvanti | prāṇaprāptyarhataḥ saṃskāraḥ | sa evātra kriyate | nanu  
 yajamānasya <sup>1)</sup> janma bahubhūḥ śilpaiḥ krameṇa saṃskare dṛṣṭā-  
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,  
 evaṃ ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛtākāreṇotpadya-  
 mānaḥ ṣete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-  
 kakāla eva sarvaḥ sampurnāṅgaḥ sakṛd eva na vai sambhavati | nai-  
 votpadyate | kiṃtu sambhavata utpadyamānasya puruṣasyaikākam  
 aṅgam krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady  
 āmnātam | ekarātrosṣhitam khalim bhavati, saptarātrosṣhitam budbu-  
 dam bhavaty, ardhamaśābhyantareṇa piṇḍo bhavatityādi | ato garbha  
 vat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar  
 api vispashtayati |

3. 'sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evābani kriyeran |

1) maraṇam vor janma die Hss.

tadāṇiṃ tāvataivāyaṃ yajño yajamānasamskārahetuḥ śilpasamuha  
upapadyate | yajamānasya prajātir janapadopacāra upapadyate | atah  
sarvaśāstrānushṭhānam eva samskārasādhatam | nanu hotuḥ śāstra-  
sya prathamabhāvitvādikramaviśeṣaḥ samskāropayogī, na tv atra  
sarvaśāstrānushṭhānam asti, mādhyamānāsavāna evayāmarunnāmnaḥ  
sūktasyāchāvākenānushṭhānāt | nāyaṃ doṣaḥ | tatra tadabhāve 'pi  
trītiyasavane hotur evayāmarucchastram asti | tat tathā satī yajamā-  
nasya sarvaśāstrānushṭhānena yā pratishṭhāpekṣhitā, tasyāṃ eva pra-  
tishṭhāyāṃ enaṃ yajamānaṃ tad antataḥ śāstrāṇāṃ ante pratishṭhā-  
payati |

## 32.

1. pūrvatra brāhmaṇacchaṇsinaḥ śilpe śāstre sukirtiṃ śaṇṣati  
vṛṣhākapiṃ śaṇṣati (6, 29) yat sūktadvayaṃ vihitam. tata ūrdhvaṃ  
kuntāpākhyam suktaṃ khile kuntāparāṇāṃke granthe samānnatam  
trīṇśadricam vaktavyam | tadartbam itihāsam āha

chandasām | prīṣṭhyashaḍabhasya sambandhinām shashṭhenāhnā  
prāptānām gāyatrīyādīnām chandasām rasah sāro 'tyanedat | atikra-  
myāgachat | tadāṇiṃ sa Prajāpatir abibhet bhītavān | kenābhiprā-  
yeṇeti | so 'bhidhiyate | ayaṃ chandasām rasah parāṇ parāvṛttirahito  
'tyeṣhyati | atikramya gamiṣyati | anenābhiprāyeṇa | tato bhītāḥ  
Prajāpatīḥ tam rasam parastāt paralbhāge chandobhir gāyatrīyādibhiḥ  
paryagṛhṇāt | parito niruddhāvān | gāyatrīyādīnām madhye kaśyāḥ  
sambandhiraṣaṃ kayā paryagṛhṇāt itī | tad ucyate | gāyatrīyāḥ sam-  
bandhiraṣaṃ nārāṇsya paryagṛhṇāt | nārāṇsyaśabdō yasyām ṛigjātāv  
asti seyaṃ nārāṇsī | tathā trīṣṭubhaḥ saram rūbhyā 'rebhaṣa-  
bdopetayā ṛigjātyā paryagṛhṇāt | jagatryāḥ saram pārikshityā pari-  
kshicchabdopetayā ṛigjātyā paryagṛhṇāt | anuṣṭubhaḥ saram kāra-  
vyayā kārūṣabdopetayā ṛigjātyā paryagṛhṇāt | tat tasmāt parigrahād  
ūrdhvaṃ punaḥ chandassu gāyatrīyādīṣu tam rasam adadhāt | ava-  
sthāpitavān |

3. nārāṇsīḥ | idaṃ janā ityādyaś tīṣṭa ṛico nārāṇsyaḥ |  
tatra nārāṇsīḥ stavishyata itī nārāṇsyaśabdasya śrutatvāt | tās tīṣṭa  
ṛico 'brāhmaṇacchaṇsī śaṇṣet |

5. tāḥ pragrāham | tā nārāṇsīḥ tīṣṭa ṛicaḥ pragrāham  
pāde-pāde 'vasāya śaṇṣet | yathā vṛṣhākapiṃ pāde-pāde vigṛhya  
śaṇṣati tadvad etat | vṛṣhākapisukte pragrāhavadbhir arthasiddho dra-  
ṣṭavyaḥ | hi yasmāt kāraṇād idam ṛicam śaṇṣanaṃ vārshākapiṃ  
vṛṣhākapisambandham kartavyam, tat tasmāt kāraṇād vṛṣhākaper  
etannāmakasya sūktasya nyāyam prakāram eti | prāptotī | vigrāha  
evātra tānnyayāḥ | vṛṣhākapisukte nyunkhamnārdāv api vidyete |  
ato 'trāpi tadubhayaprāptau nyunkham mṛakṛityetarāṃ vidhatte |

6. tāu na 'tāsu nārāṇsi-hu nyūṅkhaṃ na kuryāt, kintu nī  
viva nard-d eva | viśaheṇa nīnardam eva kuryāt | sa eva nīnardas  
tāsaṃ nārāṇsīnām nyūṅkhaśthānyāḥ | tritīyapādasya dvitīyasvare  
trayodaśabhir okārais tatra cāvasānam kṛtvā trayāṇāṃ trimātrāṇām  
okārāṇām uccāraṇāṃ nyūṅkhaḥ | tritīyapādasya prathamakṣhaṇam  
anudāttatvenoccarāṇiyat iti yad asti so 'yaṃ nīnardaḥ | Āśvalāyana  
7, 1. 11 ff.

7. raibhiḥ | rebhaśabdopetā rīco raibhiḥ | vacyasva rebha va-  
cyaśvetyādyās tīraḥ | tāḥ saṃset |

10. pārikṣitīḥ | pārikṣicchabhdopetā rājño viśvajānīnasyetyā-  
dyāś catasraḥ pārikṣitīyāḥ | tāsu pārikṣitīnāḥ kṣhemam akarad iti  
pārikṣicchabhdasya śrutatvāt tā rīcāḥ saṃset |

16. kāravyāḥ | kārūśabdopetāḥ kāravyāḥ | indraḥ kārū abū-  
bhadhad ityādyāś catasraḥ saṃset |

19. diśaṃ kṛptīḥ | yāḥ sabheyo vidatya ityādyā rīco diśaṃ  
kṛptīḥ saṃset | prāyādidigvat pañcasaṃkhyopetatvāt, te devāḥ prāg  
akalpayān iti kṛptīdhātusṛavāṇāc ca diśaṃ kṛptitvam | tacchaṃsa-  
nena diśa eva kalpayati | svaprayojanakṣamāḥ karoti |

23. janakalpāḥ | yo 'nākrakṣa ityādyāḥ śaḍ rīco janakalpā-  
bhidhāḥ saṃset |

25. indragāthāḥ | yad indrādo dāśarājña ityādyāḥ pañcarca  
indragāthābhidhāḥ saṃset | Indro gāthiyate kathiyate yā-v rīkṣhu tā  
indragāthāḥ | tābhir devā asurān abhigāya yoddhum abhimukhyena  
prāpya yuddhenamān atyāyan | atikrāntavantaḥ | jayam prāptā ity  
arthāḥ |

## 33

1. kuntāpanāmakaṃ triṇṇadricam suktaṃ vidhāyaitaṣapralāpa-  
nāmakaṃ saptaśaṃkhyākam padasamuham vidhatte |

aitaṣapralāpam | aitaṣākhyena muninā dṛiṣṭā aitaṣapralāpāḥ |  
anavitanām arthānāṃ vacasāṃ saṃlāpāḥ pralāpāḥ | tam brāhmaṇa-  
cchāsi saṃset |

4. asaṁkthāḥ | yas tvam mām ittham asaṁkthā abhibhuta-  
vān asi |

6. tam haṁke | tam aitaṣapralāpam abhijñāḥ kecid yajñāḥ atī-  
ṣayena bahulaṃ saṃsanti | tatā cāśvalāyana āha | saptaśaṃ padāny  
aśtādaśa vā (8, 3, 14) iti |

16. pravāhikāḥ | vitatan kirāna dvāv ityādyāḥ śaḍ anu-  
śtubhaḥ pravāhikāḥ | purā kilatābhir rīgibhir devā asurān prava-  
lhyāmanaskam priyam uktvā tatas tām asurān atikramyāgachan | pra-  
valhanaṃ nirhṛdayaṃ sāntvavacanam iti Govindasvāmī<sup>1)</sup> uktavān |

1) ity uktavān die Hss. Govindasvāmīn war der Verfasser eines

amanahpūrvakeṇa priyavacanena virodhino 'surān vañcaṣṭvā tadya-  
deṣam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | akāro 'trāvāśabdārthe vartate, | ājñā-  
tū avajñātam ichā ājijñāsa | tām arhantīti tatsādhanibhūtaḥ pica ājijñā-  
senyāḥ | ājñāyāsurañām avajñāṁ kṛitvety arthaḥ | anyat pūrvavad  
vyākhyeyam | ihetthā prāg apāg udag iti śākhāntarapaṭhitaḥ catasra  
pica ājijñāsenyāḥ |

19. pratirādhām | sūtre bhug ity abhigata iti trīṇi padāni  
(Āśvalāyana 8, 3, 22) ityādinaḥ yo mantra uktaḥ so 'yam pratirādhāḥ |  
virodhinām rādhām samṛiddhim pratibadhnātīti pratirādhātvaṁ | asu-  
rān pratirādhya tadyām samṛiddhim pratibadhyety arthaḥ |

20. ativādam | vime devā akrañsatetyādyanushṭup śākhāntara-  
paṭhitaivāda ity ucyate | virodhinām satkāram atilañghyādhikshepa-  
rūpo 'tivādaḥ | tatsāmartyasādhana tvād pig apy ativāda ity ucyatē |  
atyudyātikramyoktvā | adhikshipyety arthaḥ |

## 34.

1. devanītham | Sūtrakāreṇādityā ha jaritar aṅgirobbho da-  
kṣiṇām anayann ity sapta-daśa padāni (8, 3, 25) iti yo 'yam padasa-  
muho 'bhīhitaḥ sa devanīthaḥ | devālokanayanahetutvāt |

4. Aṅgirasām abhīṣṭasyāpi svakīyārtvijyasyāṅgikāre yuktīm  
dāśayati |

yaśasā | yaḥ pumān ārtvijyena caraty, esha puruṣo yaśasāiva  
yukto 'bhyati | abhītaḥ saṁcarati | ārtvijyam atyantam yaśaskaram  
ity arthaḥ | yaḥ pumān pareṇa pīrthitam ārtvijyam parityajya tam  
tadyayāgam pratirundhet, yāgasya pratirodham kuryāt | sa pumān  
svakīyam yaśa eva pratirundhet | vināśayet | tasmāt kāraṇād aham  
na pratyarautsi | tadyayajñasya pratirodham na kṛitavān asmi | kiṁtv  
ārtvijyam mayāṅgikṛitam iti || tarhi kīdrīṣe vishaye parihartavyam  
ārtvijyam ity āśāṅkya parihārayogyam vishayam dāśayati |

5. yadi tu | pūrvatrārtvijyam parihartum śakyam ity uktaṁ |  
tadvailakṣhanyārthas tuṣābdaḥ | yadi kathamcid asmād ārtvijyād  
apojjigāṁsed, apetyodgantum icchet | tadāñīm yajñena svakīyena nīmi-  
tabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dīne  
cet tvam yajñam karishyasi, tasmin evāham api karishyāmīty uktvā  
tadārtvijyam parihartum śakyam | ekakālīnasvakīyānushṭhānam ekam  
parihāranīmittam | nīmittāntaram apy ucyate | yadi tu yadi katham-  
cid ayājyo yāgarthī puruṣaḥ sāstranīshedhād yaśṣtum ayogyāḥ syāt,  
tādrīṣād ayājyāt puruṣhāt svakīyam ārtvijyam svayam apoditam | śā-

Commentars zum Aitareyabrahmana, der von Sayana in der Dhātuvri-  
tti unter der Wurzel valh citirt wird.

streṇaiva 'nushiddham | tādṛiṣe vishaye nāsty ārtvijyadoshaparihāra  
ity arthaḥ |

35.

2 tasmād āhuḥ | yasmād Aṅgibobhir bhūrūpadakṣiṇā sarvā-  
tmanā parityaktā, tasmād anye 'pi śāstrajñā evam āhuḥ | nivṛttīda-  
kṣiṇām kenāpi kārapena parityaktām dakṣiṇām punar na pratigri-  
hṇiyāt | gobhūhiranyarupyādīdakṣiṇām ṛitvigbhīḥ svīkṛitām yadi  
kāmcid doshaṃ dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena  
tātpratigrahaṃ na kuryāt |

36.

1. atha tvam indra śarma riṇetyādyās tisro 'nushṭubho vidha-  
tte | Āṣvalāyana 8, 3, 25 |

• bhutechadaḥ | bhūtam bhūtiṃ varipāṃ aiśvaryam chādaya-  
nti tiraskurvantīti udāhṛitā anusṭubho bhutechadaḥ |

• 4. atha śākhāntare samāmnātā yad asyā ainhubhedya ityādyā  
• rico vidhatte |

• āhanasyāḥ | āhanasyam śrīpurushayoḥ parasparasamyogaḥ |  
• tadvat prajotpatihetutvād rico 'py āhanasyāḥ |

• 8. vyāhanasyām | viśiṣṭāmaithunayuktām |

• 14. asuraviṣam | asuraviṣam asuraprajāḥ sāinyarupā devān  
• indrādīm abhilakshyodācārya, ullāṅghanarūpam ācāraṇam kṛtvā tira-  
• śṛityāsit | devasamīpe 'vasthitāḥ |

• 15. athātra pra māṇhishṭhāyetyādīnā prākṛitena vaikṛitena sam-  
• bhūya śāṇsanam vicārya pūrvottarapakṣabhyaṃ niṣcinoti | tad āhuḥ  
etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri śilpāni yāni santy, etāny  
evātra shashṭhe 'hany ukthāni pradhānaśāstrāṇi | tathā sati sa pumān  
yadi prākṛitena pra māṇhishṭhāyety anena sambhūya śāṇset | tadānīm  
sa puruṣa eteṣhu pradhānaśāstreshu kāmam phalam aparādhnuyāt |  
viśiṣyati || evaṃ tarhi pra māṇhishṭhāyety etasminn aindre labhyaḥ  
kāmo 'tra na labhyetety āṣaṅkyāha |

17. aindraḥ | brāhmaṇacchaṁsinā śāṇsitavyo yo 'yam vṛishā-  
kapīḥ so 'yam aindraḥ | aitaṣapralāpaḥ ca sarvachandaḥsthānīyaḥ |  
tathā sati pra māṇhishṭhāyetyādika indradevatāke jagatichandaske  
yaḥ kāmo 'sti, sa kāmas tatra vṛishākavān aitaṣapralāpe ca prāpto  
bhavati | athāpi cedam ava drapsa ityādikaṃ sūktam aindrābārhaspa-  
tyam | tatratyāntimā paridhāniyā caindrābārhaspatyā | tatrobhaya-  
trendranimittāḥ kāma upāpto bhavati | tasmāt kārapāt prākṛitam atra  
sambhūya na śāṇset |

## Pañcikā VII.

## 1.

1. Āśvalāyavaḥ satrīṇāṃ dharmeshv evaṃ āha | sutyāsu havir-  
 uechishṭabhakṣā eva syuḥ | dhānāḥ karambhāḥ parivāpaḥ puroḍaṣaḥ  
 payasyeti teshāṃ yad-yat kāmayeraṇs tat-tad upavigulphayeyuḥ (12,  
 8, 32) iti | prāṇadhāraṇāya yathā parvāpyate tathā haviḥśeṣasyādhi-  
 kṛtva saṃpādanam upavigulphanam | evaṃ bahuvīdhān haviḥśeṣaḥ  
 bhakṣhān uktvā punar apy anta evaṃ uvāca | api vānyatra siddham  
 gārhapatyē punar adhiḥṛityopavratayeran | anyān vā pathyān bha-  
 kṣhān ā mūlaphalabhyah | etena vartayeyuḥ paśunā ca (12, 8, 39) iti |  
 anyatra siddham grihe pakvam annam punar api gārhapatyē sakṛd  
 avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn  
 bhakṣhān pathyān ajīrṇālidosharabhitān mūlaphalaparyantaṃ ichayā  
 svikuryuḥ | eteshu sutyādīneshu saṃnīhitena savanīyapaśunā ca varta-  
 yeyuḥ | jīvanarupāṃ vṛttīm saṃpādayeyuḥ | ity evaṃ savanīyapa-  
 śurūpasya havishah śeṣabhakṣhāṇa satrīṇāṃ jīvanam apy abhihi-  
 tam | tasmān paśau kasya ko vibhāga iti jīṇā-āyāṃ tadvibhāgakatha-  
 nam pratijānate | athātaḥ etc Āśvalāyana 12, 9.

2. hanuḥ | jīhvayā sabitam hanudvayam prastotur bhāgaḥ |  
 śyenākāram vaksha udgātur bhāgaḥ | yaḥ kaṇṭho yaś ca kākudrah  
 kākudam tad ubhayam pratihartur bhāgaḥ | gronir urumolaṃ tad  
 ubhayam dakṣiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ |  
 urvadhobhāgaḥ sakthi | tac cobhayam krameṇa maitrāvaruṇabrā-  
 hmaṇācchaṇsinor bhāgaḥ | dakṣiṇāūsena yuktaṃ dakṣiṇapārśvam  
 adhvaryor bhagaḥ | savyam pārśvamātram upagātrīṇāṃ bhāgaḥ | sa-  
 vyo 'ṇsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra-  
 meṇa neshtripotior bhagaḥ | urudvayam krameṇāchāvākāgnidhrayōr  
 bhāgaḥ | sakthiśabdenādadhobhāgasyābhihitatvād urdhvabhāga uruśa-  
 bdena vivakṣhitaḥ | bahudvayam krameṇātreyaśadasyayōr bhāgaḥ |  
 dorbāhuśabdayōr arthakīye 'py adhobhāgōrdhvabhāgābhyām bhedo  
 drashtavyaḥ | sadānukaśabdau purvācāryair vyakhyātau | anukam  
 mutarastilī syāt sāsnety eke vadanti ca | sadam tu prishṭhavaṇṣaḥ  
 syād etad grihapater dvayam iti | yaḥ pumān grihapater vrataprado  
 bhojanadāyī tasya dakṣiṇau pādau bhāgaḥ | grihapater yā bhāryā  
 tasyaiva vrataprado yaḥ pumān tasyaiva savyau pādau bhāgaḥ |  
 atra purovartinōḥ pādayōr bāhutvenābhihitatvāt paścātyāv eva pāda-  
 śabdena vivakṣhitaḥ | tattraikasminn api dakṣiṇe pāde dvivacanam  
 avayavap-kṣham | evaṃ itaratrāpi | yo 'yam osthah so 'yam anayor  
 vratapradāyōr sādharāṇo bhāgo bhavati | tam bhāgaṃ grihapatir eva  
 prastishyāt | tāvāyam iti vibhājya pradadyāt | jāghānam pueham tām

patnībhyo haranti | dadyuḥ | tāṣ ca patnyas tām jāghānīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandhyāḥ maṇisadrīṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārṣve sthitā māṇśaśalākās tisraḥ kikasāḥ | maṇikāḥ kikasāḥ cety ubhayaṃ grāvastuto bhāgaḥ | itara-pārṣve sthitās tisraḥ kikasāḥ | vaikartaḥ prauḍho māṇsakhaṇḍāḥ | tasyārdham pūrvoktakikasātrayaṃ connetur bhāgaḥ | yat tu vaikartasyetarad ardham yaṣ ca hṛdayapārṣyavartī klomaśabdābhidho māṇsakhaṇḍas. tad ubhayaṃ śamitur bhāgaḥ | ayaṃ śamitā yady abrahmaṇaḥ syāt | tadā svena svīkṛitaṃ tad ubhayaṃ anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartviḥ dadyāt | śvaḥsutyeti nigadanāma | tām cāgnidhro brute, tathā cāśvalāyana āha | āgnidhraḥ śvaḥsutyām prāha (6. 11. 16) iti | aḥnam carma tasyāgnidhrasya bhāgaḥ | idā savanīyapaśoḥ sambaudhi yō 'yam idābhāgaḥ. sa sarveshām sādharāṇaḥ | yadvā hotur asādharāṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhute payasī pākārthaṃ yahnāv adhiṣṭite satī, tathā sūpnāyṇe darṣapurṇamāśarte kṣhīre adhiṣṭite satī, tathā havishshu puroḍāśādishv adhiṣṭiteshu yajamānasya maraṇe kim prayaścittam iti prasnāḥ |

3. sarvahunti | nihṣeshoḇa yathā sarvāṇi hutāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṃ juhuyāt vā gatigardhanayor iti dhātōr abhīpurvāśyābhiṣā iti rūpam | anyas cāsan vatsaḥ cānyavatsaḥ | abhīprāpto 'nyavatsō yasyā goḥ, seyaṃ abhivānyavatsā | cōśhapādīprakāreṇa prasnutyeti arthaḥ <sup>1)</sup> |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇām asthyādi-pretāyayāvanāṃ āharto āharapaparyantam enān āhavanīyādīḥ trīn agnīm aja-rān upasamarahutān apuhvato homarahutān evam evasamāptenaiva prakāraṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamāre ebarīrāṇy asthyādīm na vidyeraṃ vinasyeyus. tada parpaśanaḥ palāśavrikṣasya chinnān vṛntān shashṭyuttaraśatatrayasamkhyākān ābrūtya teshāṃ vṛntāṇāṃ sambandhi puruṣharūpakam iva kṛtvā manushyasadrīṣaṃ kṃcid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch mvānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivananīya statt abhijananiya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmīn rupe tām āvṛitam pretasārocitam prakṛam dahanapīṇḍadānādirūpaṁ kuryuḥ | atha tadānīm kṛitrimarūpadahanakāla enān āhavanīyādyagnīḥ chmaṣāne nītvā samāhṛītais taiḥ palāṣāvṛintaniḥmitaiḥ śarīrāvayavaiḥ saṁsparsya saṁspṛiṣṭaṁ kṛitvodvāsayeyuḥ |

8. adhyardhaṣaṭam | ānītānām palāṣāvṛintānām adhyardhaṣaṭam adhikēnārdhena pañcāśadrūpeṇa yuktaṁ ṣaṭam (150) kāye madhyasāraṣṭhāne dadhyāt | paritaḥ prakshipet | pañcāṣatsaṁkhyākānām vṛintānām samuharūpaṁ pañcāśau | dvīsaṁkhyāke dvīpañcāṣe | viṁṣatisaṁkhyākānām samuharūpaṁ viṁṣam | dvīpañcāṣe viṁṣe ca saktim dadhyāt | catvāriṁśadadhikena ṣatena (140) saktidivyaṁ nīśpādayed ity arthaḥ | pañcaviṁṣatisaṁkhyākānām samuharūpaṁ pañcaviṁṣam | dvīsaṁkhyāke pañcaviṁṣe te uru dadhyāt | pañcāṣatsaṁkhyākair (50) vṛintair urudvayaṁ nīśpādayed ity arthaḥ | evaṁ nāvatyadhikaṣaṭadvaye gate (?) śeṣaṁ saptaṭisaṁkhyākāṁ (nach dem Texte bleiben nur 20) śṛasy upari kshipet |

4<sup>1)</sup>

1. yasya sāyam dūgdham | darṣapurṇamāsayor dadhyartham sāyamkāle dūgdham payaḥ sāmuḍāvarūpaṁ keśakīṭādhībhīr dushyed, yaḥ kaṣcid apahared vā | tadānīm paredyūḥ prātardūgdham payo bhāgadvayaṁ kṛitvā tatraikabhāgaṁ tenāteya saṁskṛitya dadhisthānīyena tena yajeta |

## 5.

1. yasyāgnihotraṁ | agnihotrārtham payo gārhapatyē pakārthaṁ yad adhiṣṭitaṁ, tad yad kiṁcid amedhyam yajñānarthaṁ keśakīṭādikam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvaṁ apy agnihotravanyāṁ sruci sākalyena siktā prāṇmukha udeyotthīyāhavanīyam prati gatvā tasmīn etām nityāṁ samīdham ādadhyāt | athānantaram āhavanīyasyottarabhāge kiṁcid uṣṇam bhasma tato niḥsārya tasmīn manasa nityāgnihotranantram anusmṛitya, vācā vā prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bhasma uṣṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiṣṭita evāmedhyapāta etat prāyascittam, kiṁ tarhi carunayanāvasthāyām yady ekasmin unnīte yadi vā dvayor unnītayor amedhyapātas, tadānīm eṣha eva kalpaḥ prakārah | unnayanam nāmāgnihotravanyāṁ secanam | tat keśakīṭādiduṣṭam agnihotravanyāṁ unnītam yady apanetum śaknuyāt | tadānīm etad duṣṭam niḥsīcya niḥsārya sthālyām avasthitam aduṣṭam kṣhiram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavyām abhiparyāsīya, yathonnīti syād unnīti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭam dravyāntaram adhiṣṭrayapādīnā sapṣkritya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyam gārhapatyē pākārtham adhiṣṭitam sad yadi kadācit skandati skhalati | kṣhīrabindur adhaḥ | patatity arthaḥ | viśhyandate | viśeṣheṇa syandanam dāhādhikeyena sthālimukhasyopary udvamanam | tat skannam viśhyanditam vā dravyam dakṣiṇeṇa pāṇinā spṛiṣṭvā vakshyamānam mantram jāpet |

6. tad āhuḥ | agnihotradravyam gārhapatyē 'dhiṣṭitam pākād ūrdhvam ādāya prāṇmukha āhavanīyam praty udāyanm udgacham adhvaryur yadā bhavati, tadānīm tad dravyam skhaleta yadvā bhraṇṣeta | bindupatanam skhalanam | sākalyeṇa dravyapatanam bhraṇṣaḥ | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadānīm svargaprāptam yajamānam tasmā lokād āvartayet | ato nivṛittim akṛitvā skhalana-bhraṇṣadeṣa evopaviṣṭāyā-mā adhvaryave sthāligatam agnihotradra-  
vyāṣeṣam anye puruṣā āhareyuh | tasya dravyasya svikāreṇādhva-  
ryur yathonnīti syāt tathā juhuyāt | unnitam unnayanam sthāligata-  
sya dravyasyāgnihotrahavyām caturvāram prakṣhepaḥ | catur un-  
nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakam  
juhuyād ity arthaḥ |

7. tad āhuḥ | srug agnihotrahavaṇi | tadbhede srugantareṇa lutvā bhinnām srucam āhavanīye prakṣipet | tadānīm tadyo da-  
ṇḍaḥ prācyām avasthitas, tadyam puṣhkaram bilam pratīcyām ava-  
sthitam yathā bhavati tathā prakṣipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upa-  
śāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt  
tattaddhomakāla āhavanīyārtham agnim vihareḍ ity eṣho 'nushṭhāna-  
kraṇaḥ | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupa-  
śānto vidyēta, tadānīm gārhapatyāḥ copāśmyet | tatra tasya vaika-  
lyasya parihārīya pakṣhāḥ pañcavidhāḥ sambhavanti | vidyamānam  
āhavanīyam gārhapatyatayā sambhāvya tato 'pi pūrvadeṣa āhavanī-  
yam kartum tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhareḍ  
iti prathamāḥ pakṣhāḥ | tasmīn pakṣhe yajamāna āyatanāt svakīya-  
sthānāt prācyaveta | āhavanīyasthānāt prācyutavāt | atha gārhapat-  
yārtham pūrvasiddhāhavanīyāt pratyāñcam agnim uddhareḍ iti dvi-  
tīyāḥ pakṣhāḥ | tasmīn dvitīyapakṣhe yajña eṣho 'surayajñasamānaḥ  
syāt | 'surayajñas ca śākhāntare tām asurān prakṛtyaiyam amnā-  
yate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhā-  
ryapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tattraivāmnātāḥ |

bhadrā bhutvā parā bhavishyanti || gārhapatyārtham agnīmathanam kartavyam iti tṛtīyaḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyayānam āhavanīyam anugamayed, upa-śamayet, iti caturthaḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāyo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvām apy agnīm kasmīnścit pātre prakṣipya nītvā <sup>1)</sup> gārhapatyas-  
sthāne prakṣipyanantaram tato gārhapatyāt prāñcam āhavanīyam uddharet iti pañcamah pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prayaścittir bhavati |

## 6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | śāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgnīm ya uddharetys | tadānīm uddhṛitasyāgneḥ prak-  
shepāt pūrvam eva vidyamānasyāgneḥ darśane tam pūrvam vi-  
dyamānam agnīm udūhya tasmiād āhavanīyasthānād uddhṛitya tasmin  
sthāne punar aparam idānīm anutam agnīm nīdadhyāt | yad yadi tu  
vidyamānam nānupaśyet, tadānīm te yājyānuvākye kuryāt |

2. tad āhuḥ | agnyuddharaṇād urdhvam vyavasthitayor āhava-  
nīyagārhapatyayoh sator yadi gārhapatyagato 'ngārā āhavanīye pra-  
mādāt patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ  
saṃsargaḥ |

## 7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa ka-  
dācit pramādena pravṛṇidho grāmāgutāni gṛhāṇi daham agnibhotra-  
śālāgatān āhavanīyādīm agnīm samyag dahati |

2. divyeṇāgninā | divyo 'gnir vaidyutaḥ |

3. śavāgninā | pretadahanāya pravṛitto 'gnih śavāgnih |

4. tad āhuḥ | dāvāgnir arāṇyād āgatyāgnibhotraśālāṇi daham  
āhavanīyādīm yadā samyag dahati | tadānīm taddahanāt pūrvam vā-  
gnīm arāṇi dvayor arāṇyoh saha samāropayed eva | tadasaktau gā-  
rhapatyāhavanīyād ulmukam mokṣayet | salasulmukam adāya parito  
gaḥ | samāropānam ulmukamokṣhanam veti pakṣadvaṣa-  
yāgni-  
dāhatvarayā yadā na śaktis, tadā saṃvargagūṇayukto 'gnih puroḍā-  
śadevatā |

## 8.

2. aṃratyam vṛataviruddham nishiddhacarānam avratyam  
divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāram nītveti Vṛittikṛit.

## 9.

1. tad āhuḥ | grīhesu navadhānye samāgate saty āgrayaṇe-  
 śtīm kṛtvā paścān navānnam bhoktavyam | tasyā iṣṭer akarāṇe  
 vaiśvānaragunayukto 'gniḥ puroḍaśadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍaśanishpā-  
 dakam kapālam yadi na syet |

7. jīve | āhitāgniḥ svasmiṇ jīvaty eva svakīyamarāṇaśabdam  
 yadā dveshimukhāc chṛiṇuyāt |

9. apatnīkaḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-  
 dānīm āhitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-  
 nuḥ | bhāryāyai pūrvamārīṇyai dattvāgnin antyakarmaṇi | punar dā-  
 rakriyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | āhitebhyo 'gni-  
 bhīyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā cāśvalāyanāḥ |  
 āhāryenānāhitāgnim | patnīm ca (6, 10, 9) iti | Bhāradvājo 'py aha |  
 nirṇantāyena patnīm iti | asmin pakṣe punar api vivāhechhārahita-  
 tvād ayaṃ apatnīka eva vartate | so 'gnihotram āhared anutishṭhen,  
 na veti | plutidvayam vicārārtham |

11. anaddhāpuruṣaḥ | addhetti satyanāma | tadvaiparityād  
 anṛtaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenānūrito bhaved ity  
 arthaḥ |

15. yajet | apatnīko 'pi pumān sautrāmaṇyāṃ yajet | sautrā-  
 maṇyāgam api kuryāt | kim utāgnihotrādikam | haviryajñeshv asyā-  
 dhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśaukākāṃ tadvyā-  
 vṛttiyartham asomapa ity ucyate | yathā patnirahito 'pi mātṛe pitṛe  
 cāśanāchādanādikam dadāti, tadvad agnihotram api kuryād iti ṣe-  
 shaḥ | atra hetur anṛtiarthād <sup>1)</sup> iti | ṛiṇaparihāraṇmittam tathā ca  
 śākhāntare śrūyate | yajamāno vai brāhmaṇas tribhir ṛiṇavā jāyate:  
 brahmacāryeṇarshibhyo, yajñena devebhyah, prajāyā pitṛibhyā, esha  
 vā anṛto yah | putrī yajvā brahmacārivāsi (Ts. 6, 3, 10, 5) iti | ane-  
 naryābhiprāyeṇa śrutih śruter yajeti vacanam asti | yaja devān adhi-  
 shva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-  
 canād anushṭhānapakṣa eva yukta iti gāthāyā arthaḥ | tathā ca Vi-  
 shṇuḥ smarati | mṛitāyāṃ api bhāryāyāṃ vaidīkam na tyajed <sup>2)</sup> |  
 upādhiṇi | upādhiṇi tat karma yāvajjīvaṃ samāpayed iti <sup>3)</sup> | upādhiḥ ku-  
 samayādipatnīkalpanā | tathā ca smṛityantaram | anye kuṣamaṃ pā-  
 tnīm kṛtvā tu grīhamedhinaḥ | agnihotram upāsante yāvajjīvaṃ  
 anuvratā iti | tathā ca Maitrāyaṇyāśrutir apy ānuṇyate | yas tu svair

1) Ein Glossem für anṛti.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-  
 art: vaidīkagṇim na hi tyajet.

agnibhir bhāryām saṃskaroti katham cana | asau mṛitaḥ strī bhavati  
strī caivā-sya pūnān bhavet | tasmān mṛitabhāryo 'pi svakiyaṃ agnīm  
avasthāpyāgnihotram aharet |

16. tasmāt | ṛiṇāpakaraṇārthi dosharāhityāt saumyaḥ | tādṛi-  
ṣaṃava-syaṃ agnihotrādya anushthāpayet | granthāntare | mṛitastriḥ  
katicitkālaṃ karmātito bhaved yadi | aṣṭau gā vātha goyugmaṃ  
dattva bhāryām samudvahet || virakto vā vayo'tito kathamcin no-  
dvahet yadi | bhāryām svarṇamayīm kṛtvā kauṣīm vādhanam āca-  
red iti |

## 10.

1. ata urdhvaṃ khaṇḍadvayaṃ deśaviśeṣeṇa kecid āmananti,  
kecin nāmananti | ata eva pūrve nibandhakārāḥ pāṭharahitadeśānu-  
sāreṇa tadvyākhyānam upa-kṣhitavantaḥ | asmābhis tu pāṭhopetade-  
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten  
erklärt.

## 11.

1. tad āhuḥ | tat tasmīn iṣṭyanushthānavishaye brahmavā-  
dina evaṃ āhuḥ | yaḥ ko 'py anushthātā darsapūrṇamāsayor upavā-  
saṃ kuryāt | yāgarupaṃ vrataṃ ni-ścitya gārhapatyādyagnisamīpe yo  
vāsaḥ sa upavāsaḥ | yadvā | devā aśya yajñasya samīpe vasantiṭy  
evaṃ tadīyo 'nushthānasamkalpa upavāsaḥ | agnyupastaraṇādīnā ta-  
diyo 'nushthānani-ścayo 'vagantavyaḥ | ata eva śākhāntare śruyate |  
upāsmiṃ chvo yakshyamāṇe devatā vasanti ya evaṃ vidvān agnīm  
upastṛipāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣasvikārarūpavra-  
tarahitasya havir devā naivānanti | tasmāt kāraṇād uta me'mamāpi  
havir devā aśniyur ity abhipretya niyamaṃ svikṛityāgnisamīpa upa-  
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre  
vā śeta iti | yadvā | grāmyāśanaparityāga upavāsaḥ | tat parityajyā-  
raṇyāśanarupaṃ niyamaṃ svikuryāt | ata eva śākhāntariyā āhuḥ |  
yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyāśyā-  
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-  
śyāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsatithivishaye śākhābhedaavaca-  
nam āśritya vikalpaṃ darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī ti-  
thiḥ sampadyate | tadānim pūrvām paurṇamāsim upavasat, pūrva-  
dina upavāsaṃ kṛtvā pāredyur yajeteti sāmaśākhāpravartakasya Pai-  
ṅger maharsher matam | uttarām paurṇamāsim upavasat, uttarasmin  
dina upavāsaṃ kṛtvā tato 'pi pāredyur yajetety ōkṣākhāpravarta-  
kasya Kauṣhitakimaharsher matam | etad eva matadvayaṃ upajīvyā  
smārtā evaṃ varṇayanti | parvaprati-padoh saṃdhir madhyāhne pu-  
rvato 'pi vā | anvādhanam pūrvadīne taddīne yāga ishate | parataḥ

cet pare 'hāṣṭiṣṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsi-  
dvayasadbhāve vivaditavyam | anumatirākāṣadbhāvyām paurṇamāsi-  
bhedasya sarvatra yavahṛitatvāt | tayoḥ svarūpam abhidhānakāra  
āha | kalāhine sānumatiḥ pūrṇe rākā nṣākara iti | caturdaśīsaṃyogāc  
candramasi kalāhine saty anumatir ity ucyate | tatsaṃyogābhāvena  
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsinīyāyam amā-  
vāsyāyām api darśayati |

3. yā pūrvā | atrāpi caturdaśīyogāc candradarśane saty amā-  
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāve kuhūr  
iti | tad apy abhidhānakāreṇoktam | sā dṛiṣṭenduḥ sinivālī sā na-  
śṭhendukalā kuhūr iti | atrāpy upavāsayaḡamrṇaye matabhedāḥ pu-  
rvavad drāṣṭavyāḥ || atra pūrvottarabhāḡavinirṇayaḡa karmopayogi-  
nyās titheḥ svarūpam darśayati |

4. yām | amāvāsyām paurṇamāsinī vā yām pariprāpya sūryo  
'stamiyāt | tathā yām abhilakḡhya sūrya udiyāt | seyam udayāstama-  
yavyūpinī karmopayuktā tithiḥ | tādrīṣyām tithāv udayāstamayor ma-  
dhye pūrvottarābhyām caturdaśīpratīpadbhyām miṣṛṇe sati parvapo  
dvaividhyam bhavati | tasmīn dvaividhye pūrvoktamataadvayam dra-  
ṣṭavyam | tad etad upasaṃharati |

5. pūrvām | pūrvām iti paṅginatasyopasaṃhārah | amāvāsyā-  
dine purastāt pūrvasyām dīśi candramasam anirjñāya, śāstramārgena  
candram adṛiṣṭvā, candrodayo na bhaviṣyātiti niṣṇitya yad upaity  
upavāsati prārabhata iti yad asti, yad yajate pāredyur yāḡam karo-  
tīti yad asti | tenopavāseṇa yāḡena cottarām-uttarām <sup>1)</sup> āḡamīpaksha-  
gatām paurṇamāsinī amāvāsyām copavaset | uttarāpy upavāśadinād  
uttareshu dīneshu yajate, sa yāḡaḥ somo bhavati | somayāḡasadṛiṣo  
bhavati | tam somam anu sarvam api daivatam tṛipyatīti śeṣaḥ | yo  
yam candramā asty, etad devasomam | devānām apekṣitam soma-  
drāṣyasadrīṣam yastu | yasmāc candramaṇḍalam devānām priyam,  
tasmān maṇḍalam sampūrvam abhilakṡhyottarām paurṇamāsinī upa-  
vaseḥ iti kaushītakīmatasyopasaṃhārah |

## 12.

1. tad āhuh | sāyamkāla ādityasyāstamayāt purāḡnihotrārtham  
gārhapatyād agnīm uddharet | prātaḥkāle tu sūryodayāt puroddhared  
ity āmṇātam | evam sati yasyāḡnihotriṇo 'nuddhṛitam agnīm abhila-  
kṡyādītya udiyād vāstamiyād vā | agnyuddharanāt prāḡ evodayāsta-  
mayau bhavata ity arthaḥ | athavā svavakāle praṇīto 'gnir āhavanī-  
yadeṣe śṭhitvā homāt pūrvam upasaṃnyet | teshu trīṣhu vīṣhayeshu  
prāyāścīttam prichate |

1) tena somam kṛṇanti fehlt in Sāyaṇas Text.

4. katham | anyāhāryanāmaka odanaḥ pacyate yaśmin dakṣhi-  
nāḡuau so 'yam anyāhāryapacanaḥ | tasyāharaṇam abhijvalanam |  
ishter ādāv anvādhānakāle dakṣhiṇāḡuer abhijvalaṇam kuryān na veti |

## 13.

6. śaṣvat | tathā ca Bauddhāyana āha | pud iti narakasyākhyā  
duḥkhaṃ ca narakam viduḥ | putas trāṇāt tataḥ putram ihechanti  
paratra ceti |

tasmāt sa putra irāvaty annayuktātītāriṇi nadisamudrader āti-  
taraṇahetur naur iti śeṣaḥ |

7. kim nu | atra malājīnaśmaśrutapaḥśabdair āśramacatusṭha-  
yam vivakṣitam | malaiṇpābhyām śukraśonitābhyām saṃyogān ma-  
laśabdena gārhaṣṭhyam vivakṣitam | kṛṣṇnājinasaṃyogād ajinaśa-  
bdena brahmacaryam vivakṣitam | kṣaurakarmarāhityāc chmaśrū-  
śabdena vānaprasthyam vivakṣitam | indriyaniyamasadbhāyāt tapaḥ-  
śabdena pārvirāyām vivakṣitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni nindā-  
vākyāni avadāḥ | tair vākyair nodiyate na kathyata ity avadāvadaḥ |  
evam praghaṭṭena tena kathyata iti | avadāvado doṣharāhityān ni-  
ndānarha ity arthaḥ | tādṛṣo loko bhogaḥetuḥ putraḥ |

8. kṛpāṇam | duḥitā<sup>1)</sup> ha putriti kṛpāṇam kevaladuḥkha-  
ritvād danyahetuḥ | tathā ca śmariyate | sambhaye svajanaduḥkha-  
rikā sampradānasamaye 'rthahārikā | yauvane 'pi bahudoshakārikā  
dārikā hrīdayadārikā pītur iti |

10. ābhutiḥ | kimcaishā bhūtiābhūtiśabdābhyām abhidhriyate |  
bhavaty asyām putrarūpeṇa patir ity eṣā bhūtiśabdavācyaḥ | retoru-  
peṇāgatyaśyām putrarūpeṇa bhavattity ābhūtiśabdavācya<sup>2)</sup> |

14. iti ha | iti hānevaiva prakāreṇāsmāi tasmāi Hariṣcandreāya-  
khyāyottaram abhidhāyāvasthita iti śeṣaḥ |

## 14.

3. nirdaśaḥ | nirgatāny āśaucadīmāni daśa-aṃkhyakāni yasmāt  
paśaḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

## 15.

1. udaram | Varuṇena grīhitasya Hariṣcandrasyodarām jajñe |  
jalenāpūritam ucchūnam mahodaranāmakaṃ rogasya upam utpannam |

1) duḥitā im Text zweisilbig.

2) Das Metrum erfordert ābhutir eṣā ābhutiḥ.

nānā<sup>1)</sup> ā samantāc chrānta āsrāntaḥ | sarvatra paryaṭanena śrāntim prāptaḥ | tadviparīto 'nāsrānta, ekatraiva nivāsaśilaḥ | tādṛṣāya tadvidhasya puruṣasya śrīḥ sampan nāsti | yadvā nāneti padachedaḥ | śrāntāya sarvatra paryaṭanena śrāntasya nānā śrīr bahuvīdhā sampad asti<sup>1)</sup> |

2. bhūṣṇuḥ | bhūṣṇur vardhishṇuḥ phalagrahir ārogyarūpa-phalayukto bhavati |

5. śremāṇam | śreshṭhatvaṃ jagadvandyatvaṃ |

8. tasmā etam | tasmai Hariścandrāya kartavyatvena rājasūyam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhyā ekābāḥ somayāgas, tasmiṃs tam enaṃ Śuṇaḥsepam puruṣam paśum ālebhe | savanīyapaśutvenālabdhum niṣcitavān |

## 16.

1. tasmā upākṛitāya | tatā Jamadagnir adhvaryur abhishecanīye somayāge tam Śuṇaḥsepam savanīyapaśutvenopākṛitavān | bahirhyuktāya plakṣhaśākhayā mantrapuraḥsaram samupasprīṣya svikāra upākaraṇam | tata ūrdhvaṃ yūpabandhanam niyojanam |  
niniyoja | dhātor dvirbhāvam parityajyopasargasya dvirbhāvas chāndasaḥ |

2. āprītāya | āprīsamjñitābhir ekādaśabhiḥ prayājayājyābhir yad yajanaṃ tad āprīnaṃ | darbharūpenolmukena triḥ pradakṣhīnikaraṇam tat paryagnīkaraṇam |

6. ata uttarābhiḥ | nahi te kshatram ityādyaḥ sūktāśeṣa-bhūtā daśarebāḥ | yac cid dhi te viṣa ityādikam ekaviṃṣatyicam sūktam | ity evam ekatriṃṣatsamkhyā drasṭavyā |

7. dvāviṃṣatyā | vasishvā hītyādikam daśarecam sūktam | aśvaṃ na tvetyādikam trayodaśarecam sūktam | tatrāntyām parityajya vasiṣhasuktadvayaḡatā pīco dvāviṃṣatisamkhyākāḥ |

9. ojishṭhaḥ | ojobalādiśabdāḥ pūrvacāryair evam vyākhyātāḥ | ojo diptir balaṃ dākshyam prasahyakaraṇam sahaḥ | sujanaḥ san, pārayiṣṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āśvināv aśvāvatyety anena tricenāśvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras trīcaḥ |

## 17.

1. tam ritvijāḥ | devatānugrahayuktaṃ tam Śuṇaḥsepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

ṣvāmītrādayaḥ sarva rītvija evam ucuḥ | he Śunahṣepa tvam no 'smā-  
kam asyāhno 'bhishecanyākhyasya samsthām samāptim adhigacha |  
prāpnuhi | anushṭhāpayety arthaḥ | tair evam ukte saty anantaram  
Śunahṣepa etam abhishecanyākhyam somayāgam añjaḥsavam dada-  
rṣa | añjaśa rījumārgena savah somābhishavo yasmin yāge so 'ñjaḥ-  
savah | tādrīsam prayogaprakāram niṣcitavān | niṣcītya ca tam so-  
mam yac cid dhītyādibhiḥ catasribhir rīgbhir abhishutavān | atbai-  
nam abhishutam somam etayoc chishṭam camvor ity rīcā droṇakala-  
ṣam abhilakshyāvanināya | droṇakalāṣe prakshiptavān | athānantara-  
asmin Hariṣcandre 'nvārabdhe śunahṣepadeham upasprīṣṭavati saty  
uktābhya rīgbhyaḥ pūrvābhir yatra grāvyetyādibhiḥ catasribhir rī-  
gbhir svāhākārasahitābhiḥ somam juhavām cakāra | yatra grāvyetyā-  
dikam sūktam navarcam | tatra yac cid dhīti pañcamī | tām ārabhya  
catasribhir rīgbhir abhishavah | uc chishṭam ityādikā navamī | tayā  
droṇakalāṣe prakṣhepaḥ | yatra grāvyetyādibhiḥ catasribhir homa ity  
evam kṛitsnasya sūktasya viniyogah | atha homānantaram eva karta-  
vyam avabhṛitham abhilakshyāvanināya | sarvam avabhṛithasādhanam  
taddeṣe nītvā tvam no agna ityādikabhyām rīgbhyām apsv avabhṛi-  
tāyāgam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam  
agniṁ śunaḥ cid ityādinopasthāpayām cakāra | Hariṣcandram ūpa-  
sthāne prerayām āsa | so 'yam añjaḥsavah | ishtīpaṣusāṃkaryam anta-  
reṇañjaśa rījumārgenānushṭhitatvāt |

3. tvam vehi | tvam vā tvam eva Viṣvāmītrād apagataḥ saun  
ihi | asmadgrihe gacha | tvadīyamatā cāham cobhāv āvām vihvayāva-  
hai | viśeṣeṇāhvānam karavāvahai |<sup>1)</sup>

6. sa vai | Viṣvāmītreṇaivam bodhitāḥ Śunahṣepaḥ punar api  
gāthayā Viṣvāmītram praty evam uvāca | ayam Viṣvāmītro janmanā  
kshatriyaḥ san svakiyena tapomahunnā brāhmaṇyam prāptavān ity  
evam tadvrīttāntam sūcayitum he rājaputreti sambodhitavān | sa vai  
tathāvidho rājājātiya eva san yathā yera prakāreṇa no 'smābhiḥ sa-  
rvair ā samantāḥ jñāpayā, brāhmaṇatvena jñāyase | tathaivāsmāc'vi-  
shaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | abam  
idānim Āṅgiraso 'ṅgirogotraḥ saūs tatparityāgena tava putratvam  
yenaiḥ prakāreṇopeyām, tathaivānugrihāneti śeṣaḥ | etadvākyābhi-  
prāyaḥ pūrvaiḥ saṃkshipya darśitaḥ | purātmānam nṛipaṃ vipra<sup>2)</sup>  
tapasā kṛitavān asi | evam Āṅgirasam mā tvam Viṣvāmītram rīṣhe  
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben  
oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viṣvāmitrāya daivam devaiḥ prasannair  
dattam dāyam putratvarūpalābham upeyāḥ | prāpnuhi |

7. saṁjñānāneshu | saṁjñānāneshu madviśayaikamatyam  
prāpteshu tvadiyaputreshu sarvo 'pi mām brūyāt | j्येश्ठबभ्रत्रि-  
tvena vyavaharatu | Ich vermuthe: saṁjñānam eshu vai brūyāḥ |

## 18.

6. sadvivācanam | esha Devarāto vo yushmākam sadvivācanam  
anmārgasya viśeshato 'dhyāpanam, karishyati śeshah |

7. yushmāṅś ca | me madīyam dāyam dhanam yushmāṅś co-  
petā | prāpsyati | cakārad Devarātām ca | yām u ca yām api kāmci-  
vedasāstrādirūpām vidyām vidmasi vāyam jānīmaḥ, sāpi yushmān  
upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für  
yushmāṅś ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist  
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen  
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santāḥ | sa-  
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und  
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādya ni dhārayetyantāḥ saptā-  
dhikanavatisaṁkhyākā ṛicaḥ | tvam naḥ, sa tvam ityādikāḥ tīra ṛi-  
caḥ | evam ṛicām śatam | paraḥśabdo 'dhikavāci | pūrvoktād ṛikṣatāt  
paro 'dhikā ekatriṅśatsaṁkhyākā yam nv imam ityādya gāthā ya-  
sminn akhyāne, tat paraṛikṣatagātham |

12. hiraṇyakaṣīpau | hotā yadopākhyānam kathayati | tadā-  
nīm hiraṇyakaṣīpau suvarṇanirmitasutrais nishpādite kaṣīpau sa ho-  
topaviśet | tadākhyānamadhye 'dhvaryuṣ ca hiraṇyakaṣīpāv āsīno va-  
kshyamāṇam pratigaram brūyāt |

14. yo rājā | tasmād ayajamāno 'pi rājasūyakraurahito 'pi rājā  
vijitī yadi vijayopetaḥ syāt, tadānīm etac chaunaḥśepam akhyānam  
ākhyāpayet | Vgl. Āvalūyana 9, 3, 9—16.

## 19.

2. yajñāyudhāni | yāni yajñāyudhatvena śākhāntare śrūyante |  
spīyaṣ ca kapālāni cāgnihoṭrahavaṇi śūrpaṁ ca kṛiṣṇājīnam ca śa-  
myā colukhalam ca musalam ca dṛiṣṭac copalā caitāni vai daśa ya-  
jñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyu-  
dhāni |

## 20.

1. athātāḥ | atha kshatriyasya yajñechānantaram yato devaya-  
janam apekshitam, atāḥ kāraṇād devayajanasyaiva | devā iḥyante ya-

smin deṣe sa devayajanah | tasyaiva yācño yācanam abhidhiyata iti  
śeṣah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājñā yācitah  
saun uttarām yatra svayam tiṣṭhati tasmād anantarabhāviṇim diṣam  
prati sarpati gachati | tadānim tat tena sarpaṇeṇa tathā dadāmi  
uttaram āha | brūte |

## 21.

1. athātaḥ | atha devayajananiṣcayānantaram yasmād anu-  
shṭheyasyeṣṭāpūrtasyāparijyāvīr viṇāśabhāvo 'pekṣitaḥ | ataḥ kara-  
ṇād yajamānasya kṣatriyasya rājñā iṣṭāpūrtāparijyāniṣamjñako homo  
'bhidiyata iti śeṣah | iṣṭāpūrtasābdārthaḥ pūrvācāryair darśitaḥ |  
varṇāśramānvayī dharma iṣṭam pūrtam athetarat | prapātākādirū-  
pam tac ca sarvatra dṛśyate | smṛtam pūrtam śrautam iṣṭam iti  
kecid ihocira iti |

3. anubandhyāyai | anubandhyākhyapaśoḥ sambandhīni yāni  
trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2. 9—11)  
samishṭayajūṇiṣi santi, teshāṃ upariṣṭāj juhuyād iti śeṣah |

## 22.

1. tad u ha | tad u ha tatraiva purvoktāhomasthāne sauajā-  
nāmakaḥ kaścid ṛṣiḥ. sa cārāḥanāmakasya putra, evam uvāca | ka-  
tham iti | tad ucyate | ete vakshyamāṇe āhuti iti yad asti, tad etad  
ajitapunarvaṇyam vai | nashṭam aprāptam vā yad vastu tad etad ajī-  
tam | tasya punar api vananam sādhanam prāptikāraṇam ajitapunar-  
vaṇyam | vakshyamāṇam āhutidvayam etannāmakam ity arthaḥ | iti  
yad etat Saujātasya matam, tad eva yathetyādina prasasyatē | yah  
pumān itaḥ saujatavākyānuśāsanam upadiṣṭam anuṣṭhānam kuryāt,  
sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa  
siddham phalam uddiṣyate kuryāt | tad anuṣṭhānena kāmyamānam  
phalam sidhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā  
tat-tat ity evam etad evānuṣṭhānam udāharanti | pūjārthā sāmū-  
hikāḥ |

## 25.

1. athātaḥ | atha dikṣhānantaram devānāṃ manushyānāṃ  
cāgre yata etadiyadikṣhā kathaniyā, ataḥ kāraṇād dikṣhāyā āvedana-  
sya prakāṭikarāṇasyaiva kaścin nirṇaya ucyate | tat tasmim āvedane  
samdihānā brahmavādinaḥ praśnam āhuḥ | brāhmaṇasya dikṣhāyā  
urdhvam adikṣhisṭāyam brāhmaṇa iti mantreṇa dikṣhā prakhyāpa-  
niyā | tathā ca Taittiriya āmananti | adikṣhisṭāyam brāhmaṇa iti  
trir upāṇsv āha, devebhyā evainam prāha; trir uccair, ubhayebhyā

evainam Āevamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dikshāvedane kim asmin mantrē brāhmaṇaṣabdhāḥ kshatriyaparatvenohantiya, āho svid avikṛita eva paṭhanīya iti praśnābhi-prāyaḥ || tatrottaram āha |

2. yathāvaitat | atra śabdo nohitavyaḥ | avikṛita evā brāhmaṇaṣabdhāḥ kshatriyadikshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravaro 'pekshitas, tadānim purohitasya brāhmaṇasya sambandhinārshyena prayogaḥ kartavyaḥ | tathā cāpastambāḥ kshatriyavai-  
 • gyayor api brāhmaṇaṣabdenāvedanaṃ darśayati | adikshishṭhāyam brāhmaṇo 'sāv amuṣhya putro 'muṣhya pautro 'muṣhya naptāmu-hyāḥ  
 • putro 'muṣhyāḥ pautro 'muṣhyā napteti | brāhmaṇo vā esha yo di-  
 • kshate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatiti | Aṣva-  
 • lāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga ritvigviśeshāya brahmaṇe pārihrityaḥ | paritah sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanam | ritvigrūpo brahmeti yad asty, etat  
 • kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty  
 • esha kshatriyaśārdhātmo ha vai | ardhadeha eva | u ha vā iti nipā-  
 • • tasamuho 'vadhāraṇārthaḥ | ardhāṣarīrasthānīyapurohitarūpeṇa bra-  
 • hmaṇā tasmīn bhāge bhakshite sati paroḥkeṇaiva vyavadhānenaiva  
 • praśitarupam praśitasādṛṣyam prāpnoty eva | ahaśabda upaśabdhā ca  
 • mihivāvadhāraṇārthau | aśya kshatriyasya pratyakṣam avyavadhā-  
 • • nena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyava-  
 • dhānena bhakshitatvād yajñāntarāyo na bhaviṣyati | svamukhena  
 • bhakṣaṇābhāvād ayam pāpiyān api na bhaviṣyati |

5. yajñāḥ | yo brahmāsty esha pratyakṣam avyavadhānam  
 • yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādha-  
 • • tvāt | kṛṇva brahmaṇy eva sarvo yajñāḥ pratishṭhitaḥ | vedatraya-  
 • • vaikalyaparihartṛitvena brahmaṇo bhishagrupatvasyoktatvāt | tasmiṃś  
 • • ca' pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt |  
 • • evaṃ sati tat tena bhāgaḥprāṇena yajña evā brahmarūpe bhāgaru-  
 • • paṃ yajñam apyatyarjanti | samyak prakṣipanti | tatra dṛṣṭāntaḥ |  
 • • yathā loke 'psu prakṣiptā āpa ekatveṇa saṃsṛīyante | yathā vāgnau  
 • • prakṣiptam agnim ekibhutam paśyāmaḥ | tathā tad vai brahmaṇa  
 • • praśitaṃ havir nātiricyate | atiriktaṃ na bhavati | kiṃtu yajñarū-  
 • • peṇa brahmaṇā sahaikibhavati | tad ekibhutaṃ havir enaṃ kshatri-  
 • • yaṃ na hīnasti | na bādhati | tasmāt sa yajamānabhāgo brahmaṇe  
 • • samarpaṇīyaḥ |

28.

1. Brihaspateḥ | tathā svaguror Brihaspater vākyaṃ svaki-  
 • yena vākyena pratyavadhāt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambah smarati | vākyena vākyasya pratighātam ācāryasya varjaye chreyasām ca (2, 2, 5, 11) iti |

## 29.

1. kshatriyasya heyā bhakshās trividhā, upāleyo bhaksha ekaḥ | tatra heyān bhakshān darśayati |

trayāṇām | heyāṇām trayāṇām madhye bhaksham ekaṁ kshatriyasya tavānbhijñā pītviḥ āharishyanti | kam bhaksham ity ānkyā somam vā dadhi vā jalam vety uktam || tatra somapakshe doṣam darśayati |

2. sa yadi | so 'nbhijñā pītviḥ yadi te Viṣvāmtarasya kshatriyasya somam bhaksham. āharet iti śeṣaḥ | sa somo brāhmaṇānām yogyo bhakshaḥ | tena bhakshena brāhmaṇān jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñāḥ prajāyām saṁtatau brāhmaṇakalpa śhadasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa śauryeṇa rahitatvāt tasya brāhmaṇasadrīṣatvam | sa ca putro brāhmaṇavad vakshyamāṇaḥ guṇacatusṭayo-  
peto bhavati | ādānam pratigrahaḥ | tacchīla ādāy | pratigrahaḥ ca brāhmaṇaguṇaḥ pītviḥ bhūtvā somam ā samantāt pāyayatīty āpāy | tad etad yājanam apu brāhmaṇaguṇaḥ | āvasam annam | tasya sambandhi yācanam āvasaḥ | tam āvasam eti prāpnotīty āvasāy | parāgrihe sadā bhojanayācanam api brāhmaṇaguṇaḥ | kāmam ichām anatīkramya yathākāmam | tadānūsāreṇa prayāpyo nirvāsayitum śakyah | kshatriyavaiśyādivac chauryadhanādya bhāvād yaḥ ko 'py āgatya durbalam brāhmaṇam tadgrihāt tadīyagrāmād vā nishkāsayitum ichati. tadānim ayam brāhmaṇo durbalatvāt tena niḥsārayitum śakyate | evam ete catvāro dharmā brāhmaṇaguṇaḥ | somam bhakshayato rājña etadguṇakaḥ putro jāyate | kiṁca yadā pramādāt kshatriyāya pāpam kshatriyasya kiṁcin nishīddhācaranam bhavati | tadāñm tena pāpenā tasya kshatriyasya prajāyām saṁtatau brāhmaṇakalpaḥ śauryarāhityādīnā brāhmaṇasadrīṣaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād dvītiyo vā tṛītiyo vā putro vā pauto vā brāhmaṇatām abhyupaitoḥ śauryādiguṇarahitam brāhmaṇyam prāptum īśvaraḥ samartho bhavati | śa brāhmaṇasadrīṣaḥ kshatriyaputro brāhmaṇabandhavana brāhmaṇānām kramabandhutvena brāhmaṇocitayācādinā jīyūṣhitah | jīvitam īṣṭah | nīcarūpadainyavṛittyā jīvitum pravṛitto bhavattīty arthaḥ |

3. atha yadi | yadi te dadhirupam bhaksham āharet | tadā dadhino vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava saṁtatau vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca bāṇijyam kurvan anyasya rājño balīkṛīd balim pūjām karoti | karam prayachattīty arthaḥ | ata evānyasya rājña ādya bhakshyah | adhino bhavattīty arthaḥ | ta-

sya rājñā, kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati |  
jyā abhibhava iti dhātuh | ta ete karapradānaparādhinatvatiraskā-  
ryatvākhyā vaiśyaguṇāḥ |

4. atha yadi | yadi te kshatriyaśya kṣeīd pitvīg apo jalam  
bhakṣham āharet tadānīm sa jalātmakāḥ śūdrāṇām bhakṣhaḥ | tena  
bhakṣheṇa śūdrāṇa priyayishyasi | tatas tava saṇtatau śūdrasadrīṣaḥ  
putra utpadyate | śūdraś cānyasyottamavarṇatrayasya preśhyaḥ pre-  
śhaṇīyo bhṛītyo bhavati | tathā kāmottbhāpyaḥ | madhyaiātrāḍau yadā  
kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadyaṁ  
kāmam ichām anatikramya vadhyāḥ, kupitena svaminā tadyo bha-  
vati | ta ete śūdraguṇāḥ |

30.

2 athāśya | atha heyabhakṣhakathanānantaram upādeyo bha-  
kṣhaḥ kathyata iti śeṣhaḥ | aśya rājña eva vakḥyamāṇaḥ svo bha-  
kṣhaḥ | ko 'sāv iti so 'bhidhiyate | nyagrodhasyāvarodhāḥ śākha-  
bhyo 'vāmukhatvena prarohanto mulaviśeṣhāḥ | tathaivodumbarā-  
śvatthaplakṣhākhyānām vṛikṣhāṇām phalāni ca | tāni sarvāṇy abhi-  
shuṇuyāt | abhishutya ca teshāṁ rasam bhakṣhayet |

31.

2. purodhaya | purodhayaiva purohitadvāreṇa dīkṣhayaiva  
dīkṣharūpasamṣkāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhma-  
nyasya sampādītadvād iti śeṣhaḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyaavairājye | svātantryeṇa rājatvaṁ svārājyam | vi-  
śeṣheṇa rājatvaṁ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny aśya rājño 'rthe soma-  
krīyāt pūrvam upakṣiptāni sampādītāni bhavanti | tata urdhvam soma-  
krayaḥ | tatas te 'dhivaryuprabhṛitayo rājña evāvrīta somasyaiva pra-  
kāreṇaupavasathyadināt pūrvam pratīveśaiḥ prasiddhaiḥ kriyāvi-  
śhaiḥ caranti | anutīṣṭheṇuḥ | athānantaram aupavasathyaṁ ahar  
aupavasathyē 'hany adhivaryuḥ purastāt prathamam etāni vakṣhya-  
māṇāni carmadīny upakalpayet | yasmiṁś carmaṇi somo 'bhishuyate  
tac carmadhishavaṇākhyam | yaḥ phalakayor abhishuyate te phalake  
adhishavaṇasamjñake | droṇakalaśaḥ prauḍhadarupātram | daśāpavi-  
traṁ vastram | adrayo 'bhishavaṇārthā grāvāṇaḥ | putabhṛidādhava-  
nīyau pātraviśeshau | sthāli kumbhaḥ | udañcanam unnayanapātram |  
camaso bhakṣhārthaṁ darupātram | etāny adhivaryuḥ sampādya tata  
urdhvam yad yadāntad etaṁ rājānam prātaḥkāle 'bhishuṇvanti, tat

tadānīm 'etāni nyagrodhāvarodhādini dyedhā vibhajet | tatrānyāny  
ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni  
tu mādhyamdināsavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-  
dicamasān daśasaṃkhyākān unnayeyuḥ | tat tadānīm yajamānasya  
rājñaḥ camasān unnayet | abhishutena nyagrodhāvarodhādina purayet |  
tasmin pūrte camase 'lpaṃ darbhadvayam prakshipya tayor madhye  
prathamaprakshiptaṃ darbhaṃ vashatkṛite vashatkāre kṛite sati da-  
dhikrāva ity etayarcā svāhākārasahitayā paridhinām antaḥ prakshi-  
pet | anuvashatkṛite 'nuvashatkāre kṛite saty aparaṃ darbham ā da-  
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhinām antaḥ  
prakshipet |

5. pratyabhimarśaḥ | anena mantrenātmanasḥ svakīyaḥṛida-  
yasya pratyabhimarśo hastena sampūrṇaḥ sparśaḥ kartavyaḥ |

34.

9. Agniḥ | agnināmako maharshiḥ |  
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

### Pañcika VIII.

1.

1. athātaḥ | atha rājño bhakshaviṣeshakathanānantaraṃ yataḥ  
stutaśastrayor viśesho jijñāsitaḥ | ataḥ kāraṇāt tayor eva viśeṣa  
ucyata iti śeṣaḥ || tam viśeṣaṃ vaktum ādau viśeṣarahitam aṅgaṃ  
darśayati |

2. aikāhikam | ekāhe prakṛitibhute yat prātaḥsavanam yac  
ca tritīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv apī tathā va  
prayoktavyam | na tu tayor kaścid viśesho 'sti | aikāhike ye ubhe  
prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare kṛipte sva-  
bhyasṭe pratishṭhite sampanne | atas tayor prakṛitivad anuśiṭhānaṃ  
śāntyai sukhārtham kṛiptyai svabhyāsārtham pratishṭhityai sampa-  
ttyartham apracyutyai vināśarahityārtham bhavati || yathā prātaḥsa-  
vanatritīyasavanayor prakṛitād viśesho nāsti, tathā mādhyamdināsa-  
vane 'pi marutvatīyam aikāhikam, hotrakaśastrāṇi caikāhikāni | stotre  
tu viśesho 'sti | tam imaṃ darśayati |

3. uktaḥ | bṛihad rathamītaraṃ cety ubhayaavidham sāma ya-  
sminn abhijidādu, so 'yam ubhayaśamā | bṛihatsāma prishṭham  
stotraṃ yasminn abhijidādu, so 'yam bṛihatprishṭhaḥ | tadrīṣasyo-

bhayaśāmaṇṇo bṛihatprishṭhasyābhijidāder yo mādhyamdinah pavamāna uktah, sa evātra rājayañṇe mādhyamdinah pavamāno drashtavyah | na cobhayaśāmatvṇm bṛihatprishṭhatvṇm cobhayaṇ vyāhatam iti śaṇkaniyam | mādhyamdinapavamānastotre rathamtarasāma prishṭha-stotre bṛihatśāmety evaṇ ubhayaśāmatvasya vyavasthitatvāt | abhehity aneneyam eva vyavasthā spaṣṭhikriyate | yady api marutvatīya-śastrāvayavāḥ pratipadādayaḥ prākṛitā eva. tathāpi tadanuvādenātra praśaṇsā kriyate | tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham iti yas tricaḥ, so 'yam marutvatīya-śastrasya pratipat | tasmīṇs trice rathamtarāṇ sāmodgātribhir giyate | ta-mād iyaṇ pratipad rāthamtarī | idam vaso sutam ity ayaṇ trico 'nucaraḥ | chandodevatādinā pūrveṇa samānatvāt | rathamtarasā-mādharasya pūrvasya tricasyānusāritvād asyāpi rāthamtaratvam || ūkṭham śāstram, tac ca dvididham | pavamānokṭham grahokṭham ca | ato 'tra pavamānokṭham iti viśeshyate | asmiṇṣ ca mādhyamdinapavamānastotre sāmagā rathamtarāṇ sāma kurvanti, prishṭhastotrāṇ tu bṛihatśāmetāṇ kurvanti | tad etad ubhayaṇ savivadhatvāi sampadyate | ubhayataḥ śikyadvayeṇa jalakumbhadvayaṇ vadhūṇ yaḥ kāsthavaiśeṣaḥ puruṣhāṇāṇ aṇse sthīyate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadṛṣa-tvād vivadhena saha vartata iti savivadhatvam | yad idam rathamtarasāma mādhyamdinapavamāne stutaṇ, tad idam ābhyām ā tvā ratham idam vaso sutam ity etābhyām pratipadanucarābhyām anu-ṣaṇset | brāhmāṇnaprithivīrupatveṇa rathamtarāṇ praśaṇsati |

5. atho brahma | yad rathamtarāṇ sāma tad brāhmaṇajāti-svarūpaṇ | ubhayaḥ prajāpatimukhajatyāt | tathā bṛihatśāma kṣa-triyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ kṣatriyajāteḥ pūrvabhāvmī | ato bṛihatśāmasādhyāt prishṭhastotrāt purvaṇ rathamtarasāmasādhyasya pavamānastotrasyānusthāne 'yaṇ abhiprāyaḥ brahma brāhmaṇajātiḥ purastāt purvakāle yasya rāshṭra-sya, tad idam brahmapurastāt | tad idam me rājño rāshṭram ugram ayyathyam asad bhaved ity abhiprāyaḥ | kiṇcāmahetutvād rathamtarāṇ sāmānnātmakam | tat tena rathamtaraprayogeṇāsmāi rājño 'nnam eva purastāt kalpayati | prathamataḥ sampādāyati | kiṇca yad rathamtarāṇ sāma seyaṇ prithivī, bhūmisvarūpaṇ eva | iyaṇ ca bhūmiḥ prāṇināṇ pratishṭhādharāḥ | tat tena rathamtaraprayogeṇā-smāi yujamānāya rājño pratishṭhām eva kalpayati | indra nediya ed ihity, ut tishṭha brāhmaṇas pata ity etat pragāthadvayam praśaṇsati |

6. samānaḥ | Indro nitarāṇ āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedaṇ vyākhyānaṇ avibha-akta iti | avikṛita ity arthaḥ | sa ca pragātho 'hūṇ, rūpaṇ iti śeṣaḥ | ahaḥprayoganishpādakatyāt tadrūpatvam | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatākaṣ ca | ut tishṭha  
brahmaṇas pata iti śrutatvāt | so 'pi śaṁsaniyaḥ | kimcāsu pragātha  
ubhayaśāmnō rupam | hi yasmād ubhe bṛihadṛathamtare sāmanī  
tasmin pragāthe sāmagair adhiyete || dhāyānām ricām prakṛitau  
vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyāram avibhaktā iti |  
tāṣ cāharviśeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikāḥ | pra va indrāya bṛihata ity asya marutvatīya-  
pragāthasya prakṛitivikṛityor ekatvam darśayati |

## 2.

1. marutvatīyaśastre nividdhānīyaṃ suktam praśaṁsati | jani-  
shṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhityādikas trico nishkevalyaśastra-  
sya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrupaḥ | tena  
ca sāmā prishṭhastotrasya nishpādyatvāt prishṭhasvarupaṣ ca bhavati |

3. abhi tvā | abhi tvā śurety esha trico nishkevalyaśastrasyā-  
nurūpāḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthāv  
rigdvayātmakau, tathāpi pragrathanena tricitvam sampādaniyam |

4. yad vāvāna | Siehe 3, 22.

## 3.

1. nishkevalyaśastre nividdhānīyaṃ suktam darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena drishṭatvād bhāradvājam |  
bṛihatsāmāpi tathā bhāradvājam | tādrishabṛihadyogād ayaḥ kratur  
ārsheyena saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaśabdena  
keśayukto mūrdhopalakshyate | salomā saśiraskaḥ | sampūrṇa ity  
arthah | bhāradvājamunidrishṭasya bṛihataḥ sampūrṇatvād bhāradvā-  
jamunisambandhe sati kratur api sampūrṇatvam drashtavyam | idā-  
nim bṛihadṛathamtarasāmopetaprakṛitakratuśambandham upajīyai-  
kasāmāke 'pi kshatriyayajñe prishṭhastotrasya bṛihatsāmasādhyatvam  
vidhatte |

5. esha ha vāva | yaḥ kratur dvisāmako bṛihatprishṭhopeta,  
esha eva kshatriyayajñāḥ samriddhaḥ sampūrṇaḥ | yasmād evam ta-  
smād yatra kvacāikasāmakenāpi kratunā kshatriyo yajeta, tatra pri-  
shṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anushṭhanam  
samriddham sampūrṇam bhavati |

## 4.

1. madhyamdināsavane hotuḥ śastraviśesham abhidhāya hotra-  
kāṇām viśeshābhāvam darśayati |

aikāhikāḥ | maitravaruṇabrahmaṇacchaṇsyachāvakanāṃ yāḥ  
kriyās tā hotrāḥ | tāḥ caikāhikā ekāḥ prakṛitirūpe vihitā evātra vi-  
kṛitirūpeṇa kshatriyayājñe kartavyāḥ | etāḥ ca hotrāḥ śāntatvādigu-  
ṇakāḥ | śāntādīśabdārthāḥ pūrvavad vyākhyeyāḥ | etāḥ caikāhikā ho-  
trāḥ sarvarūpāḥ sarvasamriddhāḥ ca bhavanti | tattadvikṛitiḥ hotra-  
kāṇāṃ ye viśeṣā uktāḥ, tadrūpatvaṃ sarvarūpatvaṃ | tatphalasam-  
riddhiḥ sarvasamriddhiḥ | etac cobhayaṃ indrabhishtāvanena kshatri-  
yapratipādanasamarthyāt sampadyate | atāḥ sarvarūpatāyai sarvaloka-  
prāptyartham tatra ca sarvabhogasamriddhyartham uktā hotrakāḥ  
sampadyante | tataḥ kshatriyāḥ puruṣāḥ sarvarūpābhiḥ sarvasam-  
riddhābhir aikāhikābhir hotrābhiḥ sarvān kāmān avāpnavāmety abhi-  
prāyeṇaibikahotrānushthānaṃ kuryuḥ | ekābāḥ ca dvidivdāḥ: sarva-  
stomasarvaprishthās tadviparītāḥ ca | prishthye śhaḍaḥ pratipādītās  
trivṛitpañcadaśasaptadaśaikaviṃśatrinavatrastotiṃśarūpāḥ śhaṭsam-  
khyākāḥ sarvastomāḥ | tasmīn eva prishthyashadāḥ rathamtarabri-  
hadairūpavairājaśakvararāivatāni śhaṭsamkhyākāni sarvaprishthāni |  
tāḥ sarvāḥ stomāḥ sarvāḥ prishthāḥ ca yuktebhya ekāḥebhyo vya-  
tiriktāḥ katipayastomaprishthayuktā ekāḥ asarvastomā asarvaprish-  
thāḥ ca | yasmād aikāhikā hotrāḥ pūrvokartṛitā praśastāḥ, tasmād  
yatra kvacāsarvastomā asarvaprishthāḥ caikāḥ anushthīyānte tatra  
sarvatraikāhikā eva hotrāḥ syuḥ, na tu nutano viśeṣaḥ kaścid asti |  
tat tādṛiṣaṃ karma samriddham phalena sampūrṇam || atāḥ kshatri-  
yayājñasya samsthāviśeṣho nirṇetavyaḥ | tadartham ādau keshāṃcit  
pakṣham upanya-yati |

2. ukthyāḥ | ayaṃ kshatriyājña ukthyasamstha eva, sarveshv  
apī stotīṣhu pañcadaśastoma eva syād ity evam eke brahmavādina  
āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotraśastratvāt tadukthyāḥ  
sa kshatriyayājña ukthyasamsthaḥ pañcadaśastomayuktaḥ syād ity  
evaṃ kecid āhuḥ | | atha svapakṣham āha |

4. jyotishtōmāḥ | yo 'yaṃ kshatriyāṇāṃ jyotishtōmāḥ so  
'gnishtōmasamstha eva syāt | | tasmīn agnishtōme ye trivṛidādayaḥ  
catvāraḥ stomāḥ, tān brāhmaṇādivarnācatuṣṭāyarūpeṇa tejaādiguṇa-  
catuṣṭāyarūpeṇa ca praśaṅsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya  
utpattisāmāyāt trivṛidādistomānaṃ brāhmaṇādivarnācatuṣṭāyarūpa-  
tvam | tatra brāhmaṇapūrvakam rāshtram madyam ugram avyatha-  
niyam cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśau krame-  
ṇānushthēyau | saptadaśaikaviṃśayor anushthānena vaiśyaśūdrau va-  
rṇau kshatriyasyānugāminau kurvanti |

## 5.

1. athātaḥ | atha kratusamāptyanantaraṃ yataḥ kshatriyo  
'bhishekam arhaty, ataḥ kārṇāt punarabhishekasyaiva, vidhir ucyata  
iti śeṣaḥ | rājāḥ pūrvam abhishiktatvād ayam punarabhisheko bha-  
vati | itarasyāpi kshatriyasya mähendragrahāya prastute sāmy abhi-  
shekasyādhivaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ saṃ dikshate dikshāṃ prā-  
pnoti | asya puruṣasya kshatraṃ sarveśam prāṇināṃ kshatāt trā-  
ṇaṃ sūyate | pravartate | tasmāt sa kshatriyo yadāvalbhrītād udetya,  
avabhrītākhyam karma samāptaṃ kṛtvā, tato 'nūbandhyākhyayā ka-  
yācit paśusthānīyeshṭyā yāgaṃ kṛtvā, paścād udavaśyaty udavasāni-  
yākhyayeshṭyā karmāvasānaṃ karoti | atha tadānim enaṃ kshatriyam  
udavasānīyeshṭau samāptāyāṃ punar api karmāngatvenartvijo 'bhi-  
shiñceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sam-  
bhārāḥ sampādanīyā dravyaviśeṣaḥ purastad evopakṣiptā abhisheka-  
kalāt prāg eva sampādītā bhaveyuh | ke vastuviśeṣaḥ sampādanīyāḥ |  
te 'bhīdhiyante | udumbarakāśṭhanirmitā kācid āsandi | tasyai tasyā  
āsandyāś catvārāḥ pādāḥ prādeśaparimitāḥ | teshāṃ pādānāṃ śiras-  
uparibhāge 'vasthitāni śirṣhaṇyāni | anvaḥ tiryag avasthitāni kāśṭhāṇy  
anūcyāni | tāni śirṣhaṇyānūcyāny aratniparimitāni | prādeśadvayam  
aratniḥ | vividhaṃ vayanam rajjunāṃ otoprotarūpeṇa saṃyojanaṃ  
vivayanam | tac ca mauñjam mauñjatrīṇānirmitam | idṛṣyā āsandyā  
upary āstaraṇaṃ vyāghracarma | dadhyādīprakṣhepārthaḥ prauḍha  
udumbarakāśṭhanirmitaś camasaḥ | tathā kācit sukṣmodumbara-ā-  
khā | tasmīnn etasminn audumbare camase vakshyamāṇadadhyādidra-  
vyāṇy aṣṭātayāni | atra dvitayatritayādivat saṃkhyāyā avayave tayah  
iti sūtreṇa tayapratyayaḥ | aṣṭasaṃkhyāka avayava yeshāṃ dadhyā-  
dināṃ tāny aṣṭātayāni | dīrghaś chāndasaḥ | tāni ca nishutāni nita-  
rāṃ sutāni prakṣiptāni bhavanti | camase prakṣhepyāṇy aṣṭa dra-  
vyāni kṛnti | tāny ūcyante | dadhi madhu sarpiḥ ity etāni trīṇi pra-  
siddhāni | atapayuktavarshabhava ātapavarshyaḥ | tadṛṣya āpaś catu-  
rthāṃ dravyam | śaṣṭhāni śyāmatṛiṇāni pañcanaṃ dravyam | tokmāny  
aṅkurāṇi śaṣṭhāṃ dravyam | surā durveti dravyadvayam prasi-  
dūham || sampādītāyā āsandyāḥ pratishṭhāpanaṃ vidhatte |

4 tad yaishā | purā vediparigrahārthaṃ sphyena rekhātrayaṃ  
kṛtam | dakṣiṇā pratīcy udīci ca | tatra devayajanadeśe yaishā ve-  
deḥ sambāndhinī dakṣiṇā sphyavartanī sphyasya rekhā bhavati,  
tatra tasyāṃ rekhāyāṃ etāṃ āsandīm prācim prāgagrām avasthā-  
payet |

6.

1. vyāghracarmanā | uttarāṇy ūrdhvaḥbhāge lomāni yasya carmanas tad uttaraloma | prācyām diśi grīvā yasya carmanas tat prācinagrivam | tādrīṣena vyāghracarmanā tām āsandīm āstṛiṇīyāt |

2. tām paścāt | pratishṭhāpitāya āsandyāḥ paścādḥbhāge yajamānaḥ prāṇ upaviśya dakṣiṇaṃ yaj jānv asti tad ācya bhūmisprishṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛtvā vāmaṃ jānūrdhva-mukham evāvasthāpyobhābhyām pāṇibhyām āsandīm ālabhya sprishṭvā vakshyamānamantreṇābhimantrayet |

3. Agniśc itvā he āsandi tvām gāyatrīyā sayuk sahito 'gnir ārohatu | ushṇīhā chandasā sahitaḥ Savitārohatu | evaṃ somaḥprihaspatimitravavarupendravīśvedevā anuṣṭubādichandobhiḥ sahitaś tvām ārohanu | tām agnyādīm devān anu paścād aham ārohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmrajyaṃ dharmenā pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyaṃ aparānadhinatvam | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭyaṃ | etad ākṛtam ahiḥkam | athāmushnikam ucyate | pārameshṭhyam prajāpati-lokaprāptiḥ | tatra rājyaṃ aśvaryaṃ | mātārājyaṃ tatratyebhya itarebhyā adhikyaṃ | adhipatyam tām itarān prati svāmitvam | svāvasyaṃ apāratantryam | āti-hṭhatvam cirakālāvāsitvam |

• 6. caturuttaraiḥ | catvāry akṣharāṇy ekaikasmāc chandasā uttarāṇy adhikāni yeshu gāyatrīyādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. sthainam | atha śāntivācānanāntaram enaṃ kshatriyaṃ udumbaraśākhām antardhāya śirasy udumbaraśākhayā vyavudhānam kṛtvā camasasthair dadhyādibhīr abhishiñcet |

• 6. atha kāmānābhedena vyāhṛtir darśayati |

bhur iti | 'yo 'bhishektemam evābhisheciyamānam kshatriyaṃ praty asāv annam adyān, nīrogo bhaved iticheṭ kāmayeta | tam bhur iti vyāhṛityābhisheñcet | atha yo 'bhishektā putrapautrābhyām puruśābhyām sahitaṃ imaṃ kshatriyaṃ praty annam adyād iti kāmayeta | tadānim bhur bhuva iti vyāhṛitidvayenaḥbhisheñcet | atha yo 'bhishektā putrapautrapapautrais tribhiḥ puruśair yuktam imaṃ kshatriyaṃ icchet, puruśatrayaparyantaṃ <sup>1)</sup> jīvitvā sukhenaṇnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enaṃ, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakṣatriyāntara-  
rahitam kuryām iti kāmayeta | tadānim bhūr bhuvaḥ svar iti vyāhri-  
titrayeṇābhishiñcet |

7. tad dhaikē | tad dha tasminn evābhisheke brahmavādināḥ  
kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eṣā vyāhṛitirūpā sarvā-  
ptir vai, sarvaphalasāadhanam | ato vyāhṛitibhir abhisheke saty asyābhi-  
shicyamānasya parasmai parasya svasmād anyasya kṣatriyaśyātisa-  
rveṇa tadapekṣhāmātram atikramya kṛtsnenāpi mantrajātenābhisheca-  
nam kṛtam bhavati | tad etad adhikābhishecanam ayuktam ity abhi-  
pretya taṃ kṣatriyam etena devasya tvevyādīnā yajushābhihiñcet |  
na tu vyāhṛitibhir iti teshāṃ pakṣaḥ || tam pakṣam dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye  
bhijñāḥ paricakṣhate | nirākurvanti | yaṃ kṣatriyam etābhir vyā-  
hṛitibhir nābhishiñcanty, eṣa kṣatriyo yad yasmāt kāraṇād asarveṇa  
sampūrtirahitena vāco vākyena mantreṇābhishekto bhavati tasmād  
ayaṃ svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ cām-  
artha bhavati | tasmād āyukṣhayahetutvād ayaṃ pakṣo na yukta  
iti Jābālāyaḥ putraḥ Satyakāmo maharṣir āha |

10. abhishekāṅgaṃ homaṃ vidhatte |

athaitāni | athābhishekānantaram homa ucyaṭa iti śeṣaḥ | Ijā-  
nād yāgaṃ kṛtavataḥ kṣatriyaḥ etāni vakṣyamāṇāni vyutkrāntāny  
apagatāni bhavanti | tāni nirdiśyante | brahmakṣhatre etasya samīpe  
vartamānaṃ jātidvayam | urk kṣhīrādīrasaḥ, annādyam odanādikaṃ  
tad etad ubhayam | apām oṣhadhinām rasaḥ sārāḥ | apām rasaḥ  
kṣhīrādi | oṣhadhinām raso 'nnādyam | brahmavarcaṣaṃ śrutādhyaya-  
nasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasamuddhiḥ |  
prajātiḥ putropādānam | tac ca sarvaṃ kṣhatrasya svarupam | atya-  
ntam apekṣhitatvāt | eteshāṃ vyutkrāntau kṣatriyasya svarupahānir  
eva bhavati | atho api cāmasyaudanasya raso rasasya kṣhīrāder,  
oṣhadhinām annakāraṇānām vṛthiyavādinām kṣhatram pratishṭhā,  
kṣhatriya āśrayaḥ<sup>1)</sup> | tasmād ukto vyatikramaḥ kṣatriyasya, na  
yuktaḥ | tat tathā sati yady amū buddhisthe āhuti abhishekṭasya  
kṣhatriyasya purastāy juhuyāt | tat tadānim asminn abhishekṭe brā-  
hmaṇajātiṃ kṣhatriyajātiṃ tadupalakṣhitam annādikaṃ ca sarvaṃ  
avasthāpayati | brahma prapadye svāhā, kṣhatram prapadye svāhety  
āhutidvayam (7, 22) juhuyād iti tātparthyaḥ |

1) Aus dem nächsten Kapitel erhellt, dass kṣhatrarupam bis  
pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite  
stehen.

## 9.

1. aṭha | athābhishekapānanantaram bhūmāv udumbaraśākhām avasthāpya. tām abhilakṣhya pratyavarṇhet |

2. upari | āsāndyā upary eva svayam upaviṣṭaḥ prathamataḥ pādau bhūmāv avasthāpya pratyavarohasādhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaś chāndasaḥ | pūrvoktena pratyavarohamantrēṇa pratyavarūhya bhūmāv upastham āsanaviśeṣam kṛtvā prāṇmukha āsīno namaskāramantram triḥ paṭhitya varam ityādimantreṇa vācam viśrijet | vāgyisargo laukikavyavahāraḥ | jītir jayamātram | abhitaḥ sarveshu deśeshu jītir abhijītiḥ | prabaladurbalaśa-  
trūṇāṃ tāratamyena vividho jayo vijītiḥ | punaḥśatrutvarāhityāya samyag jayaḥ samjītiḥ | etatsiddhyartham brāhmaṇāya varam gām dadāmi |

7. aṭha yat | varam ityādimantreṇa vācam viśrijata iti yad asti, tasmin mantrasvarūpe dadāmi yad āha | etad eva vāksambandhi jitam jayaḥ | yad eva vāco jitam asti | pūjārtho jitam iti dīrghaḥ | tad vāgyayarūpam me madīyam idaṃ karmānushṭhānam anu-  
sṛitya saṃtīṣṭhātai | samāptam bhavatu | samyag avatiṣṭhātām iti tasya mantrasyābhiprayaḥ |

9. samid asi | he kṣāṭha tvam samid asi | samindhanasādhanasā asi | iṅkhatidhātor loṇmadhyamaikavacanam eṅkshvety | sa ca gatyarthah | uṣabdo 'narthakah | indriyapāṭavena śarīrasāmarthyena ca sam v enkshva | samyojaya | Dafür wird sam meṅkshva. d. i. sam mentsva zu lesen sein. iṅkshva für intsva, wie avakṣam für avātsam |

11. ādhāya | samidham prakṣipyā prāṇmukha udānmukho vā padatrayam abhita utkrāmet | yadvā | prāṇ udān ity antaraḥlavartinaṃ aiśānīm diśam abhilakṣhyotkrāmet |

12. kṛptiḥ | digviśeṣam abhilakṣhya kriyamāṇa he padotkramaḥ, tvam diśam kṛptiḥ kalpanam svādhīnatvasampādakanā asi | ato mayi devārtham kalpata | kalpanasāmarthyam kuru | bahuvacanam chāndasam | Zu lesen ist: kṛptir asi diśam, diśo me kalpanām.

## 10.

4. abhivartena | abhivartenetyādinaḥ sūktenainam jayārthinam uktakrameṇa dikṣv avartayet | athānantaram avartamānam enam sūktatrayeṇānvikṣeta | āsuḥ śiśāna ity apratiratham sūktam | śāsa ittheti śāsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. ētya grihān | grihān praty āgatya yo 'yam grihyo grihe vartamāna aupāsano 'gnis, tasya paścādbhāga upaviṣṭāyāsināyānvā-  
rabdhāyopasprīṣṭavate kṣatriyāya tādṛiśasya kṣatriyasyānartyādisi-

ddhyartham pñitvig adhvaryur antataḥ sarvaprayogānte kaśisena kā-  
 ṇsyapātrena caturgrīhitāḥ caturvāraṃ svikṛitā aindrīr indradevatākā  
 vakshyamāṇais tribhir mantrais tatra ājyāhutih prapadam vathā bha-  
 vati tathā juhuyāt | prapadam prakṛiṣṭam<sup>1)</sup> padam | tathā cāhuḥ |  
 padā yasyās tu yāvanto yāvadaksharasammitāḥ | pñey adhyayanam  
 eteshām prapadam tad vidur budhā iti | Zu 8, 11, 1: prakshiptam  
 padajātam yasmiṇ uccāraṇe tad uccāraṇam prapadam |

## 12.

3. śirshanye | āsandyām śayānasyendrasya śirodeśastham pha-  
 lakam śirshanyam | tac ca pāladeśāvasthitasya phalakasyāpy upala-  
 kṣhaṇam | ata eva śirshanye iti dvivacanam ucyate | anūcye pārśva-  
 dvayavartini phalake | pigrupā ye mantrāḥ santi, tān prācinātācān  
 prakpratyagāyatatvena vistaritān dīrghatantuviśeshān akurvan | giya-  
 mānāni sāmāni tirascīnavāyāṇs tiyaktvena vayanahetūn rajjuviśeshān  
 akurvan | yajūṣhy atikāṣān rajjvantarālachidraiviśeshān akurvan | yad  
 yaśaḥ kirtidevatārūpaṃ tad āsandyā upary āstaraṇam | yā tu śrīḥ  
 sampadabhimānini devatā tāni upabarhaṇam śirasa upadhānam aku-  
 rvan |

5. tam etasyām | etasyām vedamāyām āsandyām āsīnam tam  
 Indram prati viśve sarve devāḥ parasparam idam abruvan | yathā  
 loke vandino guṇakathanena rājāḥ kīrtiṃ kuivanti | evam atrāpi  
 guṇakīrtanam abhyutkroṣanam | tena rahito nabhyutkrusṭa Indro  
 vīryam kartum naivārhati | kīrtim antareṇa paresham bhītyanudayāt |  
 tasmād abhita enam Indram abhyutkroṣāma, udghoshayāmeti vicārya  
 tathaivāngikṛitya tam Indram sarve devā abhyudakroṣan |

## 14.

1. athainam | atha prajāpatyabhishekānantaram enam Indrām  
 prācyām dīḥ avasthitā Vasavo devā ekatriṃśatsv ahasu purvoktair  
 mantrair abhyashīṇan | An 31 Tage ist nicht zu denken, aber eben-  
 sowenig ist die Uebektragung mit "während sechs mit dem pañcavi-  
 ṣastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṣa stoma  
 kommt beim mahāvratā, nicht beim rājasuya vor. Ich vermuthe, es  
 sind 6 × 25 Tage gemeint.

## 15.

1. samantaparyāyī | deśataḥ kālataḥ sarvavyāpi syāt | āntāt  
 samudratīraparyantaṃ sāvabhaumatvaṃ deśavyāptiḥ | ā parārdhāt |  
 parārdhaṣabdābhidheyakālasamkhyāparyantaṃ sāvāyushatvaṃ kāla-

1) Vielleicht prakshiptam.

vyāptih | evamvidho bhūtvā samudraparyantāyaḥ prithivyā eka eva  
rājastv ity anayechayācāryo mahābhishekeṇa tam abhishīcet |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakās to-  
kmakṛitāny ānkuranirmitāny ośadhīdravyaṇi caturvidhāni sampāda-  
yata | sūkṣmabījarūpā vṛihayaḥ prauḍhabījarūpā mahāvṛihayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṁkhyā sahasranishkapaṛimitety  
arthaḥ | catuspācchabdena gavādikam abhidhiyate |

21.

3. Āsandivati | Āsandivān iti deśaviśeṣasya nāmadheyam |  
tasmin deśe Janamejayo devebhyo devārthaṁ yāgayogyam aśvam  
babandha | kīḍiṣam aśvam | dhānyādaṁ dhānyam evātti | rukmiṇam |  
rukmaśabdena lalāṭagataṁ śvetalāñchanam upalakṣhyate | tadyuktam |  
haritavarṇā srag yasyāsau haritasrak | pushpamāleva haritavarṇo de-  
haṁ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam āṅganāmako rājoktaḥ, so 'yam alopā-  
ṅgaḥ sampurnāvayava ity arthaḥ | mahad asyāṅgaśausthavam | sa  
kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṁ  
yāgaṁ kurvāṇe sati tam praty evam uvāca |

4. yābhīr gobhīḥ | Priyamedhasya putrāḥ Priyamedhā ma-  
harshaya udamayanāmakam āṅgarājapurohitam yābhīr gobhīr dakṣhi-  
ṇārūpābhīr ayājayan | tā gāvo vakṣhyanta iti śeṣaḥ | badvam iti  
ṣaṭkoṭisaṁkhyāyā nāmadheyam | badvānām ṣaṭkoṭisaṁkhyānām ga-  
vām madhye pratidinam dve-dve sahasre madhyato madhyamādinasa-  
vane 'triputra Udamayo dattavān |

5. aṣṭāṣṭisahasrāṇi | Vairocano Virocanasya putro 'ṅga-  
nāmako rājā svakīyapurohita udamayanāmake yajamāṇe yāgaṁ ku-  
rvāṇe svayam āgatyāṣṭāṣṭisahasrasaṁkhyān aśvān chvetavarṇān pra-  
śṭīn prishṭhavāhanayogyavayaskān niṣṛitya svakīyāśvabandhanasthā-  
nān nihsārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣāt  
samolhānām samyag ā samantād ulhānām āntānām ādhyaduhitṛiṇām<sup>1)</sup>

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrinām sarvāsām daśasahasrāṇy Ātreyo 'ngarajapurohito dattavān | tāṣ ca duhitaro nishkakanṭhya abharaṇopetakanṭhayuktāḥ |

7. daśa | aṅgarajasya purohito brāhmaṇa Ātreyo 'vacatnukānāmake deśe gajasahasrāṇi daśasaṃkhyākāni dattvā dānena śrāntaḥ san 'pārikutaṃ paricārakān praptsat | preshitavān | he paricārakā yūyam dattety evaṃ uktavān ity arthaḥ |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiranyena | mṛigaśabdenātra gajā vivakṣitāḥ | mṛigavad iti bāhulyavivakṣayā mṛigaśabdāḥ | te ca gajā hiranyena parivṛitāḥ sarvābharanayuktāḥ, śarīrapushtyā varṇotkarṣeṇāpy atyantam kriśṇāḥ pratibhāsante | śuklābhyām dantābhyām yuktāḥ | tādrīṣān gajān maṣṇāranāmake deśe Bharato rājā dattavān | śatam ityādinā tatsaṃkhyocyate | badvaṃ vṛindam ity etau paryāyau | vṛindaśabdas ca śatakoṭivācivena gaṇitagranthakārair darśitāḥ | ekaṃ daśa ca śatam ca sahasram cāyutaniyute tathā prayutakoṭyarbudaṃ vṛindam sthānam sthānād daśaguṇam syād iti | tāni ca śatakoṭirūpāni badvāni saptādhikaśatasamkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ś. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashthād anyān amayān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakārīṇi krodharūpā śaktir menir ity ucyate | yathāgner jvālā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenyupeto vaiṣvānaranāmāgnisamānaḥ |

25.

2. ayuvamāri | asya rājā evaṃ vidvān vedaśāstrokta prakāreṇa dharmādharmau bodhayitum abhiज्ञō brāhmaṇo rāṣṭragopo rājyapariपालanakṣamaḥ purohito bhavati | tdrīṣasyāryasya rājño rāṣṭrāin ayuvaṃ kadācid api prithagbhāvarahitam bhavati | rāṣṭram asthiraṃ na bhavattity arthaḥ | athavāsyā rāṣṭram ayuvamāri yuvaranarahitam bhavattity arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityārtham |

4. atha rājāḥ purohitavarāṇamantram āha |

bhūr bhuvah | bhūr bhuvah svar iti śabdair lokatrayābhīmā-  
ninyo devatā ucyante, prapayena paramātmā | ete sarve 'nugṛhṇantv  
ity abhiprāyaḥ | he, purohita, aham amo dyulokarūpo 'smi | tvam tu  
sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhā-  
nam dārdhyārtham | tasyaiva vyākhyānam dyaur aham prithivī tvam  
iti | tathā sāmasyarūpo 'ham, rīksvarūpas tvam iti | tāv ubhāv āvām  
iba rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṅś ca saṁvaha-  
vahaḥ | samyag vahanam purāḍinirvāham karavāvahaḥ | tvam mama  
tanūḥ śarīram asi | ato madityāṁ tanvaṁ śarīram asmād aihikād āmu-  
shmikāc ca mahābhayāt pāhi | raksha || anena mantreṇa rājūnā kṛito  
yaḥ purohitas, tasya rājadattaviṣṭarābhimantraṇam āha | yā osha-  
dhiḥ etc.

## 28.

1. athātaḥ | atha paurohityavidhānānantaraṁ yataḥ purohi-  
tera sampādyah śatruksbhayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ pa-  
rimara etannāmakaḥ karmaviśesho 'bhidhiyata iti śeshaḥ | brahmaṣa-  
bdenātra vāyur vivakshitaḥ | ayaṁ vai brahma yo 'yam pavata iti  
vakshyamāṇatvāt | tasya vāyoh parito vidyudādīnām maraṇaprakārah  
parimara ity ucyate | tadbhāvanārūpasya karmaviśeshasya tad eva  
nāmadheyam | yaḥ pumān brahmaṇaḥ parimaraṁ yadā manasā bhā-  
vāyaty, enam parita etasya parito 'vasthitāsu sarvāsu dikshu dve-  
shaṁ kurvantaḥ śatravo mriyante | idānim enam dvishanto jātyā śa-  
travaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanaṁ sam-  
pādaniyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣṭi |  
tad etat Taittirīyāḥ samānnātam | agniṁ vā ādityaḥ sāyam pravi-  
ṣṭi, tasmād agnir dūrān naktam dadṛṣe, ubhe hi tejasi sampadyete  
(Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpuvan  
agnir vāyum anupraviṣṭi | vāyor bahulye dipavināśadarsanāt |

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## 3. Namenverzeichniss.

## a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramanikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

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b) Namen von Weisen, Königen u. s. w.

- |                                                                                                                       |                                                                   |
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| Abhyagni Aitasāyana, ein Sohn von Aitasa 6, 33                                                                        | Upāvi Jānasruteya 1, 25                                           |
| Amitratapana Nushminah Śaibya tōdtet Atyarāti 8, 23                                                                   | Rishabha, ein Sohn von Viṣvāmītra 7, 17                           |
| Avatsāra 2, 24                                                                                                        | Aikādasāksha Mānūtantavya, ein König 5, 30                        |
| Ashtaka, ein Sohn von Viṣvāmītra 7, 17                                                                                | Aitasa 6, 33                                                      |
| Asitaṁṛigāh, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhū- | Kasyapa salbt Viṣvakarman Bhauvana 8, 21                          |
|                                                                                                                       | Kāpileya-babhravāh, zwei Familien, stammen von Śunahṣepa ab 7, 17 |
|                                                                                                                       | kumāri gandharvagrihītā 5, 29                                     |

- Kuśikāh, die Söhne von Viśvā-  
 mitra 7, 18  
 Kratuvid Jānaki 7, 34  
 Gāthīnāh und Gāthīnāh, die Söhne  
 von Viśvāmitra 7, 18  
 Girijā Bābhraṇya 7, 1  
 Gauṇa 6, 30  
 Cyavana Bhārgava salbt Śaryāta  
 Mānava 8, 21  
 Janamejaya Pārikshita 4, 27. 7,  
 27. 34. 8, 11, 21  
 Jānu, der Stammvater von Aji-  
 garta 7, 18  
 Tura Kāvasheya 4, 27. 7, 34. 8, 21  
 (salbt Janamejaya)  
 Dīrghatamas Māmateya salbt Bha-  
 rata 8, 22  
 Durmukha Pāñcāla, ein König.  
 8, 23  
 Devabhāga Śrautarishi 7, 1  
 Devarāta Vaiśvāmitra, Adoptiv-  
 name von Śunaḥsepa 7, 17  
 Nagarīn Jānasruteya 5, 30  
 Nagnajit Gāndhāra 7, 34  
 Nārada 7, 13. 34. 8, 21  
 Parvata 7, 13. 34. 8, 21  
 Priyavrata Somāpa 7, 34  
 Prayamedhāh, die Abkommlinge  
 des Priyamedha 8, 22  
 Babhru Daivāvṛdha 7, 34  
 Bulila Āsvatara Āsvi 6, 30  
 Br̥haduktha rishi 8, 23  
 Lāṅgalāyana Brahman Maudgalya  
 5, 8  
 Bharata Dauḥshanti 8, 22  
 Bhīma Vaidarbha 7, 34  
 Bhutavirāh, eine Priesterfamilie  
 7, 27  
 Bhrigu Varuṇi 2, 20. 3. 34  
 Madhuchandas, ein Sohn von Vi-  
 śvāmitra 7, 17  
 Maruṭta Āvikshita Kāmapri, von  
 Saṃvarta Āngirasa gesalbt 8, 21  
 Maitreya Kaushārava 8, 28  
 Yudhāṃśraushtī Augrasainya, von  
 Parvata und Nārada gesalbt 8, 21  
 Rāma Mārgaveya 7, 27.  
 Reṇu, ein Sohn von Viśvāmitra  
 7, 17  
 Rohita, ein Sohn von Hariṣca-  
 ndra 7, 14  
 Vasishtha, salbt Sudās Paijavana  
 8, 21.  
 Vasishtha Sātyahavya 8, 23  
 Viśvakarman Bhauvana, gesalbt  
 von Kaśyapa 8, 21  
 Viśvāmtara Saushadmana, ein  
 König 7, 27  
 Viśvarūpa Tvāshṭra, von Indra  
 getötet 7, 28  
 Vṛiddhadyumna Ābhipratāriṇa,  
 ein König 3, 48  
 Vṛiṣaśushma Vātāvata Jātuka-  
 rṇya 5, 29  
 Śatānika Sātrājita, von Soma-  
 sushman Vājaratnāyana gesalbt  
 8, 21  
 Śaryāta Mānava, von Cyavana  
 Bhārgava gesalbt 8, 21  
 Śucivṛiksha Gaupalāyana 3, 48  
 Śunaḥpucha, Śunaḥsepa, Śunolā-  
 ngula, Söhne von Ajigarta 7, 15  
 Śyāpārṇah, eine Priesterfamilie  
 7, 27  
 Saṃvarta Āngirasa salbt Maruṭta  
 Āvikshita 8, 21  
 Sātyakāma Jābala 8, 7  
 Sanasruta Arimḍama 7, 34  
 Sarpir Vātsi 6, 24  
 Sahadeva Sārājaya 7, 34  
 Sutvan Kairiṣi Bhārgāyana, ein  
 König 8, 28  
 Sudās Paijavana, gesalbt von  
 Vasishtha 7, 34. 8, 21  
 Somaka Sāhadeva 7, 34  
 Somasushman Vājaratnāyana,  
 salbt Śatānika Sātrājita 8, 21  
 Saujāta Ārālhi 7, 22  
 Saubala 6, 24  
 Hariscandra Vaidhasa Aikshvāka,  
 König 7, 13  
 Hiranyadat Baida 3, 6

c) Namen von Völkern, Ländern, Flüssen u. s. w.

- Andhra, ein Volk 7, 18  
 Arbudodāsarpani 6, 1  
 Avacatnuka 5, 22  
 Uttarakuru 8, 14  
 Uttaramadra 8, 14  
 Uśinara, ein Volk 8, 14

Aurva 6, 33	Mashnāra, Ortsname 8, 23
Kurukshetra 7, 30	Mūṭiba, ein Volk 7, 18
Kurupañcalāḥ 8, 14	Yamunā 8, 23
Gaṅgā 8, 23	Vaśa, ein Volk 8, 14
Parisāraka, ein Ort an der Sarasvatī 2, 19	Vṛitraghna. nach dem Scholiasten der Name eines Ortes 8, 23
Pundra, ein Volk 7, 18	Śabara ein Volk 7, 18
Pulinda, ein Volk 3, 18	Sarasvatī 2, 19 <sup>1)</sup>

## d) Einzelnes.

Chandogāḥ 5, 2	śruti, im Sinne von heiliger Schrift 7, 9
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## 4. Anmerkungen.

## a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Samvat 1830.
  - b) — — 62. Jünger als die vorhergehende.
  - c) — — 77. 78. Samvat 1840.
  - d) India Office Library 1977. Śaka 1736.
  - e) — — — 697. Samvat 1852—54.
  - f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Samvat 1820—36.
  - g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
  - h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
  - i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgarī-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
  - k) Die Editio princeps von Martin Haug. Bombay 1863.
- Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajñe.

Für den Commentar von Sāyaṇa standen mir folgende Handschriften zu Gebote:

- a) India Office 2991. Śaka 1771.
- b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.
- c) India Office 1353. Der achte Adhyāya. Śaka 1583.
- d) Die oben unter g genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.
- e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.
- f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.
- g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.
- h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛtiṣu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu śat proktā iti śātātapo bravit | ādyas tu rājabhṛityaḥ syād dvitīyaḥ kṛayavikrayaḥ | tṛtīyo bahuyajyaśāstraḥ caturtho śrautayājakaḥ | pañcamo grāmayājī ca śaśtho brahmabandhuḥ smṛitaḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tasu pūrvoktāsu rīkṣhu padam pādah tasmin pāde proktā Maruto devānāṃ vaiśyā antarikṣhe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamaṇaṃ niroddhuṃ vā vi vā mathutoḥ viśeṣeṇa mathitum āloḍayitum vināṣayitum vā te Marutaḥ īṣvaraḥ samarthah. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargaṃ lokam gachati enaṃ yajamānaṃ etc

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hierzu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sāyaṇa vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sāyaṇa durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Rīgveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittiriyasamhitā und das Taittiriyabrahmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcikā gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

#### b) Grammatisches.

Verlängerung von Vokalen: atī tu tam arjātai (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3. 42. vy ū muñcānte 6, 23. nī viva nardet 6, 32. Im Inlaut: uttaravedinābhi 1, 28, 23. 29. 33. samāvajjāmbhīyām 3, 27 (neben samāvajjāmbhīh). pratyavarūhya 8, 9. pariśeṣa 7, 5.

Vor ři wird ein ā gekürzt: prathama řik 3, 35. pita řibhun 6, 12. yatha řishabham 6, 18. yatharishi 2, 4. Kurzes a mit ři wird der Regel nach in ar zusammengezogen, so pañcartavañ 1, 1. nartuyājanam 2, 29. narchet 5, 23. Daneben findet sich asya řicam 3, 7. nāma řik 3, 23. eva řicā 4, 7. ca řishayañ 1. 27 2, 13. řrautarishir 7, 1. sarparishuñ 6, 1. In einer gāthā (7, 17) bharatarishabha, obgleich bharatarishabha zu sprechen ist.

au vor einem folgenden Vokal wird gewöhnlich in āv aufgelöst. Ausnahmen davon sind: Aṣvina udajayatām 4, 8. 9. Aṣvina ucatuñ 7, 16. dvā ubhayoñ 8. 5. Vergleicht man damit im Āitareyaśraṇyaka aṣṭāv-aṣṭā udyante 1, 3, 5. aindrāgnā uru 1, 5, 1. karnā upaśṛiṇyāt 3, 2, 4. tā unātiriktāu 1, 4, 2. pakāraśhakārā upāptāu 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden u das v

fortgelassen wird. Diese Regel findet sich in allen anderen Brähmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in ayāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eñkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | na vai 1, 13. 30 und in mahāpagnī 1, 27.

s bleibt vor k in yaśas kīrti 7, 23. 24.

r steht für l in uruka 2, 7. roman 2, 9. bahura 2, 18. sithira 3, 31.

Das Geschlecht ist nicht beachtet in: iṣvaro hotaram yaśo 'rtoḥ (für iṣvaram), tad dha tat parān (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrīvyahā sāma 4, 2.

Die Zahl ist nicht berücksichtigt in iṣvaro (für iṣvarā) hāsya vitte devā arantoḥ 3, 48.

āpo steht für apah in ātapavarshyā āpo 'bhyāniya 8, 17. taavah für tanuh 1, 24. stomebhūh für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brähmaṇa mit Ausnahme des Rigveda. So apu-tāyai vaco vaditārāḥ 7, 27. abhibhutyai rūpam 8, 2. gāyatriyai ca jagatyai ca 4, 27. ishvai samṣityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishthāyāḥ 3, 14. gāyatrīyāḥ, jagatryāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svasteh 1, 9. vedeh 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stamm-n auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturvīṃse 'han 6, 23. ātman, śiṣhan, paramo vyoman, sāmān. Aber auch dvitīye 'han 4, 31. 32. tṛitīye 'han 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16). analog dem śreshṭhatama in Ts. Th.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastriṅśatyā 6, 32. śatṭriṅśatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuṣṣha-hṭim kavacina asuḥ 3, 48. parṇaśarāḥ shashtis trīṇi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smā-kāsti virah in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht. tad enat pritam kshatrad

gopāyati. Ebenso steht in Kaushitakibr. 22, 1 tasmād enau prathamau śasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushitakibrahmana bemerkt habe. tān ikshataiva 3, 21. nyabjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1<sup>41</sup>. prajanayan 2, 38. anvavayuh 6, 14. pratyuttabhnuvan 4, 18. samsthāpayan 2, 31. visrañsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatāt 3, 33, wo indessen wahrscheinlich udapatāt zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprāṇet, abhyapāṇet 2, 21, pratirundhet 6, 34. abhyahanāt 4, 2. niḥnave 7, 17. niḥnavate 1, 26<sup>42</sup>. niḥnavante findet sich auch in Āśvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. iṣe (für iṣṭe) 7, 16. ṣere (für ṣerate) 5, 28. 7. 15. smasi, vidmasi, śṛipotana. sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 3, 36. sishāsatyah 4, 17.

Der Potential lautet auf ī statt e, wie vielfach in anderen Brāhmaṇa, in kāmāyita 3, 45 (kāmāyeta 3, 33). āhvayita 4, 7 (āhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt ī in paṭyagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gribhita 2, 1. samagribhāt 3, 26. nigrabhiti 2, 7.

Beachtenswerth ist die Form tashti (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Rīgveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatruṇ tālhi mit tad nichts gemein hat.

Das Perfectum von dhṛi lautet, ebenso wie in Ts. Tb. Aitareyār. Tāṇḍya, immer dādharma, von bhi findet sich 5, 25 bibhāya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht amantrayām āsa.

Der Coniunctiv ist nicht selten: tishthāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atukrāmāt 1, 24. vidhyāt 6, 33. āluḥbhayishāt 1, 24. pratitishthāt 4, 25. apabarāt 5, 30. gachān 2, 12. nirhanau 8, 6. śayāsai 2, 2. arjātai 3, 42. samgachātai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in niḥnavate verändern sollen.

shṭhātai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjasi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jīyūshita von jiv 7, 29. didāsitha, Perfectum von dā. 8, 21. kṣipitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsade 'cikḷipat 1, 29. purā nābhya apiśasaḥ 2, 6.

In Verbindung mit īṣvara. ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetōḥ 6, 30. anṛinākaritoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭōḥ 3, 18. pratyavahartoḥ 7, 33. hūṣitoḥ 1, 30. ā śarirāṇām ābartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vadhām yo 'sya śrītyas tasmāi startavai 2, 1. tenedaṃ sarvam etāvai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhitāgnir jīve mṛitaśabdaṃ śrutvā (für śṛiṇuyāt). Ein anderer grammatischer Schutzer steht 2, 7: te 'bhitaḥ paricaranta ait (für āyan) paśum.

Das Adverb paścā findet sich nur vor Vokalen: paścāstam 1, 7. paścāchāvākaḥ 2, 36. paścēva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daśamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: priśhṭhata ivāgnīdham kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhita 2, 16 mā yātayan 7, 13.

hanta kommt im Ganzen einmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāmi zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpuruṣa findet sich 1, 15 das richtige manuṣhyarāja, befremdlich ist manuṣhyarājñam 8, 26.

Eigenthümliche Constructionen sind: asyaḥ śveto rūpaṃ kṛitvā 6, 35 <sup>1)</sup>. Indro vā etābhir mahān ātmānaṃ niramimita 5, 7. paśur vai niyamānāḥ sa mṛityum prāpaśyat 2, 6

1) Vgl. Ts. 6, 1, 3, 1 kṛiṣṇo rūpaṃ kṛitvā. Tb. 1, 1, 3, 3 ākhu rūpaṃ kṛitvā.

Tautologisch ist: puro dīpyamānā bhrājamānāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate 'dharam pādāyati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagaḥ stuvata, āgneyam hotājyaṁ śaṁsati: katham asya pāvamānyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatās tarpayati 3, 5. ghvayate 'tha nividam dadhāti: brahmaṇy eva tat kshatram anuniyunakti 2, 33. adhiyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinebus 6, 1. niṣṣāna für niṣṣyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiṇījīyam statt vṛiṇījīya 8, 15. ninyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariṣṛīyete für pariṣṛiyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. aṣanāyāparitāḥ statt aṣanāyāparitāḥ oder aṣanāyayā paritāḥ 7, 15. sāmnāhuka für saṁnāhuka 7, 14. iti ha smā ākhyāya für iti ha smāsmā ākhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra. makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hieß vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ś. P.

### c) Vermischte Bemerkungen.

#### Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott. Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvaṁ no Agne 'vamo bhavoti nedishṭho asyā ushaso vyusṭau. Ś. P. 3, 1, 3, 1. apaṇī prañīyāgnāvaishṇavam ekādaśakapālam puroḍaṣam nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvās caivaitad devatāḥ parigrihya sarvaṁ ca yajñam parigrihya dikṣhā iti. tasmād āgnāvaiśṇava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaiśṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaś caiva devānām avarārdhyo yaś ca parārdhyas, tābhyām evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ṣkādaṣaka-pālaṃ nir vapati dīkṣiṣhyamāṇo. 'gniḥ sarvā devatā. Viṣṇur yajño. devatāḥ caiva yajñaṃ cārabhate. 'gnir avamo devatānām, Viṣṇuḥ paramo. yad āgnāvaishṇavam ṣkādaṣakapālaṃ nirvapati, devatā evobhayaṭaḥ pariḡgrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ Ts. 6, 2, 2, 6. devāsuraḥ saṃyattā āsan. te devā bibhyato 'gnim prāviṣan. tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10 te devā Agnau tanuḥ saṃnyadadhata tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhutayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā ūtayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologi-schen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5 ājyam | Ts. 6, 1, 1, 4. ghṛitaṃ devānām, mastu pitṛiṇām, niṣhpakvam manuṣyāṇām. tad vā etat sarvadevatyaṃ yaṇ navanti-  
tam. yaṇ navanitenābhyankte, sarvā eva devatāḥ priṇāti, etc.

3, 9 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manuṣyaloka evamam pavayitvā pūtaṃ devalokaṃ prapa-  
yati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṃ yad dīkshito dīkshitavimitād pravaśed, yathā yoner garbhah skandati tādṛg eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbham vāsasā. prapute, tasmād garbhāḥ prāvrīṭa jāyante |

3, 19. muṣṭī | Ts. 6, 1, 4, 3 muṣṭī kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung. Dieses ist in unsern Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22 Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādrīyeta, na tathā kuryāt. Das S. P. braucht na tathā kuryāt, na tathā bruyāt. Die Ts. hat zuweilen: tat tathā na kāryam

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ saṃvatsarasyeti ca brāhmaṇaṃ hemantaṣiṣrayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṣṭatiḥ ca samvatsarasya-horātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir grihitam syāt tām manasā dhyāyē vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasamhitāḥ | Ś. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakshanaavatim | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrāḅg ity āha | adarṣam iti | tat satyam | Ś. P. 1, 3, 1, 27. satyam hi vai cakshus. tasmād yād idāni dvau vivadamānāv eyātām: aham adarṣam aham asrausham iti; ya eva brūyād: aham adarṣam iti, tasmā eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāyaṇiyena vai devāḥ prāṇam āpnuvann udayaniyenodānam, tatho evaitad yajamānaḥ prāyaṇiyenaiva prāṇam āpnoty udayaniyenodānam. tau vā etau prāṇodānāv eva yat prāyaṇiyodayaniye. tasmād ya eva prāyaṇiyasyartvijas ta udayaniyasya syuḥ, samānu himau prāṇodānu |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavāsya diṣo na prajānan, te 'nyo 'nyam upādihāvan: tvayā pra jānāma tvayeti. te 'dityam sam adhriyanta: tvayā pra jānāmeti. sābravid: varam vṛipai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād ādityaḥ prāyaṇiyo yajñānām āditya udayaniyaḥ. pañca devatā yajati, pañca diṣo, diṣam prajāntyai. atho pañcāksharā pañktiḥ, pañkto yajño, yajñam evāva runddhe. pathyam svastim ayajan, prācim eva tayā diṣam: prajānaun, Agninā dakṣiṇā, Somena praticeṣ, Savitrodiceṣ, Adityordhvām. pathyam svastim yajati, prācim eva tayā diṣam pra jānāti. pathyam svastim ishṭvāgnishomau yajati, cakshushi vā ete yajñasya yad Agnishomau, tābhyam evānu paśyaty. Agnishomāv ishṭvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram ishṭvāditim yajati | Ś. P. 3, 2, 3, 1 ff. — Kaush. 7, 6. prāyaṇiyena ha vai devāḥ svargam lokam abhiprayaya diṣo va prajājñus. tām Agnir uvāca: mahyam ekām ājyāhutim juhutāham ekām diṣam prajāñāsya-mīti. tasmā ajuhavyuḥ, sa prācim diṣam prajānāt. tasmāt prāñcam Agnim prapaṇanti, prāḅ yajñas tāyate prāñca u evāsmiṇ āsinā juhvaty, eshā hi tasya dik prajāntā | athābravit Somo: mahyam ekām ājyāhutim juhutāham ekām diṣam prajāñāsya-mīti. tasmā ajuhavyuḥ, sa dakṣiṇām diṣam prajānāt. tasmāt somam kritam dakṣiṇā parivahanti, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan parivahati, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan paridadhāti, dakṣiṇo evainam āsinā abhishunvanty, eshā hi tasya dik prajāntā | athābravit Savitā: mahyam ekām ājyāhutim juhutāham

ekām diṣam prajāñsyaṃti. tasmā ājuhavuh, sa pratiṣṭhā diṣam prajāñāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyāñcam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajāñātā | athābravit pathyā svastir: mahyam ekām ājyāhutim juhutāham ekām diṣam prajāñsyaṃti. tasyā ājuhavuh, sodicim diṣam prajāñād. vāg vai pathyā svastis, tasmād udīcyāṃ diṣi prajāñātatarā vāg udyata, udañca u eva yanti vācam śikshitum, yo vā tata āgachati tasya śuśrūshanta iti ha smāhaishā hi vāco dik prajāñātā | athābravid Aditir: mahyam ekām annasyāhutim juhutāham ekām diṣam prajāñsyaṃti. tasyā ājuhavuh, sordhvām diṣam prajāñād. iyaṃ vā Aditis, tasmād asyām urdhvā oshadhaya urdhvā vanaspataya urdhvā manushyā uttishthanty, urdhvo 'gnir dīpyate, yad asyām kimcordhvam eva tad āyattam, eshā hi tasyai dik prajāñātā | ibid. 8. pathyām svastim prathamām prāyañtye yajaty athāgnim atha Somam atha Savitāram athādītim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo narakshabhājanā īśvarā yajamānasya svargam lokam yato yajñavaiśasam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyāḥ pravatyō nitavatyo bhavanti, nainam Maruto devaviṣo hiñsanti | Ts. 6, 1, 5, 3: Aditim ishtvā marutim ricam anv āha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan marutim ricam anvāha, viṣam kṣiptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3 brahmavādino vadanti: prayājavat ananūyājam prāyañyam kāryam, anūyājavat aprayājam udayaniyam iti. ime vai prayājā, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajāñuyājā. yat prayājān antariyād ātmānam antar iyād, yad anūyājān antariyād prajāñ antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāṇo 'nu parā bhavati. prayājavat evānūyājavat prāyañyam kāryam, prayājavat anūyājavat udayaniyam: nātmanam antareti na prajāñ, na yajñāḥ parā bhavati na yajamāna. prāyañiyasya nishkāsa udayaniyam abhi nir vapati, saiva sā yajñasya saṃtatis. yāḥ prāyañiyasya yājyā yat tā udayaniyasya yājyāḥ kuryāt, parāñ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyañiyasya puronuvākyās, tā udayaniyasya yājyāḥ karoty, asminn eva loke prati tishṭhati |

13, 1. somāya kritāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7. 1. triḥ prathamām anv āha trir uttamām, yajñasyaiva tad barsam nahyaty aprasrañsya |

14, 1. 'anyatarah | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam grihñiyād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyam kriyate tādṛig eva tad. vimukto 'nyo 'nadvān bhavaty avimukto 'nyo, 'thātithyaṃ gṛhṇāti yajñasya saṃtatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānuca-rair āgachati, sarvebhyo vai tebhya āñithyaṃ kriyate, chandāñsi khalu vai somasya rājño 'nucarāni |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhity āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daśa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6. 2. sā paṣubhiḥ ca dīkshaya cāga-  
chāt, tasmā jagati chandasām paṣavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayim asmin rajatām antarikshaloke hariṇim hādo divi cakrire | Ś. P. 3, 4, 4, 3. devās ca vā asuraś cobhaye prajāpa-tyāḥ paspridhire. tato 'surā eshu lokeshu puraś cakrire, 'yasmayim evāsmiṇ loke rajatām antarikshe hariṇim divi etc. | Ts. 6, 2, 3, 1. teshām asuraṇaṃ tisraḥ pura āsann, ayasmayy avamātha rajatātha hariṇi. tā devā jetuṃ nāśaknuvan, tā upasadaivājigishan. tasmād āhur yaś caivam veda yaś ca nopasadā vai mahāpuraṃ jayantīti etc.

24, 6. te Varuṇasya | tñūnaptra ist ein Gelöbniß, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ṛitvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āśvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Lātyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ samyattā āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishthyañti-shthamānāḥ pañcadhā vy akrāman: Agnir Vasubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Adityair, Brihaspatir Viṣvair devais. te 'manyantāsurebhyā vā idam bhrātrivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyās tanuvas tāḥ samavadyāmahai, tābhyāḥ sa nir ṛichād yo naḥ prathamō 'nyo 'nyasmai druhyaḍ iti. tasmād yaḥ satānūnaptriṇam prathamō druhyaḍi sa ārtim ārchati |

25, 2. ishūm | Ts. 6, 2, 3, 1. ta ishūm sam askurvatāgnim anīkam, Somaṃ śalyaṃ, Viṣṇuṃ tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trīn agre stanān ātha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturō 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānaśruteya bat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyanām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishnyānam brāhmaṇe vyākhyāyate | Ebendasselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayajanūyajā ijjante, varmaivaitad yajñāya kriyate varma yajamānāya bhrātṛivyaḥbhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitaṃ vai devā vajraṃ kṛtvā somam aghnan etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. taṃ somam ābriyamāṇaṃ gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strikāmā vai gandharvā, striyā nish kriṇāmeti. te vācam striyam ekahāyanīm kṛtvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarāṭyām | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭyā und rarāṭī. Lāṭyāyana 1, 9, 9. Kaush 18, 4. Kāṭyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

### Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devaḥ suvargaṃ lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargaṃ lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yupatvaṃ. yad yupam minoti, suvargasya lokasya prajñātyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvaṃ jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asaḥ vā Ādityo yato 'jāyata, tato bilva udatishthat | Vgl. auch das śṛisūkta 6. Der bilva heisst auch śṛivṛiksha, śṛiphala.

1, 10. tejo vai brahmavarcaṣam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta. tat parṇa upāśṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai saṃsthite some pra srucō 'haran pra yūpaṃ. te 'manyanta: yajñavesaṣam vā idaṃ kurma iti. te prastaraṃ srucāṃ nishkrayaṇam apaṣyan, svaruṃ yūpasya |

3, 9. sarvābhyaḥ | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Gottern. Kaush. 10, 3. Der Ge-

weihte Malt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmanam ārabhya carati yo dikshito. yad agnīshomīyam paṣam ālabhata, ātmanishkrayaṇa evāsya sa, tasmāt tasya nāṣyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgni-shomayo rūpeṇeti | Ś. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyāṁ vā Indro Vṛitram abann iti. yad agnīshomīyam paṣam ālabhate, vārtraghna evāsya sa, tasmād v āṣyam |

4, 1. āprībhīḥ | Kaush. 10, 3. Ś. P. 3, 8, 1, 2.

4, 4. prāṇā vai | Ś. P. 9, 2, 3, 44. prāṇā vai samidhaḥ, prāṇā hy etam samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ś. P. 3, 8, 1, 6.

6, 1. daivyaḥ | Tb. 3, 6, 6, 1. Āṣvalāyana 3, 3, 1. — Kaush. 10, 4. daivyaḥ śamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsūā medhapatibhyāṁ medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. shadviṇṣatir asya vaṅkraya iti. parṣava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ś. P. 11, 7, 4, 2.

7, 11. adhrigūḥ | Tb. 3, 6, 6, 4. adhriguḥ cāpāpaḥ cobhau devānam śamitārau |

8, 1. puruṣham | Ś. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 3. taṁ vai | Ts. 3, 1, 3, 2. yarhi paṣam āpitam udañicam nayanti, tarhi tasya paṣusrapaṇam haret |

15, 1. devebhyaḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyaṁ satram āśata, tad dhāpi Kavasho madhye nishasāda. taṁ hema apodur: dāsya vai tvam putro 'si, na vayanī tvayā saba bhakshayishyāma iti. sa ha kruddhaḥ pradhravan Sarasvatim etena suktena tushṭava, taṁ heyam anveyāya. tata u heme nirāgā iva menire, taṁ hānvānṛityocur: ṛishe namas te astu, mā mā hiṁsis, tvam vai naḥ śreshṭho 'si yaṁ tveyam anvetīti taṁ ha jñāpayām cakrus, tasya ha krodham vininyuḥ |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. *śiro vai* | Kaush. 12, 4.

24, 1. *haviṣpañktim* | Ts. 6, 5, 11, 4. *brahmavādino vadanti: narcā na yajushā pañktir āpyate, 'tha kiṃ yajñasya pañktatvam iti. dhānāḥ karambhaḥ parivāpeḥ puroḍāṣaḥ payasyā. tena pañktir āpyate, tad yajñasya pañktatvam* | Kaush. 13, 2. *atha haviṣpañktyā caranti, paśavo vai haviṣpañktiḥ, paśūnām evāpytai. tāni vai pañca haviṃshi bhavanti: dadhi dhānāḥ saktavaḥ puroḍāṣaḥ payasyeti* |

25, 1. *devā vai* | Ś. P. 4, 1, 3, 11.

26, 1. *te vā ete* | Kaush. 13, 5.

29, 1. *prāṇā vai* | Kaush. 13, 9. *prāṇā vā rituyājās. tad yad rituyājaiḥ caranti, prāṇān eva tad yajamāne dadhati. sa vā ayaṃ trodhā vihitāḥ prāṇaḥ: prāṇo 'pāno vyāna iti. śaḥ rituneti yajanti, prāṇam eva tad yajamāne dadhati. catvāra ritubhir ity, apānam eva tad yajamāne dadhati. dvir ritunety upariṣṭād, vyānam eva tad yajamāne dadhati sarvāyutvāyāsmiṃ loka 'mṛitatvāyāmushmiṃs. tathā ha yajamānaḥ sarvam āyur asmiṃ loka ety, āpnoty amṛitatvam akṣhitim svarge loka. te vā ete prāṇā eva yad rituyājās, tasmād anavānam yajanti prāṇānām samṛatyai, samṛatā iva hime prāṇā. nānuvashaṭkuruṃvanti. prāṇā vā rituyājāḥ, samsthānuvashaṭkāro: net purā kalāt prāṇān samsthāpayānti. yuktā iva hime prāṇāḥ* | Ts. 6, 5, 3, 2. *ritunā preshyeti śaṭ kṛitva āha, śaḥ vā ritava, ritūn eva priṇāty. ritubhir iti catuḥ, catuṣpada eva paśūn priṇāty. dviḥ punar ritunāha. divi-pada eva priṇāti etc.* | Gopatha 8, 7 nach Aitareya.

30, 1. *prāṇā vai* | Ts. 6, 4, 9, 3. *prāṇā vā ete yad dvidevatyāḥ paśava idā. yad idāṃ pūrvām dvidevatyebhya upahvayeta, paśubhiḥ prāṇān antar dadhita, pramāyukaḥ syād. dvidevatyān bhaḥkshayitveḍām upa hvayate, prāṇān evātman dhritvā paśūn upa hvayate* |

31, 1. *tato vai devāḥ* | Kaush. 14, 1.

35, 2. *prathame pade* | Kaush. 14, 2.

36, 1. *devāsurāḥ* | Ts. 6, 3, 1, 1. *devā vai yajñam parājayaṃ nta, tam āgnidhrāt punar apājayan, etad vai yajñasyāparājitaṃ yad āgnidhrām. yad āgnidhrād dhūṣṇiyan viharati, yad eva yajñasyāparājitaṃ tata evainam punas tanute* |

37, 1. *devarathaḥ* | Kaush. 14, 4.

### Pañcikā III.

5, 1. *devapātram* | Gopatha 8, 1 nach Aitareya.

6, 1. *vājro vai* | Gopatha 8, 2 nach Aitareya.

7, 1. *trāyo vai* | Gopatha 8, 3 nach Aitareya.

8, 1. *yasyai devatāyai* | Gopatha 8, 4 besteht aus diesem Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. deva-ṛiṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nṛjāsyā wird von Weber mit allem Recht als das absol. caus. von nṛ jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatva parām paravātam agachad, apārādhmā iti manyamānas. tam devataḥ praiśham aichan. so 'bravīt Prajāpatir: yāḥ prathamō 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv aviudan, tasmāt pitribhyaḥ pūrvedyubh kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya vajram prajāhāra, so 'baliyān manyamāno nāstrīshitiva bibhyan nīlayām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhud yo Vṛitram avadhīd iti, tan mahendrasya mahendratvam. sa etam mahendram uddhāram ud ahārata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stört den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāndya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai svām duhitaram abhi dadhyau divam voshasam vā: mithuny enayā syām iti. tam sam babhūva. tad vai devānām āga āsa: ya ittham svām duhitaram asmākam svasāram karotīti. te ha devā ūcur yo 'yam devaḥ paśunām īṣṭe: atisamdhām vā ayam carati ya ittham svām duhitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhyāyatyā vivyādha |

35, 1. vaiśvānariyeṇa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyām | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam ha vai vājī suhito dadhāti |

40, 8. dākshāyanaṇayajñāḥ | Ueber diesen und den idādadha vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyanaṇayajñasya. dākshāyanaṇayajñēnaishyan phālgunīyam paurṇamāsyam prayukte. mukham vā etat samvatsarasya yat phālgunī paurṇamāsi, ta-

smāt tasyām adikshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshtvā sarvān kāmān āpa, tad yad dākshāyaṇayajñena yajate sarveshām eva kāmānām āptyai. nāṣane kāmān āpeti somaṃ rājanam candramasam bhakshayāmiti manasā dhyāyann aṣṇiyāt. tad asau vai somo rājā vicakṣhaṇaḥ candramās, tam etam aparapakshaṃ devā abhishuṇvanti. tad yad aparapakshaṃ dākshāyaṇayajñasya vrataṇi carati, devānām api somapīthe 'sānity. atha yad upavasathe 'gnishomīyam ekādaśakapālam puroḷāṣam nirvapati, ya evāsau somasyopavasathe 'gnishomīyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindram vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyāyām upavasatha aindrāgnaṃ dvādaśakapālam puroḷāṣam nirvapaty, aindrāgnaṃ vai sāmataḥ tṛitīyasavanam, tat tṛitīyasavanam āpnoty. atha yan maitrāvaruṇī payasyā, maitrāvaruṇī vā anūbandhyā, tad anūbandhyām āpnoti. sa esha somo haviryajñān anupravishtas, tasmād adikshito dikshitavratō bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhasyelādadhenaishyann etasyām eva paurṇamāsyām prayunkte, tasya uktam brāhmaṇam. sa esha paśukāmasyānnādyakāmasya yajñas, tena paśukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dākshāyaṇayajñasya hi samāsaḥ || 5 ||

44, 1. yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anūtsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishtomam | Ähnlich das Tāṇḍya 8, 8, 1. devā vā agnishtomam abhijityokthāni nāṣaknuvaṇn abhijetum. te 'gnim abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravit: kin me śtataḥ syād iti. yat kāmāyasa ity abruvan. so 'bravīn: maddevatyāsūktāni prañayān iti | tasmād āgneyishukthāni prañayanti | tasmād u gāyatrishu, gāyatrachanda hy Agniḥ | te 'gnim mukham kṛtvā sākamaṣyenābhyakrāman. yat sākamaṣyenābhyakrāmaḥ, tasmāt sākamaṣyam | tasmāt sākamaṣyenokthāni prañayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravit: kaṣ cāham cedam anvavaishyāva ity. ahaṃ ceti Varuṇas. tam Varuṇo 'nvatishthad, Indra āharat, tasmād aindrāvaruṇam anuṣasyate | sa evābravit: kaṣ cāham cedam anvavaishyāva ity. ahaṃ ceti Bṛihaspatis. tam Bṛihaspatir anvatishthad, Indra āharat, tasmād aindrābārhaspatyam anuṣasyate | sa evābravit: kaṣ cāham cedam anvavaishyāva ity. ahaṃ ceti Viṣṇus. tam Viṣṇur anvatishthad, Indra āharat, tasmād aindrāvaishṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

## Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśāha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Śaṅkara erklärt: tāsām gavām śirassy asraddhayā śṛṅgāṇi na prāvartanta | notpannānti arthaḥ | Ein Nothbehelf wäre asraddhayāśṛṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsām daśasu māssu śṛṅgāṇy ajayanta. tā abruvann: arātsmottishṭhāmopaśā no jñateti. tā udatiṣṭhan | tāsām tv evābruvann: āsāmāha evema dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu māssu śṛṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaḥs, tā etās tūparās. tasmāt tāḥ sarvāḥ devādaśa māsah prerate, sarvaṁ hi tā annādyam āpnuvan |

17, 5. Ādityaḥ | Ś. P. 12, 2, 2, 9. athādityāś ca ha vā Aṅgirasas cobhaye prajāpatyā aspardhanta: vayam pūrve svargaṁ lokam eśyāmo vayam pūrva iti. ta Ādityāś caturbhiḥ stomaiḥ caturbhiḥ prishṭhaiḥ laghubhiḥ sāmabhiḥ svargaṁ lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā anvañca ivāṅgirasah | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ś. P. 12, 2, 3, 1. ākshyanti ahāni sind, glaube ich. stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ff. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayah purastāt trayah parastād bhavanti | devā vā Ādityasya svargal lokād avapādād abibbhayus. tam etaiḥ stomaiḥ saptadaśair adriiḥan. yad ete stomā bhavanty, Ādityasya dhṛityai | catustriṅśā bhavanti. varshma vai catustriṅśo, varshmaṇaivainaṁ sammimate | tasya parācinātipādād abibbhayus, tam sarvaiḥ stomaiḥ paryārshan, viśvajidabhiḥ jidbhyaṁ. vīryaṁ vā etau stomau, vīryeṇaiva tad Ādityam paryarishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau saḥastām, tau viyantāv abrutām: vivāhaṁ vivahāvahai, saha nāv astv iti | tayoḥ ayam amushmai syaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai syaitanaudhase |

## Pañcikā V.

3, 1. vāg iti | Ś. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandāṁsi vai devānām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dāyam vy abhajat, sa Nābhānedishṭham brahmacaryam vasantam nir abhajat. sa āgachat, so 'bravit: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgīrasa ime satram āsate, te suvargam lokam na pra jānanti tebhya idam brāhmaṇam brūhi, te suvargam lokam yanto ya eshām paśavas tāns te dāsyantīti. tad ebhyo 'bravit, te suvargam lokam yanto ya eshām paśava āsan tān asmā adādus, tam paśubhiḥ carantam yajñavāstau Rudra āgachat, so 'bravīn: mama vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īṣata, ity abravīd, yad yajñavāstau hiyate mama vai tad iti |

22, 5. śrīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avivākya upahanyate, sa hiyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam aṣnute. 'tha yo vyāha sa hiyate, tasmād daśame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ś. P. 11, 5, 3, 5.

29, 1. Vṛishaśushmaḥ | Kaush. 2, 9. udite hotavyāṣm anudita iti mimāṁsante. sa ya udite juhōti, pravāsata evaitan mahate devayātithyam karoty. atha yo 'nudite juhōti, samnihitāyaivaitan mahate devayātithyam karoti. tasmād anudite hotavyam. tad dhāpi Vṛishaśushmo Vātāvataḥ pūrveshām eko jirṇiḥ sayāno rātryām evobhe āhuti hūyamāne drishṭvovāca: rātryām evobhe āhuti juhvatīti. rātryām hīti. sa hovāca: vaktā smo nvai vāyam amuṁ lokam paretya pitṛibhyo, 'tho enan na śraddhātāro, yad v evaitad ubhayedur agni hotram abhūyatānyedur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagrīhitovāca: rātryām evobhe āhuti juhvatīti. rātryām hīti. sā hovāca: samdhau juhuyāt etc.

31, 1. yathā kumārāya | Ś. P. 2, 2, 1, 1.

32, 1. Prajāpatiḥ | Chāndogyopanishad 4, 17. Ś. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grahān | Gopatha 3, 3. 4.

## Pañcikā VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau devā yajñam atānvata, tān hārbudaḥ Kādraveyo madhyamdina upo-

dāsripyovācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tām vo 'haṃ karavāṇy, upa mā bhvayadhvam iti. te ha tathety ūcus, tām hopajuhvire. sa etā grāvastotriyā abhirūpā apaśyat: praithe vadantu pra vayaṃ vadāmeti pravadatsu, pra hi te vadanty. atha yatra brīhad-brīhad iti: brīhad vadanti madireṇa mandineti, tatra: vi śū muñcā sushuvusho manishām iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaś catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyō bhavanti, jāgatā vai grāvāṇo. 'tha yat trisṭubhā paridadhāti, teno madhyamdine trisṭub upāptā. sa vā tishṭhann abhisṭhānti, tishṭhantiva vai grāvāṇaḥ. sa vā ushṇishy apinaddhaksho 'bhitusṭhāva, tasmād vā apy etarby ushṇishy eva grāvāṇo 'bhisṭhānty. atho khalv āhuḥ: cakshurhā ha sa sarpa āsa, tad ritvijo visham apiyāya. sa etāḥ pāvamānīr vishāpavadanīr abhitusṭhāva. tad yad pāvamānīr vishāpavadanīr abhisṭhānti, yajñasyaiva śāntyai yajamānānām ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitriṇṇavatibhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbhavam | Gopatha 7, 22.

17, 1. yaḥ śvāḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilāḥ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Būdila Aṣvatarāṣvi.

33, 1. aitaṣapralāpam | Kaush. 30, 5. Etaṣo ha vai munir yajñasāyur adarṣat, sa ha putrān uvāca: putrakā yajñasāyur adarṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhāṇilalāpa. tasya ha jyeshṭhah putro 'bhisripya mukham apijagrāhādripad vai naḥ piteti. tām hovācāpanaśya 1) dhik tvā jālmāstu, pāpishṭhām te prajāṃ karomi. yad vai me jālma mukham nāpyagrahishyaḥ, śatāyusham gām akarishyam sahasrāyusham puruṣam iti. tasmād Aitaṣāyanā Ajāneyaḥ santo Bhrigūṇām pāpishṭhah, pitrā hi śaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḥ | Kaush. 30, 6. adityāṅgirasīr upasaṃśātsaty. Ādityaś ca ha vā Aṅgirasas cāspardhanta: vayaṃ pūrve svargaṃ lokam eshyāma ity Ādityā, vayaṃ ity Aṅgirasas. te 'ṅgirasā Ādityebhyaḥ prajighyuh: śvaḥsutya no, yājayata na iti. teshāṃ hāgnir dūta āsa. ta Ādityā ūcur: athāsmākam adyasutya, teshāṃ nas tvam eva hotā, sa Brīhaspatir brahmāyāsyā udgātā. Ghora Aṅgiraṣo 'dhvayur

1) apanasya, apalasya meine beiden Hss.

iti. tām ha pratyācacakṣire, tam etābhiḥ ṣiṣikṣus, tad etābhiḥ abhivadanti. te 'śvaṃ śvetam dakṣiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar iyuh | Ausführlicher erzählt wird diese Sage in Ś. P. 3, 5, 1, 13.

36, 14. udācārya āsit ist fehlerhaft.

#### Pañcikā VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in Ś. P. 12, 4, 1 fig. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasutra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariṣcandraḥ | Die Sage von Śunahṣepa ist in der Recension des Śaṅkhāyanasrautasutra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śaṃ naḥ | Gopatha 8, 6.

#### Pañcikā VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch Ś. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aśvaṃ sārāṅgam.

21, 10. na mā | Ś. P. 13, 7, 1, 15. na mā martyaḥ kaś cana dātum arhati, Viṣvakarman Bhauvana nanda āsitha | upamañkṣyati syā salilasya madhye, mṛishaisha te saṃgāraḥ Kaśyapāya |

21, 15. Marutaḥ | Ś. P. 13, 5, 4, 6 mit der Lesart: Avikshitasāgniḥ kṣhattā |

23, 5—7. Ś. P. 13, 5, 4, 11 fig.

#### Verbesserungen.

1, 4 vor agnir lies 8 statt 7

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājāni.

1, 30, 4 lies svena statt svena.

2, 7, 12 lies saṃitṛibhyas statt saṃitṛibhyas.

2, 9, 8 das Komma hinter esha zu streichen.

- 2, 16, 3 lies prātaranuvākāḥ statt prataranuvākāḥ.  
 2, 18, 3 lies catuṣhpādā statt chatuṣhpādā.  
 2, 23, 7 lies utpūtaṃ statt utpūtam.  
 2, 24, 7 lies bhārativān statt bhārativan.  
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.  
 2, 36, 6 lies 'syāchāvākīyaṃ statt 'syāchākīyaṃ.  
 3, 31, 14 lies evainam statt evainam.  
 3, 48, 9 lies ṣaṣvad dhāsyā statt ṣaṣvaddhāsyā.  
 4, 3, 4 lies esha statt eshā.  
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.  
 4, 22 Unterschrift lies aṣṭādaśādhyāye statt aṣṭādaśe 'dhyāye.  
 6, 18, 1 lies vā tvām statt va tvām.  
 6, 20, 13 lies 'har-ahaḥ statt ahar-ahaḥ.  
 6, 24, 11 lies caturtham statt caturtham.  
 6, 27 zu Schluss lies 15 statt 4.  
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.  
 7, 21, 3 hinter pūrtaṃ ist dat ausgefallen.  
 7, 34, 2 lies mā- statt mā.  
 8, 3, 5 lies kṣhatrīyayajñāḥ statt kṣhatrīyajñāḥ.  
 8, 6 Linie 4 vor tām lies 2.  
 8, 7, 10 lies prajātiḥ, statt prajātiḥ.  
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.  
 8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.  
 8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya  
 S. 251 2, 1 lies sa ca statt ca sa.  
 S. 256 7, 11 lies mukhyadeva statt mukhyadevā.  
 S. 260 16, 6 lies trir statt tvir.  
 S. 307 6, 3 lies pītavatyāḥ | statt pītavatyāḥ-.  
 S. 365 25, 4 lies dvididham statt dvididham.  
 S. 371 31, 2 lies sambhavata statt sambhavata.  
 S. 378 4, 1 lies sāmnāyārūpaṃ statt sāmnāyarupaṃ.  
 S. 385 16, 2 lies āprīṇanam statt āprīṇanam.

### Verbesserungen zum R̥gveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies rāhmanāḥ. IX, 114, 3  
 pada lies nanā-suryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam ūlīshva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.  
mahāñ asi mahisha 3, 46, 2.  
mā no asmin maghavan 1, 54, 1.  
yad agne divijā 8, 43, 28.  
sa vāyum indram 9, 7, 7. Sv. 2, 484.  
sa vāvaśāna iha 3, 51, 8.  
stomāsas tvā gaurivīter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adyutat 6, 11, 4. — abhiṛṛitya. — araṃ kshayāya. — asādi vṛito. — ā gha tvāvan. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkrītir nāma. — uchanti yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indraḥ. — esha suvānaḥ — kṛiṇota dhūmam. — tad vo vājā 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish taṃ karmaṇā. — na te sakhā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pīvoannāñ. — pra putās. — pra-prā vo. — pra vaṣṭaya. — bhadrā te agne. — yat tvā deva. — yat puruṣheṇa havishā. — yuvam bhuḥyūm bhuramāṇam. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣuṣhmī 9, 18, 7. — sākamjānām. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sukta.

## Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings ser schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gā ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter erterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fñrt man das ganze aus, so heiszt es: 'wer beschäfftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäfftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wissen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung<sup>1)</sup> die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen<sup>2)</sup> haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen segn über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber  
Schwindelhaber, Dippelhaber.

<sup>1)</sup> Also dhury řitasya.

<sup>2)</sup> Die Priester haben Rachen.





*"A book that is shut is but a block"*

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